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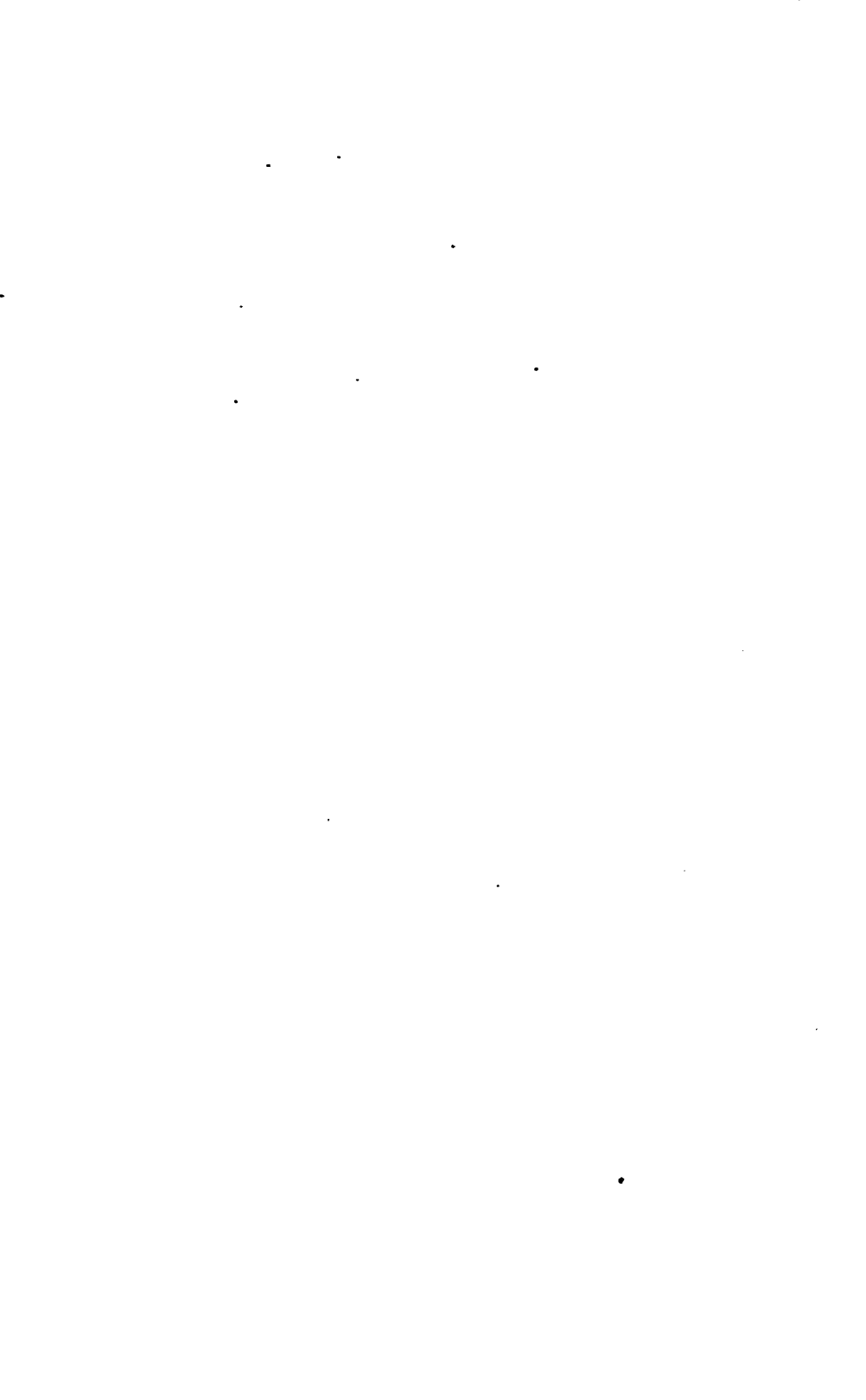


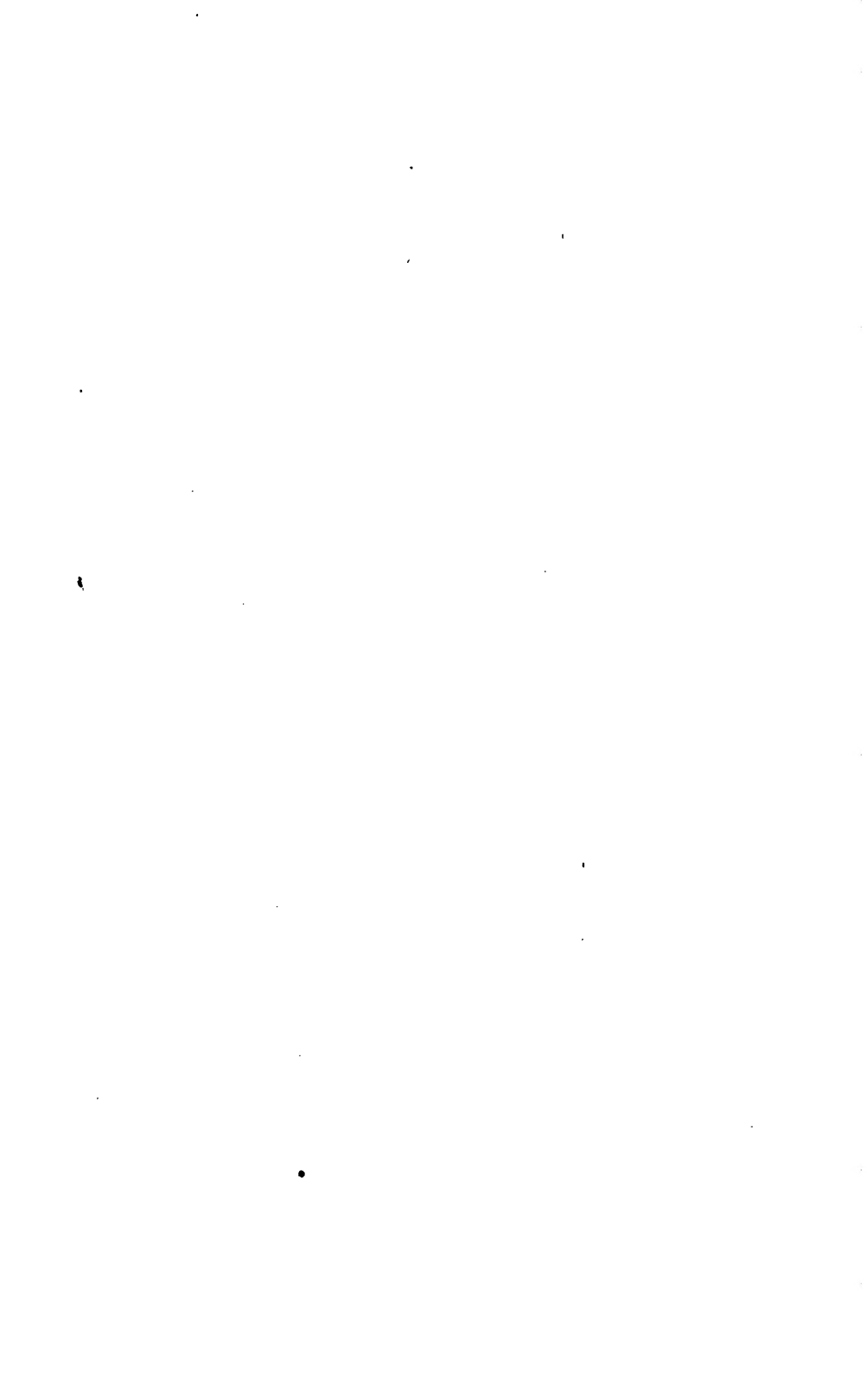
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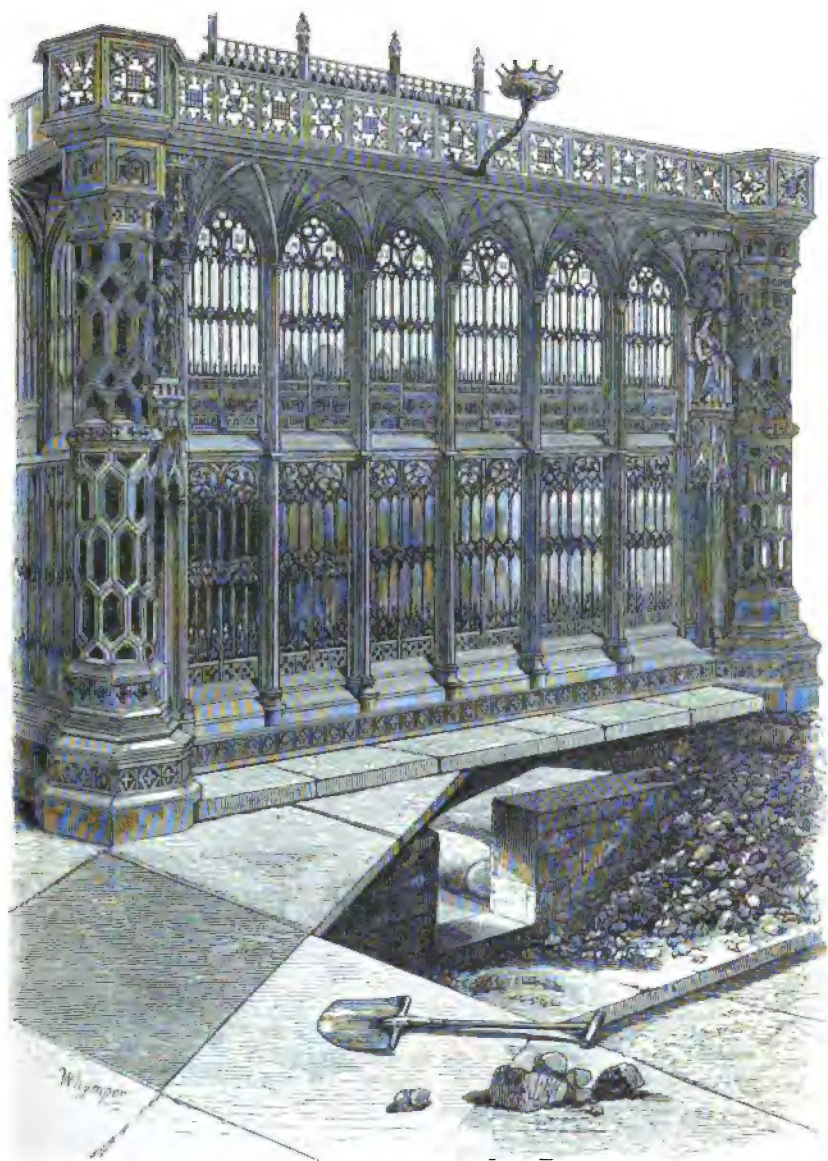
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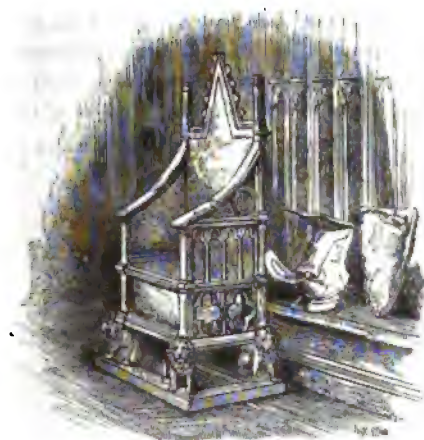
ENTRANCE TO THE TOMB OF HENRY VII. AS SEEN ON OPENING OF THE VAULT IN 1870.
FROM A DRAWING BY GEORGE SCHARF ESQ.

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OF
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By ARTHUR PENRHYN STANLEY, D.D.

DEAN OF WESTMINSTER

CORRESPONDING MEMBER OF THE INSTITUTE OF FRANCE



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THIRD AND REVISED EDITION

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and randevouse of devotion of the whole island: whereunto the situation
of the very place seems to contribute much, and to strike a holy kind of
reverence and sweetness of melting piety in the hearts of the beholders'*

HOWELL's Perustration of London (1657), p. 346

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THE VARIED MEMORIES OF HER AUGUST ANCESTORS

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AND WHICH WITNESSED THE SOLEMN CONSECRATION

OF HER OWN AUSPICIOUS REIGN

TO ALL HIGH AND HOLY PURPOSES



PREFACE.

THE FOLLOWING WORK was undertaken, in great measure, in consequence of the kind desire expressed by many friends, chiefly by my honoured colleagues in the Chapter of Westminster, on occasion of the Eight Hundredth Anniversary of the Dedication of the Abbey, that I would attempt to illustrate its history by Memorials similar to those which, in former years, I had published in connexion with Canterbury Cathedral. Such a proposal was in entire consonance with my own previous inclinations ; but I have undertaken it not without much misgiving.

The task was one which involved considerable research, such as, amidst the constant pressure of other and more important occupations, I was conscious that I could ill afford to make. This difficulty has been in part met by the valuable co-operation which I have received from persons the best qualified to give it. Besides the facilities rendered to me by the members and officers of our own Capitular and Collegiate Body, to whom I here tender my grateful thanks, I may especially name Mr. Joseph Burt, of the Public Record

Office, whose careful arrangement of our Archives during the last three years has given him ample opportunities for bringing any new light to bear on the subject; the lamented Joseph Robertson, of the Register House, Edinburgh, who was always ready to supply, from his copious stores, any knowledge bearing on the Northern Kingdom; the Rev. John Stoughton, of Hammersmith, who has afforded me much useful information on the Nonconformist antiquities of the Abbey; Colonel Chester, a laborious antiquarian of the United States, who has undertaken to edit and illustrate the Burial Registers, and who has lent me his kind help in making use of them; Mr. Thoms, the learned Editor of 'Notes and Queries,' and Sub-Librarian of the House of Lords; Mr. George Scharf, Keeper of the National Portrait Gallery; Mr. Doyne C. Bell, of the Privy Purse, Buckingham Palace; and my valued friend Mr. Grove, who has assisted me in compiling the Index.¹

For such inaccuracies as must be inevitable in a work covering so large a field, I must crave, not only the indulgence, but the corrections of those whose longer experience of Westminster and whose deeper acquaintance with English history and literature will enable them to point out errors which have doubtless escaped my notice in this rapid survey.

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of interest are so various and so divergent, that to blend them in one indiscriminate series would have confused relations which can only be made perspicuous by being kept distinct. At the cost therefore of some repetition, and probably of some misplacements, I have treated each of these subjects by itself, though arranging them in the sequence which was engendered by the historical order of the events.

The Foundation of the Abbey,¹ growing out of the physical features of the locality, the legendary traditions, and the motives and character of Edward the Confessor, naturally forms the groundwork of all that succeeds.

From the Burial of the Confessor, and the peculiar circumstances attendant upon it, sprang the Coronation of William the Conqueror, which carries with it the Coronations of all future Sovereigns. These scenes were, perhaps, too slightly connected with the Abbey to justify even the summary description which I have given. But the subject, viewed as a whole, is so curious, that I may be pardoned for having endeavoured to concentrate in one focus these periodical pageants, which certainly have been regarded as amongst the chief glories of the place.²

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In treating subjects of this wide and varied interest, I have endeavoured to confine myself to such events and such remarks as were essentially connected with the localities. In so doing I have, on the one hand, felt bound to compress the notices of personages or incidents that were too generally known to need detailed descriptions; and, on the other hand, to enlarge on some of the less familiar names, which, without some such explanation, would lose their significance. I have also not scrupled to quote at length many passages—sometimes celebrated, sometimes, perhaps, comparatively unknown—which, from their intrinsic beauty, have themselves become part of the History of the

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Abbey. This must be the excuse, if any be needed, for the numerous citations from Shakspeare, Fuller, Clarendon, Addison, Gray, Walpole, Macaulay, Irving, and Froude. The details of the pageants, unless when necessary for the historical bearing of the events, I have left to be examined in the authorities to which I have referred.

IV. I cannot bring this survey of the History of the Abbey to a conclusion, without recurring for a moment to various suggestions which were made, by those interested in the subject, at the time of the celebration of the Eighth Centenary of the Foundation. Some—the most important—have, happily, been carried out. The liberality of Parliament, under the auspices of Mr. Gladstone and Mr. Cowper, has undertaken the restoration of the ancient Chapter House. By the aid of the Ecclesiastical Commission, a material security for the preservation of the Fabric and of the Monuments, as well as for the convenience of Public Worship, has been gained, in the extensive and successful apparatus for warming the whole edifice. The erection of a new Baredos, more worthy of so august a sanctuary, has at length been completed, under the care of the Subdean, Lord John Thynne, to whose long and un-failing interest in the Abbey its structure and arrangements have been so much indebted.

In addition to these improvements, it has been often suggested that none would add so much to the external beauty of the Building, without changing its actual

proportions, or its relations to past history, as the restoration of the Great Northern Entrance to something of its original magnificence, which has almost disappeared under the alterations of later times. Such a glorification of the main approach to the Abbey from the great thoroughfare of the Metropolis would be more in keeping with its position and character than the addition of new Towers, either in the centre or at the west end, which are already provided for (if not adequately yet sufficiently), by the actual buildings of Sir Christopher Wren, or the adjacent Towers of the Palace of Westminster.

Much has been said on the question of the Monuments. With regard to the Royal Monuments, a Report was, in 1854, presented by the distinguished Architect of the Abbey, Mr. Gilbert Scott, to Sir W. Molesworth, then First Commissioner of Public Works, containing an exhaustive account of the state of these interesting Tombs, and of the arguments for and against their restoration.¹ On that Report Parliament proceeded to grant, according to the estimated cost, the sum of £4,700. The question was submitted to a Commission of eminent antiquaries, who decided that their venerable aspect, and the marks of antiquity and of history which they bear, pointed not to reparation, but to preservation. In 1869 the question was reopened by the present First Commissioner, Mr. Layard,

¹ Estimates of the House of Commons, April 8, 1854, No. 24, with Report of Mr. G. G. Scott.

who convened a like body distinguished in science and archæology, under whose sanction it was determined not to restore, but to cleanse, the superb tombs from the incrustation which had obliterated their original gilding and delicate workmanship. This has been carefully effected, and the completely successful result may be seen in the tombs of Henry VII. and his mother, Margaret of Richmond.

The Private Monuments of the sixteenth and seventeenth centuries offer less difficulty. They belong for the most part to a later age, and their defects are such as arise not so much from time as from neglect. I have much pleasure in expressing my grateful sense of the promptitude with which the noble and illustrious Houses which they represent have, in several instances, undertaken to restore their original splendour, yet so as not to interfere with the general harmony of the surrounding edifice. These examples, it is hoped, will be followed up generally.

The question of the later Monuments is sufficiently discussed in the account of them in the pages of this work.¹ Doubtless, some rearrangement and reduction might with advantage take place. But, even where the objections of the representatives of the deceased can be surmounted, constant care is needed not to disturb the historical associations which in most cases have given a significance to the particular spots occupied by each, and each must be considered on its

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IV. I cannot bring this survey of the History of the Abbey to a conclusion, without recurring for a moment to various suggestions which were made, by those interested in the subject, at the time of the celebration of the Eighth Centenary of the Foundation. Some—the most important—have, happily, been carried out. The liberality of Parliament, under the auspices of Mr. Gladstone and Mr. Cowper, has undertaken the restoration of the ancient Chapter House. By the aid of the Ecclesiastical Commission, a material security for the preservation of the Fabric and of the Monuments, as well as for the convenience of Public Worship, has been gained, in the extensive and successful apparatus for warming the whole edifice. The erection of a new Baredos, more worthy of so august a sanctuary, has at length been completed, under the care of the Subdean, Lord John Thynne, to whose long and un-failing interest in the Abbey its structure and arrangements have been so much indebted.

In addition to these improvements, it has been often suggested that none would add so much to the external beauty of the Building, without changing its actual

proportions, or its relations to past history, as the restoration of the Great Northern Entrance to something of its original magnificence, which has almost disappeared under the alterations of later times. Such a glorification of the main approach to the Abbey from the great thoroughfare of the Metropolis would be more in keeping with its position and character than the addition of new Towers, either in the centre or at the west end, which are already provided for (if not adequately yet sufficiently), by the actual buildings of Sir Christopher Wren, or the adjacent Towers of the Palace of Westminster.

Much has been said on the question of the Monuments. With regard to the Royal Monuments, a Report was, in 1854, presented by the distinguished Architect of the Abbey, Mr. Gilbert Scott, to Sir W. Molesworth, then First Commissioner of Public Works, containing an exhaustive account of the state of these interesting Tombs, and of the arguments for and against their restoration.¹ On that Report Parliament proceeded to grant, according to the estimated cost, the sum of £4,700. The question was submitted to a Commission of eminent antiquaries, who decided that their venerable aspect, and the marks of antiquity and of history which they bear, pointed not to reparation, but to preservation. In 1869 the question was reopened by the present First Commissioner, Mr. Layard,

¹ Estimates of the House of Commons, April 8, 1854, No. 24, with Report of Mr. G. G. Scott.

who convened a like body distinguished in science and archæology, under whose sanction it was determined not to restore, but to cleanse, the superb tombs from the incrustation which had obliterated their original gilding and delicate workmanship. This has been carefully effected, and the completely successful result may be seen in the tombs of Henry VII. and his mother, Margaret of Richmond.

The Private Monuments of the sixteenth and seventeenth centuries offer less difficulty. They belong for the most part to a later age, and their defects are such as arise not so much from time as from neglect. I have much pleasure in expressing my grateful sense of the promptitude with which the noble and illustrious Houses which they represent have, in several instances, undertaken to restore their original splendour, yet so as not to interfere with the general harmony of the surrounding edifice. These examples, it is hoped, will be followed up generally.

The question of the later Monuments is sufficiently discussed in the account of them in the pages of this work.¹ Doubtless, some rearrangement and reduction might with advantage take place. But, even where the objections of the representatives of the deceased can be surmounted, constant care is needed not to disturb the historical associations which in most cases have given a significance to the particular spots occupied by each, and each must be considered on its

¹ See Chapter IV.

own merits. One measure, however, will sooner or later become indispensable, if the sepulchral character of the Abbey is to be continued into future times, for which, happily, the existing arrangements of the locality give ample facilities. It has been often proposed that a Cloister should be erected, communicating with the Abbey by the Chapter House, and continued on the site of the present Abingdon Street, facing the Palace of Westminster on one side, and the College Garden on the other. Such a building, the receptacle not of any of the existing Monuments (which would be yet more out of place there than in their present position), but of the Graves and the Memorials of another thousand years of English History, would meet every requirement of the future, without breaking with the traditions of the past.

I have ventured to throw out these suggestions, as relating to improvements which depend on external assistance. For such as can be undertaken by our Collegiate Body—for all measures relating to the conservation and repair of the fabric, and to the extension of the benefits of the institution—I can but express my confident hope that they will, as hitherto, receive every consideration from those whose honour is so deeply involved in the usefulness, the grandeur, and the perpetuity of the venerable and splendid edifice of which we are the appointed guardians, and which lies so near our hearts.

August 11, 1869.

NOTE.

IN the second and third Editions I have incorporated the numerous corrections which, according to the invitation held out in the Preface, have been suggested by critics or kindly sent to me from various quarters, and for which I beg to return my sincere thanks. It is only by such information, that a work, touching on so many points of English history and art, can be brought to the correctness which the subject requires. I have also expanded or fortified some statements which have been questioned on insufficient grounds.

It has been urged that the arrangement of the book would have been improved had it followed the history in chronological sequence. There would, no doubt, have been some advantages in this course, and it would have involved far less care and labour. But I am convinced that, in order to give a distinct and intelligible account of an institution so complex and so diverse as Westminster Abbey, the plan which I have followed was indispensable. I have, however, endeavoured to supply the defect by adding a chronological Table of Events.

It has also been urged that the history of the Monastery should have been given in detail. But, as in the case of Canterbury, so here, I purposely abstained from introducing such a special element into a work intended for general readers. The regulations of the Monastery, except in certain peculiarities which I have noticed, were those of Benedictine convents generally; and the actual narrative as given by Flete is singularly devoid of interest. I have, however, added a few additional points from documents since discovered, and from a more careful analysis of Abbot Ware's 'Consuetudines.' These various additions and corrections, together with the account of the Royal Vaults, as disclosed in the record for the burialplace of James I., I have printed in a separate form for the purchasers of the First Edition.

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Roman capital letters	<i>indicate</i>	Royal persons
„ smaller ditto	„	Military and Naval men
„ small letters	„	Literary men
„ ditto, with spaces between the letters		Other famous personages
Italic capital letters	<i>indicate</i>	Statesmen
„ small ditto	„	Ecclesiastics
o	„	Monuments
!	„	Graves

CHRONOLOGICAL TABLE

OF

EVENTS CONNECTED WITH WESTMINSTER ABBEY.*

A. D.

- 153? Fall of the Temple of Apollo?
- 90-190? Foundation of the Abbey by Lucius?
- 616? Foundation by Sebert and Vision of Edric?
- 785? Charter of Offa?
- 851? " of Edgar?
- 1042 Fulfilment of the Vow of Edward the Confessor to St. Peter.
- 1049 *Edwin, Abbot.*
Embassy to Reims.
- 1050 Foundation of the Abbey.
- 1065 Dedication of the Abbey, Dec. 28.
- 1066 Death of the Confessor, Jan. 5.
Burial of the Confessor, Jan. 6.
Coronation of Harold (?), Jan. 6.
 " of William the Conqueror, Dec. 25.
- 1068 " of Matilda, May 11.
- 1068 *Geoffrey, Abbot.*
- 1069 Imprisonment of Egelric, Bishop of Durham.
- 1072 Egelric buried.
- 1076 First Council of Westminster under Lanfranc.
Miracle of Wolfstan's Crozier.
Vitalis, Abbot.
- 1082 *Gislebert, Abbot.*
- 1087 Coronation of William Rufus, Sept. 26.
- 1098 Opening of the Confessor's Coffin by Gundulph and Gislebert.
- 1100 Building of New Palace of Westminster.
Coronation of Henry I, Aug. 5.
 " of Matilda, Nov. 11.
- 1102 Council under Anselm.

* When the persons are buried in the Abbey, the date of their burial is given; where they have only cenotaphs, then the date of their death.

A.D.	
1115	Consecration of Bernard, Bishop of St. David's, Sept. 19.
1118	Burial of Matilda, May 1.
1120	<i>Herbert, Abbot.</i> Consecration of David of Bangor, April 4.
1124	Council under John of Crema.
1135	Coronation of Stephen, Dec. 26.
1140	<i>Gervase, Abbot.</i>
1154	Coronation of Henry II., Dec. 19.
1160	<i>Lawrence, Abbot.</i>
1163	Canonization of the Confessor, and First Translation of his Remains, Oct. 13.
1170	Coronation of Prince Henry, June 14.
1176	Council of Westminster, and Struggle of the Primates.
1186	Consecration of Hugh of Lincoln, } " of William of Worcester, } Sept. 21.
1189	Coronation of Richard I., Sept. 3. Consecration of Hubert of Salisbury and Godfrey of Winchester, Oct. 22.
1191	<i>Postard, Abbot.</i>
1194	Consecration of Herbert of Salisbury, June 5.
1195	Trial between the Archbishop of Canterbury and the Abbot.
1197	Consecration of Robert of Bangor, March 16.
1198	" of Eustace of Ely, March 8.
1199	" of William of London, May 23. Coronation of John, May 27.
1200	<i>Papillon, Abbot.</i> Consecration of John Gray of Norwich, } " of Giles Braose of Hereford, } Sept. 24.
1203	" of William de Blois of Lincoln before the High Altar, Aug. 24. Consecration of Geoffrey of St. David's, Dec. 7.
1214	<i>Humer, Abbot.</i>
1220	Foundation of Lady Chapel, May 16. Coronation of Henry III., May 17.
1221	Consecration of Eustace of London, April 25.
1222	<i>Barking, Abbot.</i>
1224	Consecration of William Brewer of Exeter, April 21. " of Ralph Neville of Chichester, April 21. " of Thomas Blunville of Norwich, Dec. 20.
1226	
1236	Marriage of Henry III. and Eleanor, Jan. 14.
1244	Council of State held in Refectory.
1245	Rebuilding of the Abbey by Henry III.
1246	<i>Crokesley, Abbot.</i>
1247	Fulk de Castro Novo buried. Deposition of Relics.

A.D.	
1250	Chapter House begun. Richard of Wendover, Bishop of Rochester, buried.
1252	Excommunication of Transgressors of Magna Charta.
1256	Parliament met in Chapter House, March 26. Council of State in Chapter House.
1257	Princess Catharine buried.
1258	<i>Lewisham, Abbot.</i> <i>Ware, Abbot.</i>
1261	Ford, Abbot of Glastonbury, buried.
1263	Commons of London assemble in Cloisters.
1267	Mosaic Pavement brought from Rome.
1269	Second Translation of Edward the Confessor, Oct. 13. Marriage of Edmund and Aveline, Earl and Countess of Lancaster.
1271	Heart of Prince Henry, Nephew to the King, placed near Confessor's Tomb.
1272	Burial of Henry III., Nov. 20.
1273	Aveline of Lancaster buried.
1274	Coronation of Edward I. and Eleanor, Aug. 19.
1281	Erection of the Tomb of Henry III.
1284	<i>Wenlock, Abbot.</i> Dedication of Coronet of Llewelyn to the Confessor. Prince Alfonso buried, Aug. 14.
1285	Statute 'Circumspecte Agatis.'
1290	Council of Westminster. Expulsion of the Jews from England.
1291	Reinterment of Henry III., and Delivery of his Heart to the Abbess of Fontevault. Eleanor of Castile buried, Dec. 17.
1292	Withdrawal of Claims by John Baliol in Chapter House.
1294	Inundation of the Thames. Assembly of Clergy and Laity in Refectory.
1296	William of Valence buried. Edmund Crouchback buried. Dedication of the Stone of Scone.
1303	Robbery of the Treasury.
1307	Burial of Edward I., Oct. 27. Removal of Sebert.
1308	Coronation of Edward II., Feb. 25. <i>Kydington, Abbot.</i>
1315	<i>Curtlington, Abbot.</i>
1323	Aymer de Valence buried.
1327	Coronation of Edward III., Feb. 1.
1328	„ of Philippa, Feb. 2. Writ of Edward III. requiring the Abbot of Westminster to give up the Stone of Scone, July 21.

- A.D.
- 1334 *Henley, Abbot.*
John of Eltham buried.
- 1344 *Byrcheston, Abbot.*
- 1345 Eastern Cloister finished.
- 1348 The Black Death. Burial of twenty-six Monks.
- 1349 *Langham, Abbot.*
- 1350 Statute of Provisions passed in Chapter House.
Continuation of Nave and Cloisters by Abbot Langham.
- 1362 *Littlington, Abbot.*
- 1363 Negotiations with David II. for the Restoration of the Stone of
Scone.
Rebuilding of Abbot's House and of Jerusalem Chamber, and
Building of South and West Cloisters, by Abbot Littlington.
- 1369 Burial of Philippa.
- 1376 Langham buried.
- 1377 Purchase of Tower which became the Jewel House, and later
the Parliament Office, by Edward III.
Burial of Edward III.
Coronation of Richard II., July 16.
- 1378 Murder of Sir John Hawle in the Abbey, Aug. 11.
Reopening of the Abbey, Dec. 8.
- 1381 Outrage of Wat Tyler.
- 1382 Marriage of Richard II. with Anne of Bohemia, Jan. 22.
- 1386 *William of Colchester, Abbot.*
- 1391 Walter of Leycester buried.
- 1393 Statute of Premunire passed in Chapter House.
- 1394 Burial of Anne of Bohemia.
- 1395 John of Waltham buried.
- 1396 Shackle buried.
Sir John Golofre buried.
- 1397 Prince Thomas of Woodstock buried.
Robert Waldeby buried.
- 1399 Widow of Thomas of Woodstock buried.
Sir Bernard Brocas buried.
Coronation of Henry IV., Oct. 13.
Conspiracy of William of Colchester.
- 1400 Chaucer buried.
- 1403 Coronation of Joan.
- 1413 Death of Henry IV. in Jerusalem Chamber, March 20.
Conversion of Henry V.
Coronation of Henry V., April 9.
Removal of Body of Richard II. from Langley to Windsor.
- 1413-1416 Prolongation of the Nave under Henry V. by Whittington.
- 1414 Sir John Windsor buried
- 1415 Richard Courtenay, Biahop of Norwich, buried.

A.D.	
1415	Te Deum for the Battle of Agincourt, Nov. 23.
1421	Coronation of Catharine, Feb. 24. <i>Haverden, Abbot.</i>
1421	Convention of Henry V. in Chapter House.
1422	Burial of Henry V., Nov. 7.
1429	Coronation of Henry VI., Nov. 6.
1431	Louis Robsart buried.
1433	Philippa, Duchess of York, buried.
1437	Burial of Catherine of Valois, Feb. 8.
1440	<i>Kyrton, Abbot.</i>
1445	Coronation of Margaret, April 30.
1457	Sir John Harpedon buried.
1451-1460	Visits of Henry VI. to the Abbey to choose his Grave.
1461	Coronation of Edward IV., June 28.
1466	<i>Norwich, Abbot.</i>
1469	<i>Milling, Abbot.</i>
1470	Humphrey Bourchier buried. Lord Carew buried. Elizabeth Woodville takes Sanctuary, Oct. 1. Edward V. born in the Sanctuary, Nov. 4.
1472	Infant Margaret of York buried, Dec. 11.
1474	Milling consecrated to Hereford in the Lady Chapel, Aug. 21. <i>Esteney, Abbot.</i>
1477	Caxton exercises his Art in the Abbey.
1482	Dudley, Bishop of Durham, buried.
1483	Elizabeth Woodville and Richard of York take Refuge in the Abbot's Hall, and take Sanctuary a second time, April. Coronation of Richard III., July 6.
1485	Anne Neville, Queen of Richard III., buried. Coronation of Henry VII., Oct. 30.
1487	„ of Elizabeth of York, Nov. 25.
1491	Caxton buried in St. Margaret's Churchyard.
1492	Bishop Milling buried.
1495	Princess Elizabeth buried, Sept.
1498	<i>Fascet, Abbot.</i> Decision of the Privy Council on the burial of Henry VI.
1500	<i>Islip, Abbot.</i>
1503	Foundation of Henry VII.'s Chapel, Jan. 24. Burial of Elizabeth of York, Feb. 25.
1504	Licence of Pope Julius II. for the removal of the Body of Henry VI. to Westminster.
1505	Sir Humphrey Stanley buried.
1507	Sir Giles Daubeny buried.
1509	Infant Prince Henry buried. Burial of Henry VII., May 9.

- A.D.
- 1509 Coronation of Henry VIII., June 24.
Margaret of Richmond buried.
- 1512 Attempt to rescue a Prisoner in Sanctuary.
- 1515 Reception of Wolsey's Hat, Nov. 18.
- 1523 Convocation summoned by Wolsey.
Ruthell, Bishop of Durham, buried.
- 1529 Convocation in the Chapter House.
- 1531 Act of Submission, April 12.
Death of Skelton in the Sanctuary, buried in St. Margaret's Churchyard.
- 1532 Abbot Islip buried.
Boston or Benson, Abbot.
- 1533 Coronation of Anne Boleyn, June 1.
- 1534 Imprisonment of Sir Thomas More in Abbot's House.
- 1539 *Benson, Dean.*
- 1540 Convocation in the Chapter House on Anne of Cleves, July 7.
Consecration of Thirlby to the see of Westminster, Dec. 19.
- 1542 First Orders of Dean and Chapter.
- 1543 Nowell, Head Master.
- 1544 Bell-ringer appointed at request of Princess Elizabeth.
- 1545 Consecration of Kitchen, Bishop of Llandaff, May 3.
Great Refectory pulled down.
- 1546 Robbery of Silver Head of Statue of Henry V., Jan. 3.
- 1547 Last Sitting of Commons in Chapter House, Jan. 28.
Coronation of Edward VI., Feb. 20.
Chapter House used as a Record Office.
Order for Twenty Tons of Caen Stone granted to the Protector Somerset.
Order for selling 'Monuments of Idolatry,' and for buying Books.
- 1549 Dean Benson buried.
Cox, Dean.
Substitution of 'Communion' for 'Mass,' and change of Vestments.
- 1551 Lord Wentworth buried, March 7.
Redmayne buried.
Monument erected to Chaucer.
- 1553 Burial of Edward VI., Aug. 9.
Coronation of Mary, Oct. 1.
Flight of Cox.
Weston, Dean.
- 1554 High Mass for opening of Parliament, Oct. 5.
High Mass of the Order of the Golden Fleece, Nov. 30.
- 1555 *Abbot Feckenham* installed, Nov. 22.
Feckenham and his Monks walk in procession, Dec. 6.

A.D.

- 1557 Shrine of the Confessor set up, Jan. 5.
Remains of the Confessor restored to the Shrine, March 20.
Sermons by Abbot Feckenham, April 5.
Shrine visited by the Duke of Muscovy, April 21.
Philip and Mary attend Mass, May 22.
Burial of Anne of Cleves, Aug. 4.
Master Gennings buried, Nov. 26.
Procession in the Abbey, Nov. 30.
- 1558 Paschal Candle restored, March 21.
Master Wentworth buried, Oct. 22.
Burial of Mary, Dec. 13.
Obsequies of Charles V. celebrated, Dec. 24.
- 1559 Coronation of Elizabeth, Jan. 15.
Conference between Protestants and Roman Catholics, March 31.
Frances Grey, Duchess of Suffolk, buried Dec. 5.
Feckenham deprived, Jan. 4.
- 1560 Feckenham's Farewell to the College Garden.
Feckenham sent to the Tower, May 20.
- 1561 *Bill, Dean.*
Dean Bill buried, July 22.
Gabriel Goodman, Dean.
- 1563 Convocation in Henry VII.'s Chapel, Jan. 9—April 17.
Signature of the Thirty-nine Articles, Jan. 29.
- 1566 Fall of the Sanctuary.
Hangings of the Abbey given to the College.
- 1568 Lady Catherine Knollys buried.
Anne Birkhead buried.
- 1571 Sir R. Peckshall buried.
- 1574 Library founded.
- 1575 Christening of Elizabeth Russell.
- 1577 Margaret Lenox buried.
- 1580 Maurice Pickering, Keeper of Gatehouse.
- 1584 Wm. Thynne buried.
John, Lord Russell, buried.
- 1586 Winifred Bridges, Marchioness of Winchester, buried.
- 1587 Anne Seymour, Duchess of Somerset, buried.
Sir Thomas Bromley buried.
- 1588 Anne Vere, Countess of Oxford, buried.
- 1589 Frances Sidney, Countess of Sussex, buried.
Mildred Cecil, Lady Burleigh, buried.
Frances Howard, Countess of Sussex, buried.
- 1591 Elizabeth, Countess of Salisbury, buried.
Elizabeth, Countess of Exeter, buried.
- 1593 Camden, Head Master.
Keeper appointed for the Monuments.

A.D.	
1594	John de Burgh died.
1596	Lord Hunsdon buried. Sir John Puckering buried.
1598	Henry Noel buried.
1598	Frances Howard, Countess of Hertford, buried. Bells given by Dean Goodman. Sir Thomas Owen buried. Lord Burleigh buried. Sir R. Bingham died.
1599	Spenser buried. Schoolroom constructed.
1601	Elizabeth Russell buried. Dean Goodman buried. <i>L. Andrewes, Dean.</i> Monument to Henry, Lord Norris, and his Sons. Consecration of Goodwin, Bishop of Llandaff, Nov. 22.
1602	Entire Suppression of Sanctuary Rights.
1603	Burial of Elizabeth, April 28. Coronation of James I., July 25. Meeting of Convocation.
1605	<i>R. Neale, Dean</i> , Nov. 5. Sir G. Villiers buried.
1607	Infant Princess Sophia buried. Infant Princess Mary buried.
1609	Sir Francis Vere buried.
1610	<i>George Montaigne, Dean.</i> Transference of the Body of Mary Stuart to Westminster, Oct. 4.
1612	Henry Frederick, Prince of Wales, buried in her vault, Dec. 8.
1614	Isaac Casaubon buried. Lady C. St. John buried. (Monument.)
1615	Arthur Agarde buried, Aug. 24. Arabella Stuart buried, Sept. 27.
1616	Beaumont buried. Bilson buried.
1617	Talbot, Earl of Shrewsbury, buried. <i>R. Tounson, Dean.</i>
1618	Sir George Fane buried. Sir W. Raleigh imprisoned in Gatehouse, Oct. 29. " buried in St. Margaret's, Oct. 30.
1619	Sir Christopher Hatton buried. Monument erected to Spenser. Burial of Anne of Denmark, May 13.
1620	<i>John Williams, Dean.</i>
1621	Bishop Tounson buried. Lawrence the servant buried.

- A.D.
 1622 Francis Holles died.
 Thomas Cecil, Earl of Exeter, buried.
 1623 Camden buried, Nov. 10.
 1624 Lewis Stuart, Duke of Lennox and Richmond, Feb. 17.
 1625 Burial of James I., May 5.
 1626 Coronation of Charles I., Feb. 2.
 Sir Geo. Holles buried.
 1627 Charles, Marquis of Buckingham, Earl of Coventry, buried,
 March 16.
 Philip Fielding buried, June 11.
 1628 George Villiers, Duke of Buckingham, Sept. 28.
 1629 Lady Jane Clifford buried.
 Infant Prince Charles, May 13.
 1631 Sir James Fullerton buried, Jan. 3.
 Michael Drayton buried.
 1632 Countess of Buckingham buried, April 21.
 1633 Monument to Geo. Villiers, Duke of Buckingham, completed.
 1635 Sir Thomas Richardson buried.
 Wife of Casaubon buried.
 Thomas Parr buried.
 1637 Lilly's Search for Treasure in the Cloisters.
 Imprisonment of Williams.
 Ben Jonson buried.
 1638 Marchioness of Hamilton buried.
 Sir Robert Ayton buried, Feb. 28.
 1639 Jane Crewe, Heiress of the Pulteneys, buried.
 Archbishop Spottiswoode buried, Nov. 29.
 Duchess of Richmond buried.
 1640 Williams released.
 Convocation, April 17—May 29, in Henry VII.'s Chapel.
 Conference in Jerusalem Chamber.
 Attack on the Abbey.
 1641 Sir Henry Spelman buried, Oct. 24.
 Williams raised to the See of York.
 Meeting of Bishops in the Jerusalem Chamber.
 Williams' second imprisonment.
 1642 Regalia taken from the Abbey and broken in pieces.
 Williams' second release.
 Lord Hervey buried.
 1643 Assembly of Divines opened, July 6.
 Pym buried, Dec. 13.
 1644 *R. Stewart, Dean.*
 Theodore Paleologus buried, May 3.
 Col. Meldrum buried.
 1645 Col. Boscawen and Col. Carter buried.

A.D.

- 1645 Cranfield, Lord Middlesex, buried.
Grace Scot buried.
Commissioners appointed by Parliament, Nov. 18.
- 1646 Twiss buried, July 24.
Robert Devereux, Earl of Essex, buried, Oct. 22.
- 1648 Francis Villiers, youngest Son of Duke of Buckingham, buried
July 10.
- 1649 Assembly of Divines closed, Feb. 22.
Isaac Dorislaus buried, June 14.
- 1649 Thomas Cary buried.
- 1650 Thomas May buried.
George Wild buried, June 21.
- 1651 Ireton buried, Feb. 6.
Col. Popham buried, Aug.
Thomas Haselrig buried, Oct. 30.
Humphrey Salwey buried, Dec. 20.
- 1653 Col. Deane buried, June 24.
- 1654 Strong buried, July 4.
Col. Mackworth buried, Dec. 26.
Elizabeth Cromwell buried.
- 1655 Sir William Constable buried, June 21.
Marshall buried, Nov. 23.
- 1656 Archbishop Ussher buried, April 17.
Jane Disbrowe buried.
- 1657 Cromwell installed on the Stone of Scone in Westminster Hall,
June 26.
Blake buried.
- 1658 Denis Bond buried.
Elizabeth Claypole buried, Aug. 10.
Burial of Cromwell, Sept. 26.
- 1659 Bradshaw buried.
- 1660 *Earles, Dean.*
Henry, Duke of Gloucester, buried, Sept. 13.
Thomas Blagg buried.
Confirmation of Election of Sheldon, Bishop of London; Saunderson, of Lincoln; Morley, of Worcester; Henchman, of Salisbury; and Griffith, of St. Asaph, Oct. 28.
Consecration of Lucy, Bishop of St. David's; Lloyd, of Llandaff; Gauden, of Exeter; Sterne, of Carlisle; Cosin, of Durham; Walton, of Chester; and Lancy, of Peterborough, Dec. 2.
Mary of Orange buried, Dec. 29.
- 1661 Consecration of Ironside, Bishop of Bristol; Reynolds, of Norwich; Monk, of Hereford; Nicholson, of Gloucester, Jan. 6.
Disinterment of Regicides, Jan. 29.
Coronation of Charles II., April 23.

A.D.

- 1661 Convocation in Henry VII.'s Chapel, May 16—Oct. 20.
 Thomas Smith buried.
 Mother of Clarendon buried.
 Disinterment of Magnates of the Commonwealth, Sept. 12.
 Consecration of Fairfoul, Bishop of Glasgow; Hamilton, of Galloway; Leighton, of Dunblane; Sharpe, of St. Andrew's, Dec. 15.
 Bishop Nicholas Monk buried, Dec. 20.
 Heart of Esme Lennox buried.
- 1662 Elizabeth of Bohemia buried, Feb. 17.
 Upper House of Convocation in Jerusalem Chamber, Feb. 22.
 Ferne, Bishop of Chester, buried, March 25.
 Duppa, Bishop of Winchester, buried, April 24.
 Henry Lawes buried, Oct. 25.
 Consecration of Earles, Bishop of Worcester, Nov. 30.
- 1663 *John Dolben, Dean.*
 Paul Thorndyke and Duall Pead christened, April 18.
 Robert South, Prebendary and Archdeacon.
 Consecration of Barrow, Bishop of Sodor and Man, July 5.
- 1664 Consecration of Rainbow, Bishop of Carlisle, July 10.
- 1665 School removed to Chiswick on account of the Plague.
 Earl of Marlborough buried.
 Lords Muskerry and Falmouth buried.
 Sir E. Broughton buried.
- 1666 T. Chiffinch buried, April 10.
 Sir Robert Stapleton buried, July 15.
 Berkeley buried.
- 1667 William Johnson buried, March 12.
 Abraham Cowley buried, Aug. 3.
- 1668 William Davenant buried, April 9.
 John Thorndyke.
- 1669 John Denham buried.
- 1670 Monk's Wife, Duchess of Albemarle, buried, Feb. 28.
 Monk, Duke of Albemarle, buried, April 29.
 Marriage of Sir S. Morland with Carola Harsnett.
 Triplett buried.
- 1671 Anne Hyde, Duchess of York, buried, April 5.
- 1672 Harbord and Cotterill died.
 Consecration of Carleton, Bishop of Bristol, Feb. 11.
 Montague, Earl of Sandwich, buried, July 3.
 Herbert Thorndyke buried, July 13.
- 1673 Sir R. Moray buried, July 6.
 Hamilton, Le Neve, Spragge, died.
- 1674 Earl of Doncaster buried, Feb. 10.
 Carola Morland buried.

- A.D.
- 1674 Margaret Lucas, Duchess of Newcastle, buried, Jan. 7.
- 1675 Earl of Clarendon buried, Jan. 4.
- 1676 Sanderson buried, July 18.
Christopher Gibbons buried, Oct. 24.
- 1677 William Cavendish, Duke of Newcastle, buried, Jan. 22.
Isaac Barrow buried, May 7.
- 1678 Transference of the York Princes from the Tower.
Sir E. Berry Godfrey, died.
- 1679 Diana Temple buried, March 27.
- 1680 Anne Morland buried, Feb. 24.
Sir Palmes Fairborne died.
Earl of Plymouth buried.
Earl of Ossory buried, July 30.
- 1682 Thomas Thynne buried.
Prince Rupert buried, Dec. 28.
- 1683 *Sprat, Dean.*
- 1684 Lord Roscommon buried, Jan. 24
Duchess of Ormonde buried, July 24.
- 1685 Burial of Charles II., Feb. 14.
Coronation of James II., April 23.
Confessor's Coffin opened.
- 1687 George Villiers, second Duke of Buckingham, buried, June 7.
- 1688 Nicholas Bagnell buried, March 9.
Reading of the Declaration of Indulgence by Sprat, May 20.
James Butler, Duke of Ormonde, buried, Aug. 4.
Jane Lister buried, Oct. 7.
Sermon by South, Nov. 5.
- 1689 Coronation of William and Mary, April 11.
First Chair for the Queen's Consort.
Aphara Behn buried in East Cloister, April 20.
Commission for the Revision of the Liturgy in the Jerusalem Chamber, Oct. 3—Nov. 18.
Convocation, Nov. 20—Dec. 14.
- 1692 Shadwell died.
Sarah, Duchess of Somerset, buried.
- 1694 Lady Temple buried.
Fire in the Cloisters and burning of MSS. in Williams's Library.
- 1695 Burial of Mary, March 5.
Wharton buried, March 11.
Busby buried, April 5.
George Saville, Marquis of Halifax, buried, April 11.
Purcell buried, Nov. 28.
Sir Thomas Duppa died.
Knipe, Head Master.
- 1697 Horneck buried, Feb. 4.

- A.D.
- 1697 Grace Gethin buried.
- 1699 Sir William Temple buried.
- 1700 John Dryden buried, May 13.
William, Duke of Gloucester, buried, Aug 9.
- 1701 Sir Joseph Williamson buried, Oct. 14.
- 1702 Burial of William III., April 12.
Coronation of Anne, April 23.
Convocation, Feb. 12—June 6.
Duchess of Richmond buried, Oct. 22.
- 1703 St. Evremond buried, Sept. 11.
Mourning of the Duchess of Marlborough for her son.
- 1704 Major Creed died.
Tom Brown buried in East Cloister.
- 1706 Colonel Bingfield died.
- 1707 Admiral Delafield buried, Jan. 23.
General Killigrew died.
George Stepney buried, Sept. 22.
Sir Cloudealey Shovel buried, Dec. 22.
- 1708 Consecration of Dawes, Bishop of Chester, Feb. 8.
Josiah Twysden buried.
Methuen buried.
Blow buried, Oct. 8.
Prince George of Denmark buried, Nov. 18.
- 1709 Heneage Twysden died.
Bentinck, Duke of Portland, buried.
- 1710 Betterton buried, May 2.
Admiral Churchill buried, May 12.
Spanheim buried. •
Mary Kendall buried.
John Phillips died.
- 1711 Grabe died.
Carteret buried.
Knipe buried.
Friend, Head Master.
John Holles, Duke of Newcastle, buried, Aug. 9.
- 1712 Lord Godolphin buried, Oct. 8.
- 1713 Lady A. C. Bagnell buried, March 18.
Dean Sprat buried.
Atterbury, Dean.
Tompion buried.
- 1714 Burial of Queen Anne, Aug. 24.
Coronation of George I., Oct. 20.
- 1715 Charles Montague, Earl of Halifax, buried, May 26.
Great Bell of Westminster purchased for St. Paul's.
- 1716 Baker died.

- A.D.
- 1716 South buried, July 16.
- 1717 John Twysden died.
Convocation prorogued.
- 1718 Sir J. Chardin died.
Nicholas Rowe buried, Dec. 14.
Mrs. Steele buried, Dec. 30.
- 1719 Joseph Addison buried, June 26.
Duke of Schomberg, Aug. 4.
Almeric de Courcy buried.
- 1720 Lady Hardy buried, May 3.
- 1720 Monument to Monk erected.
William Longueville buried.
James, first Earl of Stanhope, died.
De Castro buried.
- 1721 James Craggs buried, March 2.
Sheffield, Duke of Buckinghamshire, buried, March 25.
Thomas Sprat, Archdeacon of Rochester, buried.
Matthew Prior, Sept. 21.
- 1722 First Stone of new Dormitory laid.
Duke of Marlborough buried, Aug. 9.
Arrest of Atterbury, Aug. 22.
- 1723 Monument to John Holles, Duke of Newcastle.
Lord Cornbury buried.
Charles Lennox, son of the Duchess of Portsmouth, buried,
June 7.
Exile of Atterbury, June 18.
Samuel Bradford, Dean.
Monument to Bishop Nicholas-Monk.
Sir Godfrey Kneller died.
- 1725 Establishment of the Order of the Bath.
- 1727 Sir Isaac Newton buried, March 28.
Croft buried, Aug. 23.
Coronation of George II. and Queen Caroline, Oct. 11.
- 1728 Chamberlen died.
Friend died.
Woodward buried, May.
- 1729 Congreve buried, Jan. 26.
Withers buried.
- 1730 Occupation of the Dormitory
Anne Oldfield buried, Oct. 27.
Duke of Cleveland and Southampton buried, Nov. 3.
- 1731 Disney buried.
Dean Bradford buried.
Lady Elizabeth Nightingale buried.
Joseph Wilcocks, Dean.

- A.D.
- 1731 Fire in the Cloisters, Documents removed to Chapter House.
- 1732 Atterbury buried, May 12.
Sir Thomas Hardy buried, Aug. 24.
Monument to Samuel Butler erected.
John Gay buried, Dec. 23.
Nicolls, Head Master.
- 1733 Henrietta, Duchess of Marlborough, buried.
Wetenall died.
- 1736 Edmund Sheffield, Duke of Buckinghamshire, buried, Jan. 31.
- 1737 Conduitt buried, May 29.
Monument to Milton erected.
Burial of Queen Caroline of Anspach, Dec. 27.
- 1738 Building of Westminster Bridge.
- 1739 Western Towers finished.
- 1740 Transference of the Remains of Duras, Earl of Feversham,
Armand de Bourbon, and Charlotte de Bourbon to the Abbey,
March 21.
Ephraim Chambers buried, May 21.
Lord Aubrey Beauclerk died.
Monument erected to Shakspeare.
- 1742 Boulter, Archbishop of Armagh, buried.
- 1743 Captain Cornewall died.
Wager died.
Catherine, Duchess of Buckinghamshire, buried, April 8.
John Campbell, Duke of Argyll and Greenwich, Oct. 15.
- 1744 Balchen died.
- 1746 William Horneck buried, April 27.
Cowper entered Westminster School.
- 1747 General Guest buried, Oct. 16.
Warren Hastings and Elijah Impey entered Westminster School.
Saumarez died.
- 1748 Marshal Wade buried, March 21.
Isaac Watts died.
Anne Bracegirdle buried, Sept. 8.
- 1750 Removal of the Sanctuary.
- 1751 General Hargrave buried, Feb. 2.
General Fleming buried, March 30.
Graham buried, Nov. 23.
Vernon died.
- 1752 Warren died.
- 1753 The Green in Dean's Yard laid out.
- 1754 Monument to Lady Walpole erected.
- 1756 Vertue buried.
Dean Wilcocks buried.
Zachary Pearce, Deem.

A.D.	
1757	Colonel Townsend died. Temple West died. Admiral Watson died.
1758	Viscount Howe died. W. Nightingale buried. Monument to Lady E. Nightingale erected. Removal of old Dormitory and Brewhouse.
1759	General Wolfe died. Handel buried, April 20.
1760	Celebration of the Bicentenary of Westminster School, June 2. Burial of George II., Nov. 11.
1761	Coronation of George III. and Queen Charlotte, Sept. 22. Hales died. Homes died.
1762	Monument erected to Thomson.
1764	Pulteney, Earl of Bath, buried, July 17.
1765	William Augustus, Duke of Cumberland, buried, Nov. 10.
1766	Susanna Maria Cibber buried. Admiral Tyrrel died.
1767	Widow of the Duke of Argyll and Greenwich buried, April 3. Duke of York buried, Nov. 3.
1768	Dean Pearce retires. Bonnell Thornton buried. Hannah Prichard died.
1770	Lord Ligonier buried.
1771	George Montague, Earl of Halifax, buried. Opening of the Tomb of Edward I. Gray died.
1772	Bust of Booth erected. Steiger buried, Dec. 28.
1774	Goldsmith died.
1775	General Lawrence died.
1776	Courayer buried. Elizabeth Percy, Duchess of Northumberland, Dec. 8. Roberts, Secretary to Pelham, died.
1777	Barry buried, Jan. 20. Wragg died. Gatehouse taken down. Foote buried, Nov. 3.
1778	William Pitt, Earl of Chatham, buried June 9. Restoration of Spenser's Monument. Erection of Wolfe's Monument.
1779	Garrick buried, Feb. 1.
1780	Restoration of Camden's Monument.
1781	Lady Charlotte Percy, last torchlight Funeral not royal.

- A.D.
 1782 Captains Bayn and Blair, and Lord R. Manners, died. (Monument.)
 William Dalrymple died.
 Pringle died.
 Admiral Kempenfeldt died.
 1783 Sir Eyre Coote died.
 Admiral Storr died.
 Lady Delaval buried.
 1784 Handel Festival, May 26—June 5.
 Johnson buried, Dec. 20.
 1785 Woollett buried.
 John Henderson buried, Dec. 9.
 1786 Jonas Hanway died.
 1788 Markham, Head Master.
 Taylor died.
 1789 Broughton buried.
 Gideon Loten died.
 Sir John Hawkins buried, Jan. 28.
 1790 Monument to Martin Ffolkes erected.
 Duke of Cumberland buried, Sept. 28.
 1791 Oak taken down in Dean's Yard.
 Admiral Harrison buried, Oct. 26.
 1792 Sir John Burgoyne buried, Aug. 13.
 1793 Lord Mansfield buried, March 28.
 Cooke buried, Sept. 21.
Samuel Horsley, Dean.
 1794 Winteringham died.
 Captains Harvey, Hutt, and Montagu, died June 1.
 1795 Alexander Duroure buried.
 1796 Macpherson buried, March 15.
 Chambers buried, March 18.
 1797 Mason died.
 1799 Lady Kerry buried.
 Captain Cook died.
 1800 Warren, Bishop of Bangor, buried.
 M. E. Bowes, Countess of Strathmore, buried, May 10.
 Lady Tyrconnell buried.
 Totty died.
 1801 Sir George Staunton buried, Jan. 23.
 1802 Arnold buried, Oct. 29.
William Vincent, Dean.
 See of Rochester parted from the Deanery.
 1805 Dr. Buchan buried.
 Banks died.
 Christopher Anstey died.
 1806 William Pitt buried, Feb. 22.

A.D.	
1806	Charles Fox buried, Oct. 10.
1807	Admiral Delaval buried, Jan. 27.
	Antony, Duke of Montpensier, buried, May 26.
	Markham, Archbishop, buried, Nov. 11.
	Bust of Paoli erected.
1808	Lord Delaval buried.
	Monument to Addison erected.
1809	Agar, Lord Normanton, buried.
1810	Louise de Savoie buried, Nov. 26.
1811	" removed to Sardinia, March 5.
	Richard Cumberland buried, May 14.
	Lady Mary Coke, daughter of the Duke of Argyll and Greenwich, buried.
	Captain Stewart died.
1812	Perceval died.
	Last Installation of Knights of the Bath in the Abbey.
1813	Granville Sharpe died.
	Wyatt buried, Sept. 28.
1814	E. H. Delaval buried.
	Burney died.
1815	Dean Vincent buried, Dec. 29.
1816	Lord Kerry buried.
	<i>John Ireland, Dean.</i>
	Lord Minto buried, Jan. 29.
	Sheridan buried, July 13.
1817	Horner died.
1819	James Watt died.
	Bust of Warren Hastings erected.
1820	Grattan buried, June 16.
1821	Coronation of George IV., July 19.
	Major André buried, Nov. 28.
1822	Lord Castlereagh buried, Aug. 20.
	Eva Maria Garrick buried, Oct. 25.
1823	John Philip Kemble died.
	Baillie died.
1824	Restoration of Altar Screen by Bernasconi.
1826	Sir Stamford Raffles died.
1827	Giffard buried, Jan. 8.
	George Canning buried, Aug. 16.
1829	Davy died.
	Young died.
	Fire in the Triforium.
1830	Tierney died.
	Rennell buried, April 6.
1831	Coronation of William IV. and Queen Adelaide, Sept. 8.

CHRONOLOGICAL TABLE.

iii

A.D.	
1831	Mrs. Siddons died.
1832	Andrew Bell buried.
1832	Mackintosh died.
1833	Sir John Malcolm died. Wilberforce buried, Aug. 3.
1834	Telford buried, Sept. 10.
1838	Zachary Macaulay died. Coronation of Queen Victoria, June 28.
1840	Lord Holland died.
1842	Dean Ireland buried, Sept. 8. <i>Thomas Turtton, Dean.</i>
1843	Southey died.
1844	Campbell buried, July 3. Henry Cary buried, Aug. 21.
1845	Sir Fowell Buxton died. <i>Samuel Wilberforce, Dean.</i> Sir William Follett died. <i>William Buckland, Dean.</i>
1847	Consecration of three Australian Bishops, and of R. Gray, Bishop of Cape Town.
1848	Charles Buller died.
1849	Sir R. Wilson buried, May 15.
1850	Consecration of Fulford, Bishop of Montreal. Wordsworth died. Peel died.
1852	Transference of the Remains of Lyndwood to the Abbey, March 6. Convocation revived, Nov. 12.
1856	Bishop Monk buried, June 14. <i>R. C. Trench, Dean.</i>
1858	Consecration of G. L. Cotton, Bishop of Calcutta.
1859	Transference of the Remains of John Hunter to the Abbey, March 28. Consecration of Bishops of Columbia, Brisbane, and St. Helena, and of the Bishop of Bangor. Stephenson buried, Oct. 21.
1860	Lord Macaulay buried, Jan. 9. Sir Charles Barry buried, May 22. Lord Dundonald buried, Nov. 14. Celebration of Tercentenary of Westminster School, Nov. 17.
1862	Elizabeth Woodfall buried. Earl Canning buried, June 21.
1863	Sir James Outram buried, March 25. Lord Clyde buried, Aug. 22. Sir G. Cornewall Lewis died. Thackeray, died.

- A.D.
 1863 Consecration of first Missionary Bishop to Central Africa,
 Orange River State.
 1864 *Arthur P. Stanley, Dean.*
 Consecration of the Bishop of Ely.
 Acts of Parliament removed from the Parliament Office to the
 Victoria Tower.
 1865 Lord Palmerston buried, Oct. 27.
 Celebration of 800th anniversary of the Foundation of the
 Abbey, December 28.
 1866 Restoration of Chapter House undertaken.
 1867 Monument to Cobden.
 Restoration of Altar Screen in Marble.
 Royal Commission on Ritual in Jerusalem Chamber.
 1868 Consecration of the Bishop of Hereford.
 1869 Discovery of the Grave of James I.
 Consecration of the Bishops of Lincoln, Grafton, and Armidale,
 and Mauritius, Feb. 24.
 Consecration of the Bishops of Auckland, Bathurst, and Labuan,
 June 29.
 Consecration of the Bishop of Montreal, Aug. 1.

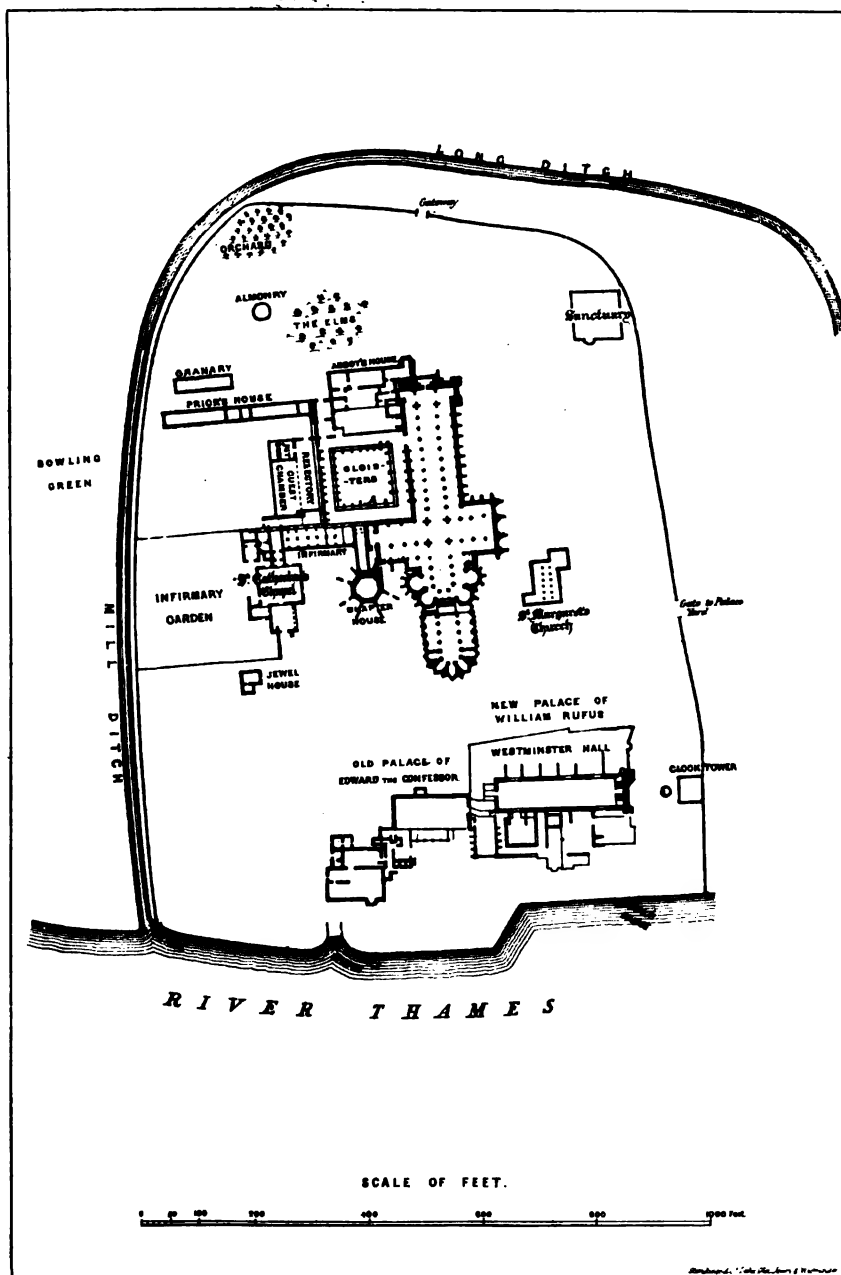
GENERAL DIMENSIONS OF THE ABBEY CHURCH.

<i>Interior.</i>			<i>Exterior.</i>		
	Feet	In.		Feet	In.
Length of the <i>Nave</i> .	166	0	Extreme length of the		
Breadth of ditto .	38	7	Abbey .	423	6
Height of ditto .	101	8	Ditto, including Henry		
Breadth of the Aisles .	16	7	VII.'s Chapel .	530	0
Extreme breadth of the			Height of the western		
Nave and Aisles .	71	9	towers to the top of the		
Length of the <i>Choir</i> .	155	9	pinnacles .	225	4
Extreme breadth of ditto	38	4	Height of Nave and Tran-		
Height of ditto .	101	2	sept roofs .	138	3
Extreme length from			Height of lantern .	151	0
north to south of the			Height of north front, in-		
<i>Transepts</i> and Choir .	203	2	cluding pinnacle .	166	0
Length of each Transept	82	5	Henry VII.'s Chapel:—		
Entire breadth of ditto,			Interior, length .	104	6
including Aisles .	84	8	Exterior „ .	106	6
Extreme length from the			Interior, breadth .	69	10
west door to the piers			Exterior „ .	82	0
of Henry VII.'s Chapel	403	0	Interior, height .	61	5
Ditto, including Henry			Exterior „ .	82	0
VII.'s Chapel .	511	6			

Dimensions of the Isle of Thorns, 470 yards long, 370 yards broad.

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" 347, *omit under the auspices of his father, the Dean.*
" 386, *for Edward I. read Eleanor.*
" 400, *omit out before states.*
" 438, *omit the statement respecting John Balliol.*
" 671, *for wholly cleared away read in part cleared away.*



WESTMINSTER ABBEY & ITS PRECINCT.
ABOUT A.D. 1535.

CHAPTER I.

THE FOUNDATION OF WESTMINSTER ABBEY.

The devout King destined to God that place, both for that it was near unto the famous and wealthy city of London, and also had a pleasant situation amongst fruitful fields lying round about it, with the principal river running hard by, bringing in from all parts of the world great variety of wares and merchandise of all sorts to the city adjoining; but chiefly for the love of the Chief Apostle, whom he revered with a special and singular affection. (*Contemporary Life of Edward the Confessor, in Harleian MSS., pp. 980-985.*)

SPECIAL AUTHORITIES.

The special authorities for the physical peculiarities of Westminster are:—

1. Smith's *Antiquities of Westminster*. London. 1807.
2. Saunders's *Situation and Extent of Westminster*, in *Archæologia*, vol. xxvi. pp. 223-241.
3. Dean Buckland's Sermon (1847) on the reopening of Westminster Abbey, with a Geological Appendix.
4. *History of St. Margaret's, Westminster*, by the Rev. Mackenzie E. C. Walcott.

For Edward the Confessor:—

1. *Life* by Ailred, Abbot of Rievaulx, A.D. 1163, derived chiefly from an earlier *Life* by Osbert, or Osbern of Clare, Prior of Westminster, A.D. 1158.
2. The Four Lives published by Mr. Luard, in the Collection of the Master of the Rolls:
 - (a) *Cambridge MS.* French Poem, dedicated to Eleanor, Queen of Henry III., probably about A.D. 1245.
 - (b) *Oxford MS.* Latin Poem, dedicated to Henry VI., probably between A.D. 1440—1450.
 - (c) *Vatican and Caius Coll. MSS.*, probably in the thirteenth century.

All these are founded on Ailred.

- (d) *Harleian MS.*, A.D. 1066—1074 (almost contemporary).

CHAPTER I.

THE FOUNDATION OF WESTMINSTER ABBEY.

IT IS SAID that the line in 'Heber's Palestine' which describes the rise of Solomon's temple originally ran—

Like the green grass, the noiseless fabric grew ;

and that, at Sir Walter Scott's suggestion, it was altered to its present form—

Like some tall palm, the noiseless fabric sprung.

Whether we adopt the humbler or the grander image, the comparison of the growth of a fine building to that of a natural product is full of instruction. But the growth of an historical edifice like Westminster Abbey needs a more complex figure to do justice to its formation: a venerable oak, with gnarled and hollow trunk, and spreading roots, and decaying bark, and twisted branches, and green shoots; or a coral reef extending itself with constantly new accretions, creek after creek, and islet after islet. One after another, a fresh nucleus of life is formed, a new combination produced, a larger ramification thrown out. In this respect Westminster Abbey stands alone amongst the buildings of the world. There are, it may be, some which surpass it in beauty or grandeur; there are others, certainly, which surpass it in depth and sublimity of association; but there is none which has been entwined by so many continuous threads with the history of a whole nation.

Physical
features of
London.

The
Thames.

I. The first origin of Westminster is to be sought in the natural features of its position, which include the origin of London no less. Foremost of these is what to Londoners and Englishmen is, in a deeper and truer sense than was intended by Gray when he used the phrase, our '*Father Thames*:' the River Thames, the largest river in England, here widening to an almost majestic size, yet not too wide for thoroughfare—the direct communication between London and the sea on the one hand, between London and the interior on the other. When roads were bad, when robbers were many, when the forests were still thick, then, far more than now, the Thames was the chief highway of English life, the chief inlet and outlet of English commerce. Here, from the earliest times, the coracles of the British tribes, the galleys of the Roman armies, were moored, and gave to the place the most probable origin of its name—the 'City of Ships.'

The Thames is the parent of London. The chief river of England has, by a natural consequence, secured for its chief city that supremacy over all the other towns which have at various times claimed to be the seats of sovereignty in England—York, Canterbury, and Winchester. The old historic stream, which gathered on the banks of its upper course Oxford, Eton, Windsor, and Richmond, had already, before the first beginning of those ancient seats of learning and of regal luxury, become, on these its lower banks, the home¹ of England's commerce and of England's power.

The hills
and
streams.

Above the river rose a long range of hills, covered with a vast forest, full of wild deer, wild bulls, and wild boars,² of which the highest points were Hampstead and Highgate. A desolate moor or fen, marked still by the names of *Finsbury*, *Fenchurch*, and *Moorfields*, which in winter was covered with water and often frozen, occupied the plateau imme-

¹ Londinium . . . copia negotiatorum et comestuum maxime celebre. (Tac. *Ann.* xiv. 33.)

² Fitzstephen. Vita S. Thomæ. Descriptio nobilissimæ civitatis Londoniæ.

diately north of the city. As the slope of the hills descended steeply on the *strand* of the river, slight eminences, of stiff clay, broke the ground still more perceptibly. Tower Hill, Corn Hill, and Ludgate Hill remind us that the old London, like all capitals, took advantage of whatever strength was afforded by natural situation: and therefore as we go up to Cornhill, the traditional seat of British chiefs and Roman governors, as we feel the ground swelling under our feet when we begin the ascent from Fleet Street to St. Paul's, or as we see the eminence on which stands the Tower of London, the oldest fortress of our Norman kings, we have before us the reasons which have fixed what is properly called the 'City' of London on its present site.

And yet again, whilst the first dwellers of the land were thus entrenched on their heights by the riverside, they were at once protected and refreshed by the clear swift rivulets descending from the higher hills through the winding valleys that intersected the earthen bulwarks on which the old fastnesses stood. These streams still survive in the depths of the sewers into which they are absorbed, and in the streets to which they give their names. On the eastern¹ side the Long stream (*Langborne*) of 'sweet water' flowed from the fens (of Fenchurch), and then broke into the 'shares or small 'rills' of *Shareborne* and *Southborne*, by which it reached the Thames. By St. Stephen's, *Walbrook*, probably forming the western boundary of the Roman fortress of London,² there flows the Brook of London Wall—the Wall Brook, which, when swelled by winter floods, rushed with such violence down its gully that, even in the time of Stow, a young man was swept away by it.³ Holborn Hill takes its name from the *Old Bourne*,⁴ or Holebourne, which, rising in

¹ *Arch.* xxxiii. 110.

² *Ibid.* xxxiii. 104.

³ *Arch.* xxxiii. 104. Stow's *Survey*.
Account of Downe Gate.

⁴ If 'Old Bourne,' as it appears in Stow, the aspirate has been added as a London vulgarism. If 'Holebourne,' as it appears in earlier documents, it

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- " 433, *omit* the statement respecting John Balliol.
- " 671, *for* wholly cleared away read in part cleared away.

north this channel spread out into a low marshy creek, now the lake in St. James's Park; and the steepness of the sides of the islet is indicated by the stairs descending into the Park from Duke-street Chapel. At the point where Great George Street enters Birdcage Walk by Storey's Gate, there was a narrow isthmus which connected the island with a similar bed of gravel, reaching under Buckingham Palace to Hyde Park.¹ Then through Prince's Street (formerly, from this stream, called Long Ditch),² another channel began, and continued through Dean Street and College Street, till it fell again into the Thames by Millbank Street, where, in later days, the Abbot's Mill stood on the banks of the stream. The watery waste, which on the south spread over Lambeth and Southwark, on the north was fed by one of those streams which have been already noticed. There descended from Hampstead in a torrent, which has scattered its name right and left along its course, the brook of the Aye or Eye,³ so called probably from the Eye (or Island) of which it formed the eastern boundary, and afterwards familiarly corrupted into the *Aye Bourn*, *T'Aye Bourn*, *Tybourne*.⁴ It is recognised first by the Chapel of St. Mary on its banks, *Mary-le-bourne* (now corrupted into Marylebone)—then by 'Brook' Street. Next, winding under the curve of 'Aye Hill,'⁵ it ran out through the Green Park; and, whilst a thin stream found its way through what is now called the King's

Stow evidently knew nothing about the founder of the bridge near Channel Row, Westminster; for in his *Survey* he merely mentions it as before quoted. And in his notice of Matilda's place of sepulture he makes no allusion to it. I owe this correction to Mr. F.S. Haydon.

¹ See Appendix to Dean Buckland's Sermon on Westminster Abbey.

² The word 'ditch' is used for a brook, as in Kenditch, near Hampstead. The ditch was remembered in 1799. (*Gent. Mag.* lxi. part ii. p. 577.)

³ For the whole plan of the manor or plain of *Eye* or *Eia*, containing the course of the brook, see *Arch.* xxvi. 224, 226, 234.

⁴ Stratford Place marks the site of the banqueting house attached to the conduits of Tybourne. (*Arch.* xxvi. 226.)

⁵ In the case of *Hay Hill*, the London vulgarism has permanently prefixed the aspirate. The original 'Aye Hill' appears in a charter of Henry VI. in the archives of Eton College.

Scholars' Pond Sewer into the Thames, its waters also spread through the morass (which was afterwards called from it the manor of *Eyebury*, or *Ebury*) into the vast Bulinga Fen.¹

The island (or peninsula) thus enclosed, in common with more than one similar spot, derived its name from its thickets of thorn—Thorn Ey,² the Isle of Thorns—which formed in their jungle a refuge for the wild ox³ or huge red deer with towering antlers, that strayed into it from the neighbouring hills. This spot, thus entrenched, marsh within marsh and forest within forest, was indeed *locus terribilis*,⁴ 'the terrible place,' as it was called in the first notices of its existence; yet even thus early it presented several points of attraction to the founder of whatever was the original building which was to redeem it from the wilderness. It had the advantages of a Thebaid, as contrasted with the stir and tumult of the neighbouring fortress of London. And, on the other hand, the river, then swarming with fish,⁵ was close by to feed the colony; the gravel soil and the close fine sand, still dug up under the floor of the Abbey and in St. Margaret's Churchyard, was necessarily healthy; and in the centre of the thickets, there bubbled up at least one spring, perhaps two, The
spring. which gave them water clear and pure, supplied by the percolation of the rain-water from the gravel beds of Hyde Park

¹ Tothill Fields (Vincent Square). (*Arch.* xxvi. 224.)

² Or Dorney. (Burton's *London and Westminster*, p. 285.) There was a Thorney Abbey in Cambridgeshire and in Somersetshire. The description of one of these in *Ordericus Vitalis* (book xi.) exactly describes what Westminster Abbey must have been. 'It is called in English the Isle of Thorns, because its woods, thick with all manner of trees, are surrounded by vast pools of water.'

³ The bones of such an ox (*Bos primicerius*) were discovered under the

foundations of the Victoria Tower, and red deer, with very fine antlers, below the River Terrace. I derive this from Professor Owen. Bones and antlers of the elk and red deer were also found in 1868 in Broad Sanctuary in making the Metropolitan Railway.

⁴ 'In loco terribili' is the phrase used by Offa in the first authentic charter, and repeated in Edgar's (Widmore's *Inquiry*, pp. 14, 16; Kemble, *Codex Anglo-Saxonicus*, § 149).

⁵ *Fluvius maximus, piscosus.* (Fitzstephen. *Vita Sancti Thomæ*. Desc. civ. Lond.)

and the Palace Gardens through the isthmus, when the river was too turbid to drink.¹ It has been said, with a happy paradox, that no local traditions are so durable as those which are 'writ in water.'² So it is here. In the green of Dean's Yard there stands a well-worn pump. The spring,³ which, till quite recently, supplied it, was the vivifying centre of all that has grown up around.

Legendary
origin.

II. These were the original elements of the greatness of Westminster, and such was the Isle of Thorns. On like islands arose the cathedral and town of Ely, the Abbey of Croyland, the Abbey of Glastonbury, and the Castle-Cathedral of Limerick. On such another grew up a still more exact parallel—Notre Dame at Paris, with the palace of the kings close by. What was the first settlement in those thorny shades, amidst those watery wastes, beside that bubbling spring, it is impossible to decypher. The monastic traditions maintained that the earliest building had been a Temple of Apollo, shaken down by an earthquake in the year A.D. 154. But this is probably no more than the attempt to outshine the rival cathedral of St. Paul's, by endeavouring to counter-balance the dubious claims of the Temple of Diana⁴ by a still more dubious assertion of the claims of the temple of her brother the Sun God.⁵ Next comes King Lucius, the legendary founder of the originals of St. Peter's Cornhill, Gloucester, Canterbury, Dover, Bangor, Glastonbury, Cambridge, Winchester. He it was who was said to have con-

Temple of
Apollo.

Church of
Lucius.

¹ See Appendix to Dean Buckland's Sermon.

² Clark's *Peloponnesus*, p. 286.

³ There is also another in St. Margaret's Churchyard.

⁴ For the story of the Temple of Diana, as well as for all other illustrations rendered to the Abbey, partly by parallel, partly by contrast, from its great rival, the Cathedral of London, I have a melancholy pleasure in re-

ferring to the 'Annals of St. Paul's,' the last work of its illustrious and venerable chief, Dean Milman.

⁵ Letter of Sir Christopher Wren. (*Life*, App. xxix. p. 105.) The two main British divinities were so called by the Romans, and Apollo is said to have been *Belin*,—according to one version the origin of *Billingsgate*. (See Fuller's *Church Hist.* i. § 2.)

verted the two London temples into churches;¹ or, according to one version, to have restored two yet more ancient churches which the temples had superseded.² He it was who, in the Swiss legends, deserted his British throne to become the bishop of Coire in the Grisons, where in the cathedral are shown his relics, with those of his sister Emerita; and high in the woods above the town emerges a rocky pulpit, still bearing the marks of his fingers, from which he preached to the inhabitants of the valleys, in a voice so clear and loud, that it could be heard on the Luciensteig (the Pass of Lucius), twelve miles off.

The clouds which hang so thick over the Temple of Apollo and the Church of Lucius are only so far removed when we reach the time of Sebert,³ as that in him we arrive at an unquestionably historical personage, if indeed the Sebert to whom the foundation of the Abbey is ascribed be the king of that name in Essex, and not, as another writer represents, a private citizen of London.⁴ But Bede's entire omission of Westminster in his account⁵ of Sebert's connexion with St. Paul's throws a doubt over the whole story, and the introduction of the name in relation to Westminster may be only another attempt of the Westminster monks to redress their balance against St. Paul's.

A.D. 616.
Church of
Sebert.

Still the tradition afterwards appeared in so substantial a form, that Sebert's grave has never ceased to be shown in the Abbey from the time of the erection of the present building. Originally it would seem to have been inside the church.

Grave of
Sebert.

¹ Westminster alone is ascribed to him in Brompton. (Twysden, c. 724.) For his supposed establishment of the Sanctuary, see Abbot Feckenham's speech, A.D. 1555, quoted in Chapter V.

² Ellis's *Dugdale*, p. 3; Milman's *Church of S. Paul's*, p. 3.

³ 'Our father Saba,' as his wild sons used to call him, when they envied

the fragments of 'white bread' which they saw the bishop give him in the Eucharist. (Bede, ii. 6.) Montalembert (*Moines de l'Occident*, iv. 432) has a fine description of the Abbey in connexion with Sebert.

⁴ Sulcard, in Cotton MSS. Faustina, B. iii., f. 12, in marg.; Higden, p. 228; Thorn. Twysden, c. 1768.

⁵ Bede, ii. 3.

Then, during the repairs of Henry III., the remains were deposited on the south side of the entrance to the Chapter House,¹ and subsequently, in the reign of Edward II., removed to the Choir,² where they occupy a position on the south of the altar analogous to that of Dagobert the founder of St. Denys. A figure, supposed to be that of Sebert, is painted over it.³ The same tradition that records his burial in the Chapter House adds to his remains those of his wife Ethelgoda and his sister Ricula.⁴

The gradual formation of a monastic body, indicated in the charters of Offa and Edgar, marks the spread of the Benedictine Order throughout England, under the influence of Dunstan.⁵ The 'terror' of the spot, which had still been its chief characteristic in the charter of the wild Offa, had in the days of the more peaceful Edgar given way to a dubious 'renown.' Twelve monks is the number traditionally said to have been established by Dunstan.⁶ A few acres near Staines formed their chief property, and their monastic character was sufficiently recognised to have given to the old locality of the 'terrible place,' the name of the 'Western Monastery,' or 'Minster of the West.'⁷ But this seems to have been overrun by the Danes, and it would have had no further history but for the combination of circumstances which directed hither the notice of Edward the Confessor.

Founda-
tion of
Edgar.

¹ Fleete MS.

² Weever's *Funeral Monuments*, p. 456. See the Epitaph in Ackermann, i. 83. His right arm was supposed to be still undecayed, with the skin clinging to the bone, A.D. 1307. (Walsingham, i. 114; Rishanger, p. 425.)

³ A sarcophagus of Purbeck marble was found under the canopy, in 1866, when the modern structure of brickwork was removed, which had been erected by Dean Ireland, and which is elaborately described in *Gent. Mag.* xc. pt. ii. p. 306.

⁴ His mother, according to Bede

(ii. 3), sister to Ethelbert. See Chapters III. and V.

⁵ William of Malmesbury. *De Gest. Reg. Angl.* (Hardy), i. 237, 240, 247; and *De Gest. Pont. Angl.* (Savile, *Scriptores post Bedam*, p. 202.)

⁶ Diceto. Twysden, c. 456.

⁷ Charter of Offa (Abbey Archives, Charters, No. 3), 'loco terribili quod dicitur et Westmunster.' Charter of Edgar (Ibid., Charters, No. 5), 'nominatissimo loco qui dicitur Westmynster.' The name must have been given in contradistinction to St. Paul's in the East.

III. It has been truly remarked, that there is a striking difference between the origin of Pagan temples and of Christian churches. 'The Pagan temples were always the public works of nations and of communities. They were national buildings, dedicated to national purposes. The mediæval churches, on the other hand, were the erections of individuals, monuments of personal piety, tokens of the hope of a personal reward.'¹ This cannot be said, without reserve, of Southern Europe, where, as at Venice and Florence, the chief churches were due to the munificence of the State. But in England it is true even of the one ecclesiastical building which is most especially national—the gift not of private individuals, but of kings. Westminster Abbey is, in its origin, the monument not merely of the personal piety, but of the personal character and circumstances of its Founder.

Historical
origin.

We know the Confessor well from the descriptions preserved by his contemporaries. His appearance was such as no one could forget. It was almost that of an Albino. His full-flushed rose-red cheeks strangely contrasted with the milky whiteness of his waving hair and beard. His eyes were always fixed on the ground. There was a kind of magical charm in his thin white hands and his long transparent fingers,² which not unnaturally led to the belief that there resided in them a healing power of stroking away the diseases of his subjects. His manners presented a singular mixture of gravity and levity. Usually affable and gentle, so as to make even a refusal look like an acceptance, he burst forth at times into a fury which showed that the old Berserkir rage was not dead within him.³ 'By God and His mother, I will give you just such another turn if ever

Edward
the Con-
fessor. His
outward
appear-
ance.

¹ Merivale's *Boyle Lectures, Conversion of the Northern Nations*, p. 122. (Harleian Life, 240.)

² Ibid. 255. See this well drawn out in the *North British Review*, xlii. 361.

³ *Longis interlucentibus digitis.*

'it come in my way!' was the utterance of what was thought by his biographers a mild expression of his noble indignation against a peasant who interfered with the pleasure of his chase.¹ Austere as were his habits—old even as a child²—he startled his courtiers sometimes by a sudden smile or a peal of laughter, for which they or he could only account by some mysterious vision.³ He cared for little but his devotional exercises and hunting. He would spend hours in church, and then, as soon as he was set free, would be off to the woods for days together, flying his hawks and cheering on his hounds.

His character.

With his gentle piety was blended a strange hardness towards those to whom he was most bound. He was harsh to his mother. His alienation from his wife, even in that fantastic age, was thought extremely questionable.⁴ His good faith was not unimpeachable. 'There was nothing,' it was said, 'that he would not promise from the exigency of the time. He pledged his faith on both sides, and confirmed 'by oath anything that was demanded of him.'⁵ On the other hand a childish kindness towards the poor and suffering made them look upon him as their natural protector. The unreasoning benevolence which, in a modern French romance, appears as an extravagance of an unworldly bishop, was literally ascribed to the Confessor in a popular legend, of which the representation was depicted on the tapestries that once hung round the Choir, and may still be seen in one of the compartments of the screen of his shrine.⁶ The King was

¹ William of Malmesbury, ii. 13. (See Freeman's *Norman Conquest*, ii. 27.)

² Ailred of Rievaulx, c. 373.

³ As when he saw in a trance the shipwreck of the King of Denmark (Oxford Life, 244; Cambridge Life, 1342), or the movements of the Seven Sleepers. See pp. 27, 28.

⁴ Harleian Life, 480-495.

⁵ William of Malmesbury, ii. 13.

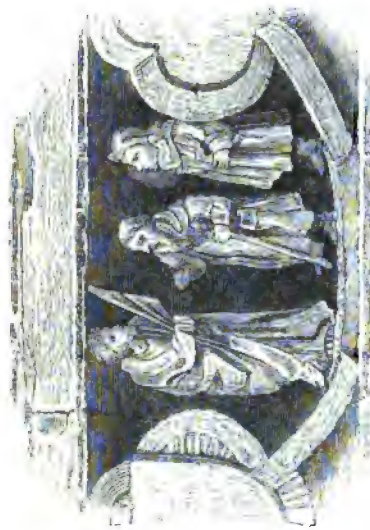
Harleian Life, 875-890.

⁶ The legends which are here cited are not found in the contemporary life of the Confessor in the eleventh century, and therefore cannot be trusted for the accuracy of their facts or their language, but only as representing the feeling of the next generation. The screen is of the fifteenth century, but it faithfully preserves these records of the twelfth.

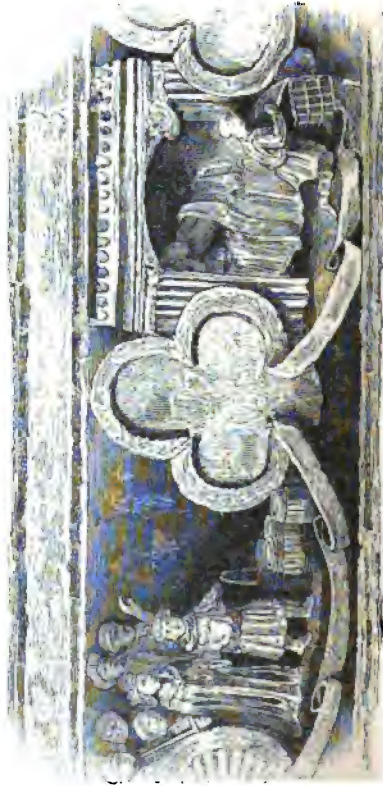




THE VISIT TO THE SEVEN SLEEPERS.



ST. JOHN AND THE PILGRIMS.



THE REMISSION OF THE DANEGELT.



THE SHIPWRECK OF THE KING OF DENMARK.

BAS RELIEFS FROM THE FRIEZE OF THE SHRINE OF EDWARD THE CONFESSOR.

reposing after the labours of the day. His chamberlain, Hugolin, had opened the chest of the royal monies to pay the servants of the palace. The scullion crept in to avail himself, as he supposed, of the King's sleep, and carried off the remains of the treasure. At his third entrance Edward started up, and warned him to fly before the return of Hugolin ('He will not leave you even a halfpenny'); and to the remonstrances of Hugolin answered, 'The thief hath more need of it than we—enough treasure hath King Edward!'¹

Another peculiar combination marks his place equally in the history of England and in the foundation of the Abbey. He was the last of the Saxons—that is, the last of those concerned in the long struggle against the Danes. As time went on, the national feeling transfigured him almost into a Saxon Arthur.² In him was personified all the hatred with which the Anglo-Saxon Christians regarded the Pagan Norsemen. His exile to escape from their tyranny raised him at once to the rank of 'Confessor,' as Edmund the East Angle, by his death in battle with them, had been in like manner raised to the rank of 'Martyr.' A curious legend represents that, on entering his treasury, he saw a black demon dancing on the casks³ which contained the gold extracted from his subjects to pay the obnoxious tax to the Danes, and how in consequence the Danegelt was for ever abolished.

The last
of the
Saxons.

He was also the first of the Normans. His reign is the earliest link which reunites England to the Continent of Europe. Hardly since the invasion of Cæsar—certainly not since the arrival of Augustine—had such an influx of new ideas poured into our insular commonwealth as came with

The first
of the
Normans.

Nothing shows the rapidity of the growth of these legends more than the fact that out of the fourteen subjects thus represented, so few are actually historical.

¹ Cambridge Life, 1000–1040.

² See the comparison in the Cambridge Life, 900–910.

³ Cambridge Life, 940–961. The casks are represented in the frieze of the screen. This long continued to be the mode of keeping money, as appears from the story of Wolsey and the Jester. For the abolition of the Danegelt see Cambridge Life, 922, 1884; Oxford Life, 302.

Edward from his Norman exile. His mother Emma and his maternal grandfather Richard were more to him than his father Ethelred; the Norman clergy and monks, than his own rude Anglo-Saxon hierarchy. His long hair and beard, distinguishing his appearance from that of the shorn and shaven heads of his Norman kinsmen, were almost the only outward marks of his Saxon origin. The French handwriting superseded in his court the old Anglo-Saxon characters;¹ the French seals, under his auspices, became the type of the sign-manual of England for centuries.² From him the Norman civilisation spread not only into England, but into Scotland. His grand-nephew Edgar Atheling, as the head of the Anglo-Norman migration into the north, was the Father of the Scottish Lowlands.

Founda-
tion of the
Abbey.

These were the qualities and circumstances which went to make up the Founder of Westminster Abbey. We have now to ask, what special motive induced the selection of this particular site and object for his devotion?

Conse-
cra-
tion of
Reims.

Meadows
of Thor-
ney.

The idea of a regal Abbey on a hitherto unexampled scale may have been suggested or strengthened by the accounts brought back to him of Reims, where his envoys had been present at the consecration of the Abbey of St. Remy, hard by the cathedral in which the French kings were crowned.³ By this time also the wilderness of Thorney was cleared; and the crowded river, with its green meadows, and the sunny aspect of the island,⁴ may have had a charm for the King, whose choice had hitherto lain in the rustic fields of Islip and Windsor.

The Con-
fessor's
devotion
to St. Pe-
ter.

But the prevailing motive was of a more peculiar kind, belonging to times long since passed away. In that age, as still amongst some classes in Roman Catholic countries, religious sentiment took the form of special devotion to

¹ Lappenberg (Thorpe), ii. 246.

² Palgrave's *History of England*, p. 328.

³ *Saxon Chronicle*, 1049.

⁴ The combination of motives is well given in the contemporary Life. (Harleian MS. 980-985.) Quoted as the motto to this Chapter.

this or that particular saint. Amongst Edward's favourites St. Peter was chief.¹ On his protection, whilst in Normandy, when casting about for help, the exiled Prince had thrown himself, and vowed that, if he returned in safety, he would make a pilgrimage to the Apostle's grave at Rome. This vow was, it is said, further impressed on his mind by the arrival of a messenger from England, almost immediately afterwards, with the announcement of the departure of the Danes, and of his own election as King.² It was yet further confirmed by a vision, real or feigned, of Brithwold Bishop of Winchester, at Glastonbury,³ in which St. Peter, the patron saint of Winchester Cathedral, appeared to him, and announced that the Bishop himself should crown a youth, whom the saint dearly loved, to be King of England.⁴ His vow.

Accordingly, when Edward came to the throne, he announced to his Great Council his intention of fulfilling his vow. The proposal was received with horror by nobles and people. It was met both by constitutional objections, and on the ground of the dangers of the expedition. The King could not leave the kingdom without the consent of the Commons; he could not undertake such a journey without encountering the most formidable perils—'the roads, the sea, the mountains, the valleys, ambuscades at the bridges and the fords,' and most of all 'the felon Romans, who seek nothing but 'gain and gifts.' 'The red gold and the white silver they 'covet as a leech covets blood.'⁵ The King at last gave way, on the suggestion that a deputation might be sent to the Pope, who might release him from his vow. The deputation

¹ The church of the Confessor's residence at Old Windsor is dedicated to St. Peter, and the site of his palace is thence called Peter's Hill.

² Cambridge Life, 780-825.

³ Ailred, 373. There is a difficulty in distinguishing Brithwold, Bishop of Winchester, and Brithwold, Bishop of Wilton. The chronicles in general

are in favour of Winchester. One of the Lives of the Confessor is in favour of Wilton.

⁴ Cambridge Life, 640-700.

⁵ Ibid. p. 222. The various dangers of the journey to Rome are well given in William of Malmesbury (ii. 13).

went. The release came, on the condition that he should found or restore a monastery of St. Peter, of which the King should be the especial patron. It was, in fact, to be a pilgrimage by proxy, such as has sometimes been performed by traversing at home the same number of miles that would be travelled on the way to Palestine;¹ sometimes by sending the heart after death,² to perform what the living had been unable to accomplish in person.

Where, then, was a monastery of St. Peter to be found which could meet this requirement? It might possibly have been that at Winchester. Perhaps in this hope the story of Bishop Brithwold's vision was revived. But there was also the little 'minster,' west of London, near which the King from time to time resided, and of which his friend Edwin,³ the courtier abbot, was head. It had, as far back as memory extended, been dedicated to St. Peter. A Welsh legend of later times maintained that it was at 'Lampeter,' 'the church of Peter,' that the Apostle saw the vision in which he was warned that he must shortly 'put off his earthly tabernacle.'⁴ If the original foundation of the Abbey can be traced back to Sebert, the name, probably, must have been given in recollection of the great Roman sanctuary, whence Augustine, the first missionary, had come.⁵ And Sebert was believed to have dedicated his church to St. Peter in the Isle of Thorns, in order to balance the compliment he had paid to St. Paul on Ludgate Hill:⁶ a reappearance, in another form, of the counterbalancing claims of the rights of Diana and Apollo—the earliest stage of that rivalry which afterwards expressed itself in the proverb of 'robbing Peter to pay Paul.'⁷

Connexion
of the
Abbey
with the
name of
St. Peter.

¹ As in the case of the late King of Saxony.

² As in the case of Edward I. of England, and Robert the Bruce and James I. of Scotland.

³ See Chapter V.

⁴ 2 Pet. i. 14. (I cannot recover the reference to this legend.)

⁵ See *Memorials of Canterbury*, p. 11.

⁶ Ailred, c. 384.

⁷ See Chapter VI.

This thin thread of tradition, which connected the ruinous pile in the river-island with the Roman reminiscences of Augustine, was twisted firm and fast round the resolve of Edward; and by the concentration of his mind¹ on this one object, was raised the first distinct idea of an Abbey, which the Kings of England should regard as their peculiar treasure.

There are, probably, but few Englishmen now who care to know that the full title of Westminster Abbey is the 'Collegiate Church or Abbey of St. Peter.' But at the time of its first foundation, and long afterwards, the whole neighbourhood and the whole story of the foundation breathed of nothing else but the name, which was itself a reality. 'The soil of St. Peter' was a recognised legal phrase. The name of Peter's 'Eye,' or 'Island,'² which still lingers in the low land of Battersea, came by virtue of its connexion with the Chapter of Westminster.³ Anyone who infringed the charter of the Abbey would, it was declared, be specially condemned by St. Peter, when he sits on his throne judging the twelve tribes of Israel.⁴ Of the Abbey of St. Peter at Westminster, as of the more celebrated basilica of St. Peter at Rome, it may be said that '*super hanc Petram*' the Church of Westminster has been built.

Round the undoubted fact that this devotion to St. Peter was Edward's prevailing motive, gathered, during his own lifetime or immediately after, the various legends which give it form and shape in connexion with the special peculiarities of the Abbey.

There was in the neighbourhood of Worcester, 'far from
'men in the wilderness, on the slope of a wood, in a cave,

Legend of
the Hermit
of Wor-
cester.

¹ Dagobert, in like manner, had a peculiar veneration for St. Denys.

² Smith's *Antiquities*, p. 34.

³ The 'Cock' in Tothill Street where the workman of the Abbey received their pay, was probably from

the cock of St. Peter. A black marble statue of St. Peter is said to lie at the bottom of the well under the pump in Prince's Street. (Walcott, 73, 280.)

⁴ Pope Nicholas's Letter, Kemble (*Codex*), § 826.

'deep down in the grey rock,' a holy hermit 'of great age, 'living on fruits and roots.' One night, when, after reading in the Scriptures 'how hard are the pains of hell, and how the 'enduring life of Heaven is sweet and to be desired,' he could neither sleep nor repose, St. Peter appeared to him, 'bright 'and beautiful, like to a clerk,' and warned him to tell the King that he was released from his vow; that on that very day his messengers would return from Rome; that 'at 'Thorney, two leagues from the city,' was the spot marked out where, in an ancient church, 'situated low,' he was to establish a Benedictine monastery, which should be 'the gate 'of heaven, the ladder of prayer, whence those who serve 'St. Peter there shall by him be admitted into Paradise.' The hermit writes the account of the vision on parchment, seals it with wax, and brings it to the King, who compares it with the answer of the messengers just arrived from Rome, and determines on carrying out the design as the Apostle had ordered.¹

Legend of
Edric the
fisherman.

Another legend² still more precise, developed the attractions of the spot still further. In the vision to the Worcestershire hermit, St. Peter was reported to have said that he had consecrated the church at Thorney with his own hands. How this came to pass was now circulated in versions slightly varying from each other, but of which the main features agreed. It was on a certain Sunday night in the reign of King Sebert, the eve of the day fixed by Mellitus, first Bishop of London, for the consecration of the original monastery in the Isle of Thorns, that a fisherman of the name of Edric was casting his nets from the shore of the island into the Thames.³ On the other side of the river, where Lambeth now stands, a

¹ Cambridge Life, 1740; Oxford Life, 270.

² That this story was not in existence before the Confessor's reign, appears from its absence in the original charter of Edgar (Widmore's *Inquiry*, p. 22). The first trace of it is the allusion in

the Confessor's charters, if genuine (Kemble, vol. iv. §§ 824-6). It does not appear in the contemporary Harleian Life, but is fully developed in Sulcard and Ailred.

³ Cambridge Life, 2060; Sulcard in Dugdale's *Monasticon*, i. 289.

bright light attracted his notice. He crossed, and found a venerable personage, in foreign attire, calling for some one to ferry him over the dark stream. Edric consented. The stranger landed, and proceeded at once to the church. On his way he evoked with his staff the two springs of the island. The air suddenly became bright with a celestial splendour. The building stood out clear, 'without darkness or shadow.' A host of angels, descending and reascending, with sweet odours and flaming candles, assisted, and the church was dedicated with the usual solemnities. The fisherman remained in his boat, so awestruck by the sight, that when the mysterious visitant returned and asked for food, he was obliged to reply that he had caught not a single fish. Then the stranger revealed his name: 'I am Peter, keeper of the keys of heaven. When Mellitus arrives to-morrow, tell him what you have seen; and show him the token that I, St. Peter, have consecrated my own Church of St. Peter, Westminster, and have anticipated the Bishop of London.¹ For yourself, go out into the river; you will catch a plentiful supply of fish, whereof the larger part shall be salmon. This I have granted on two conditions—first, that you never fish again on Sundays; secondly, that you pay a tithe of them to the Abbey of Westminster.'

The next day, at dawn, 'the Bishop Mellitus rises, and begins to prepare the anointing oils and the utensils for the great dedication.' He, with the King, arrives at the appointed hour. At the door they are met by Edric with the salmon in his hand, which he presents 'from St. Peter in a gentle manner to the Bishop.' He then proceeds to point out the marks 'of the twelve crosses on the church, the walls within and without moistened with holy water, the letters of the Greek alphabet written twice over distinctly on the sand' of the now sacred island, 'the traces of the oil,

¹ 'Episcopalem benedictionem mese sanctificationis auctoritate præveni.' (Ailred, cc. 385, 386. Sporley and Sulcard in Dugdale, i. 288, 289.)

‘and (chiefest of the miracles) the droppings of the angelic ‘candles.’ The Bishop professed himself entirely convinced, and returned from the church, ‘satisfied that the dedication ‘had been performed sufficiently, better, and in a more saintly ‘fashion than a hundred such as he could have done.’¹

The story is one which has its counterparts in other churches. The dedication of Einsiedlen, in Switzerland, and of the rock at Le Puy, in Auvergne,² were ascribed to angelic agency. The dedication of the chapel of St. Joseph of Arimathea at Glastonbury was ascribed to Christ Himself, who appeared to warn off St. David, as St. Peter at Westminster did Mellitus. St. Nicholas claimed to have received his restored pall, and St. Denys the sacraments of the Church, from the same source, and not from any episcopal or priestly hands. All these legends have in common the merit of containing a lurking protest against the necessity of external benediction for things or persons sacred by their own intrinsic virtue—a covert declaration of the great catholic principle (to use Hooker’s words) that God’s grace is not tied ‘to outward forms.’ But the Westminster tradition possesses, besides, the peculiar charm of the local colouring of the scene, and betrays the peculiar motives whence it arose. We are carried back by it to the times when the wild Thames, with its fishermen and its salmon,³ was still an essential feature of the neighbourhood of the Abbey. We see in it the importance attached to the name of the Apostle. We see also the union of innocent fiction with worldly craft, which marks so many legends both of Pagan and Christian times.⁴ It represents

¹ The Roman annalists are not satisfied with the purely British character of this legend, and add that Mellitus being in doubt deferred the consecration till being at Rome in a council he consulted with Pope Boniface IV., who decided against it. Surius, tom. i. in Vit. St. Januar.; Baronius, vol. viii. anno 610.

² The bells were rung by the hands

of angels, and the church was called the Chamber of Angels. (Mandet’s *Hist. du Velay*, ii. 27.)

³ A ‘Thames salmon,’ with asparagus, was still a customary dish in the time of Charles I. (State Papers, April 12, 1629.)

⁴ See *Lectures on the History of the Eastern Church*, p. 80.

the earliest protest of the Abbots of Westminster against the jurisdiction of the Bishops of London. It was recited by them long afterwards as the solid foundation of the inviolable right of sanctuary in Westminster.¹ It contains the claim established by them on the tithe of the Thames fisheries from Gravesend to Staines. A lawsuit was successfully carried by the Convent of Westminster against the Rector of Rotherhithe, in 1282, on the ground that St. Peter had granted the first haul.² The parish clergy, however, struggled against the claim, and the monastic historian Flete, in the gradually increasing scarcity of salmon, saw a Divine judgment on the fishermen for not having complied with St. Peter's request. Once a year, as late as 1382, one of the fishermen, as representative of Edric, took his place beside the Prior, and brought in a salmon for St. Peter. It was carried in state through the middle of the Refectory. The Prior and the whole fraternity rose as it passed up to the high table, and then the fisherman received ale and bread from the cellarer in return for the fish's tail.³

The little Church or Chapel of St. Peter, thus dignified by the stories of its first origin, was further believed to have been specially endeared to Edward by two miracles, reported to have occurred within it in his own lifetime. The first was the cure of a crippled Irishman, Michael, who sate in the road between the Palace and 'the Chapel of St. Peter, which was 'near,' and who explained to the inexorable Hugolin that, after six pilgrimages to Rome in vain, St. Peter had promised his cure if the King would, on his own royal neck, carry him to the monastery. The King immediately consented; and, amidst the scoffs of the Court, bore the poor man to the steps of the High Altar. There he was received by Godric the sacristan, and walked away on his own restored feet, hanging his stool on the wall for a trophy.⁴

Legend
of the
Cripple.

¹ See Chapter V.

² Pennant's *London*, p. 57.

³ See Neale, p. 6; Ware's *Constitutions*.

⁴ Cambridge Life, 1920-2020.

Legend
of the
Sacra-
ment.

Before that same High Altar was also believed to have been seen one of the Eucharistical portents, so frequent in the Middle Ages. A child, 'pure and bright like a spirit,' appeared to the King in the sacramental elements.¹ Leofric Earl of Mercia, who, with his famous countess Godiva, was present, saw it also. The King imposed secrecy upon them during his life. The Earl confided the secret to a holy man at Worcester (perhaps the hermit before mentioned), who placed the account of it in a chest, which, after all concerned were dead, opened of itself and revealed the sacred deposit.

Such as these were the motives of Edward. Under their influence was fixed what has ever since been the local centre of the English monarchy and nation—of the Palace and the Legislature no less than of the Abbey.

Palace
of West-
minster.

There had, no doubt, already existed, by the side of the Thames, an occasional resort of the English Kings. But the Roman fortress in London, or the Saxon city of Winchester, had been hitherto their usual abode. Edward himself had formerly spent his time chiefly at his birthplace, Islip, or at the rude palace on the rising ground, still marked by various antique remains, above 'Old Windsor.'² But now, for the sake of superintending the new Church at Westminster, he lived, more than any previous king, in the regal residence (which he in great part rebuilt) close beside it. The Abbey and the Palace grew together, and into each other, in the closest union; just as in Scotland, a few years later, Dumfermline Palace and Dumfermline Abbey sprang up side by side; and again, Holyrood Abbey—first within the Castle of Edinburgh, and then on its present site—by Holyrood Palace. 'The Chamber of St. Edward,' as it was called from him, or 'the Painted Chamber,' from its subsequent decorations,

¹ Cambridge Life, 2516-55. It appears on the screen of the chapel.

² Runny-Mede, 'the meadow of

assemblies,' derives its name and its original association from this neighbourhood of the royal residence.

was the kernel of the Palace of Westminster. This fronted what is still called the 'Old Palace Yard,' as distinguished from the 'New Palace' of William Rufus, of which the only vestige is the framework of the ancient Hall, looking out on what, from its novelty at that time, was called the 'New Palace Yard,'—'New,' like the '*New Castle*' of the Conqueror, or the '*New College*' of Wykeham.

The privileges¹ which the King was anxious to obtain for the new institution were in proportion to the magnificence of his design, and the difficulties encountered for this purpose are a proof of the King's eagerness in the cause. As always in such cases, it was necessary to procure a confirmation of these privileges from the Pope. The journey to Rome was, in those troubled times, a serious affair. The deputation consisted of Aldred,² who had lately been translated from Worcester to York; the King's two chaplains, Gyso and Walter; Tosti and Gurth, the King's brothers-in-law; and Gospatrick, kinsman of the Confessor and companion of Tosti. Some of the laymen had taken this opportunity to make their pilgrimage to the graves of the Apostles. The Archbishop of York had also his own private ends to serve—the grant of the pall for York, and a dispensation to retain the see of Worcester. The Pope refused his request, on the not unreasonable ground that the two sees should not be held together. Tosti was furious on behalf of his friend Aldred, but could not gain his point. On their return they were attacked by a band of robbers at Sutri, a spot still dangerous for the same reason. Some of the party were stripped to the skin—amongst them the Archbishop of York.³ Tosti was saved only by the magnificent appearance of Gospatrick, who rode before, and

Journey to
Rome.

¹ Cambridge Life, 2325. Kemble, §§ 824, 825. See Chapter V. The exact statement of these privileges depends on the genuineness of the charters, but their general outline is

unquestionable.

² Harleian Life, 755–80.

³ Stubbs, c. 1702. William of Malmesbury in *Life of Wulfstan*, pt. II. c. 10. (*Anglia Sacra*, vol. ii. 250.)

misled the robbers into the belief that he was the powerful Earl.¹ Meanwhile Tosti returned to Rome, in a state of fierce indignation, and, with his well-known 'adamantine obstinacy,' declared that he would take measures for stopping Peter's-pence from England, by making it known that the Pope, whose claims were so formidable abroad, was in the hands of robbers at home.² With this threat (so often repeated in every form and tone since) he carried the suit of his friend; and the deputation returned, not only with the privileges of Westminster, but with the questionable confirmation of Aldred's questionable demands.

Building
of the
Abbey.

The Abbey had been fifteen years in building. The King had spent upon it one-tenth of the property of the kingdom. It was to be a marvel of its kind. As in its origin it bore the traces of the fantastic childish character of the King and of the age, in its architecture it bore the stamp of the peculiar position which Edward occupied in English history between Saxon and Norman. By birth he was a Saxon, but in all else he was a foreigner. Accordingly, the Church at Westminster was a wide sweeping innovation on all that had been seen before.³ 'Destroying the old building,' he says in his Charter, 'I have built up a new one from the 'very foundation.'⁴ Its fame as 'a new style' of composition' lingered in the minds of men for generations. It was the

¹ Harleian Life, 770.

² Brompton, c. 952; Knyghton, c. 2336.

³ The collegiate church of Waltham, which was founded by Harold in A.D. 1060, must have been the nearest approach to this. But whatever view is taken of the present structure of the church at Waltham, it was considerably smaller than the Abbey. The proof of the size of the Confessor's church rests on the facts—1. That the Lady Chapel of Henry III. must have abutted on the east end of the old choir

as of the present; 2. That the cloisters occupied the same relative position, as may be seen from the existing sub-structures; 3. That the pillars, as excavated in the choir in the repairs of 1866, stand at the same distance from each other as the present pillars. The nave of the church and the chapel of St. Catherine must have been finished under Henry I., the south cloister under William Rufus.

⁴ Kemble, No. 824, iv. 176.

⁵ Matthew Paris, p. 2.

first cruciform church in England, from which all the rest of like shape were copied—an expression of the increasing hold which the idea of the Crucifixion in the tenth century had laid on the imagination of Europe.¹ Its massive roof and pillars formed a contrast with the rude wooden rafters and beams of the common Saxon churches. Its very size—occupying, as it did, almost the whole area of the present building—was in itself portentous. The deep foundations, of large square blocks of grey stone, were duly laid. The east end was rounded into an apse. A tower rose in the centre crowned by a cupola of wood. At the western end were erected two smaller towers, with five large bells. The hard strong stones were richly sculptured. The windows were filled with stained glass. The roof was covered with lead. The cloisters, chapter-house, refectory, dormitory, the infirmary, with its spacious chapel,² if not completed by Edward, were all begun, and finished in the next generation on the same plan. This structure, venerable as it would be if it had lasted to our time, has almost entirely vanished. Possibly one vast dark arch in the southern transept—certainly the substructures of the dormitory, with their huge pillars, ‘grand and regal at the ‘bases and capitals’³—the massive low-browed passage, leading from the great cloister to Little Dean’s Yard—and some portions of the refectory and of the infirmary chapel, remain as specimens of the work which astonished the last age of the Anglo-Saxon and the first age of the Norman monarchy.⁴

The institution was made as new as the building. Abbot Edwin remained; but a large body of monks was imported from Crediton,⁵ coincidently with the removal of the see of that place to Exeter in the person of the King’s friend

¹ Milman’s *History of Latin Christianity*, vi. 507.

² Cambridge Life, 2270–2310.

³ Ibid. 2300.

⁴ See *Gleanings of Westminster*

Abbey, pp. 3, 4; Freeman’s *Norman Conquest*, ii. 509.

⁵ Cambridge Life, 2390; Oxford Life, 381.

Leofwin. The services still continued in the old building whilst the new one was rising. A small chapel, dedicated to St. Margaret, which stood on the north side of the present Abbey,¹ is said to have been pulled down; and a new church, bearing the same name, was built on the site of the present Church of St. Margaret.² The affection entertained for the martyr-saint of Antioch by the House of Cerdic appears in the continuation of her name in Edward's grandniece, Margaret of Scotland.

Legend of
the Seven
Sleepers.

The end of the Confessor was now at hand. Two legends mark its approach. The first is as follows. It was at Easter.³ He was sitting in his gold-embroidered robe, and solemnly crowned, in the midst of his courtiers, who were voraciously devouring their food after the long abstinence of Lent. On a sudden he sank into a deep abstraction. Then came one of his curious laughs,⁴ and again his rapt meditation. He retired into his chamber, and was followed by Duke Harold, the Archbishop, and the Abbot of Westminster.⁵ To them he confided his vision. He had seen the Seven Sleepers of Ephesus suddenly turn from their right sides to their left, and recognised in this omen the sign of war, famine, and pestilence for the coming seventy years, during which the sleepers were to lie in their new position. Immediately on hearing this, the Duke despatched a knight, the Archbishop, a bishop, the Abbot, a monk, to the Emperor of Constantinople.⁶ To Mount Celion under his guidance they went, and there found the Seven Sleepers as the King had seen them. The proof of this portent at once confirmed the King's prevision, and received its own confirmation in the violent

¹ Ackermann, i. 86-87.

² Widmore, p. 12. Compare the same process at Pershore and Norwich.

³ William of Malmesbury, ii. 13.

⁴ Ailred, c. 395.

⁵ The 'Duke Harold' is named in the legend, 'Le Duc Harauldz'

(*Cambridge Life*, 338); and it can hardly be doubted that by the prelate and abbot were meant the Primate and the Abbot of Westminster.

⁶ *Oxford Life*, 409. Their journey is represented in the screen.

convulsions which disturbed the close of the eleventh century.

The other legend has a more personal character. The King was on his way to the dedication of the Chapel of St. John the Evangelist.¹ As Peter, the Prince of the Apostles, was the saint before whom the Confessor trembled with a mysterious awe, John, the Apostle of Love, was the saint whom he venerated with a familiar tenderness.² A beggar implored him, for the love of St. John, to bestow alms upon him. Hugolin was not to be found. In the chest there was no gold or silver. The King remained in silent thought, and then drew off from his hand a ring, 'large, royal, and beautiful,' which he gave to the beggar, who vanished. Two English pilgrims, from the town of Ludlow,³ shortly afterwards found themselves benighted in Syria; when suddenly the path was lighted up, and an old man, white and hoary, preceded by two tapers, accosted them. They told him of their country and their saintly King, on which the old man, 'joyously like to a clerk,' guided them to a hostelry, and announced that he was John the Evangelist, the special friend of Edward; and gave them the ring to carry back, with the warning that in six months the King should be with him in Paradise. The pilgrims returned. They found the King at his palace in Essex, said to be called from this incident *Havering atte Bower*, and with a church dedicated to St. John the Evangelist. He acknowledged the ring, and prepared for his end accordingly.⁴

Legend
of the
Pilgrim.

¹ By one of the Saxon chroniclers, (see Freeman's *Norman Conquest*, ii. 512,) this church is said to have been at Clavering. The parish of St. John, in Westminster, was created in the last century.

² Ailred, c. 397.

³ Hence the representation of the story in the painted window of St. Lawrence's Church at Ludlow.

⁴ Cambridge Life, 3455-3590; Oxford Life, 410-40. The story is one

of those which attached to St. John, from the old belief (John xxi. 23) that he was not dead, but sleeping. Compare his apparition to James IV. at Linlithgow. It occupies three compartments on the screen, and is also to be seen on the tiles of the Chapter-house floor. (See *Archæol.* xxix. 39.) From the time of Henry III. a figure of St. John, as the pilgrim, stood by the Confessor's shrine; and one such still stands in Henry V.'s Chantry.

Dedication
of the
Abbey.

1066.

Decem-
ber 26.

Decem-
ber 27.

Decem-
ber 28.

The long-expected day of the dedication of the Abbey at last arrived. 'At Midwinter,' says the Saxon Chronicle, 'King Edward came to Westminster, and had the minster there consecrated, which he had himself built, to the honour of God and St. Peter, and all God's saints.' It was at Christmas-time (when, as usual at that age, the Court assembled), that the dedication so eagerly desired was to be accomplished. On Christmas Day he appeared, according to custom, wearing his royal crown;¹ but on Christmas night, his strength, prematurely exhausted, suddenly gave way. The mortal illness, long anticipated, set in. He struggled, however, through the three next days, even appearing, with his occasional bursts of hilarity, in the stately banquets with the bishops and nobles. On St. John's Day he grew so rapidly worse, that he gave orders for the solemnity to be fixed for the morrow.² On the morning of that morrow (Wednesday, the Feast of the Holy Innocents, Childermas³) he roused himself sufficiently to sign the charter of the Foundation. The peculiar nature of the Festival may have had an attraction for the innocent character of the King; but in the later Middle Ages, and even down to the last century, a strong prejudice prevailed against beginning anything of moment on that day.⁴ If this belief existed already in the time of the Confessor, the selection of the day is a proof of the haste with which the dedication was pushed forward. It is, at any rate, an instance of a most auspicious work begun (if so be) on the most inauspicious day of the year. The signatures which follow the King's acquire a tragic interest in the light of the events of the next few months. Edith the Queen, her brothers Harold and Gurth, Stigand and Aldred, the two rival primates, are the most conspicuous.

¹ Cambridge Life, 3610.

² Ailred, c. 399.

³ So in the Charter itself (Kemble, iv. 180). Robert of Gloucester and

Ailred of Rievaulx fix it on St. John's Day.

⁴ Hone's *Everyday Book*, i. 1648. See Chapter II.

They, as the King's illness grew upon him, took his place at the consecration. He himself had arranged the ornaments, gifts, and relics;¹ but the Queen presided at the ceremony² (she is queen, as he is king, both in church³ and in palace); and the walls of Westminster Abbey, then white and fresh from the workman's tools, received from Stigand their first consecration—the first which, according to the legend of St. Peter's visit, had ever been given to the spot by mortal hands. By that effort the enfeebled frame and overstrained spirit of the King were worn out. On the evening of Innocents' Day he sank into a deep stupor, and was laid in the chamber in Westminster Palace which long afterwards bore his name. On the third day, a startling rally took place. His voice again sounded loud and clear; his face resumed its brightness. But it was the rally of delirium. A few incoherent sentences broke from his lips. He described how in his trance he had seen two holy monks whom he remembered in Normandy, and how they foretold to him the coming disasters, which should only be ended when 'the green tree, after severance from its trunk and removal to the distance of three acres, should return to its parent stem, and again bear leaf and fruit and flower.' The Queen was sitting on the ground, fondling his cold feet in her lap.⁴ Beside her, stood her brother Harold, Rodbert the keeper of the palace, and others who had been called in by Edward's revival. They were all terror-struck. Archbishop Stigand alone had the courage to whisper into Harold's ear that the aged King was doting. The others carefully⁵

Decem
ber 31.

¹ For the relics, see Dart, i. 37. They consisted of the usual extraordinary fragments of the dresses, &c. of the most sacred personages. The most remarkable were the girdle dropt by the Virgin to convince St. Thomas of her assumption (which is also shown in the Batopedi Convent of Mount

Athos), and the cross which came over sea, against winds and waves, with the Confessor from Normandy.

² Ailred, c. 399.

³ Cambridge Life, 3655.

⁴ Harleian Life, 1480-90.

⁵ Cambridge Life, 3714-85.

1066. caught his words; and the courtly poet of the next century rejoiced to trace in 'the three acres' the reigns of the three illegitimate kings who followed; and in the resuscitation of 'the parent tree,' the marriage of the First Henry with the Saxon Maud, and their ultimate issue in the Third Henry.¹ Then followed a calm, and on the fifth day afterwards, with words variously reported, respecting the Queen, the succession, and the 'hope that he was passing from the land of 'the dead to the land of the living,' he breathed his last: and 'St. Peter, his friend, opened the gate of Paradise, and St. John, his own dear one, led him before the Divine Majesty.'

Death of
the Con-
fessor,
Jan. 5.

A horror, it is described, of great darkness filled the whole island. With him, the last lineal descendant of Cerdic, it seemed as if the happiness, the strength, the liberty of the English people had vanished away.² So gloomy were the forebodings, so urgent the dangers which seemed to press, that on the very next day (Friday,³ the Festival of the Epiphany), took place at once his own funeral and the coronation of his successor.

His burial,
Jan. 6.

We must reserve the other event of that memorable day—the coronation of Harold—for the next chapter, and follow the Confessor to his grave. The body, as it lay in the palace, seemed for a moment to recover its lifelike expression. The unearthly smile played once more over the rosy cheeks, and the white beard beneath seemed whiter, and the thin stretched-out fingers paler and more transparent than ever.⁴ As usual in the funerals of all our earlier sovereigns, he was attired in his royal habiliments: his crown upon his head; a crucifix⁵ of gold, with a golden chain round his neck; the pilgrim's ring on his hand. Crowds flocked from all the neighbouring villages.

¹ Cambridge Life, 3934. See Chapter III.

² Ailred, c. 402. Saxon Chronicle, A.D. 1066.

³ The usual date of his death is January 5. In Fabian, Robert of

Gloucester, and the Cambridge Life, it is January 4.

⁴ Harleian Life, 1590. Ailred, c. 402.

⁵ Taylor's *Narrative of the Finding of the Crucifix* in 1688, p. 12.

The prelates and magnates assisted, and the body was laid before the high altar.¹ Thrice at least it has since been identified: once when, in the curiosity to know whether it still remained uncorrupt, the grave was opened by order of Henry I., in the presence of Bishop Gundulf, who plucked out a hair from the long white beard;² again when, on its 'translation' by Henry II., the ring was withdrawn; and again at its final removal to its present position by Henry III. It must probably also have been seen both during its disturbance by Henry VIII., and its replacement by Mary; and for a moment the interior of the coffin was disclosed, when a rafter broke in upon it after the coronation of James II.³

1098.

1163.

1269.

1538.

1557.

1685.

In the centre of Westminster Abbey thus lies its Founder, and such is the story of its foundation. Even apart from the legendary elements in which it is involved, it is impossible not to be struck by the fantastic character of all its circumstances. We seem to be in a world of poetry. Edward is four centuries later than Ethelbert and Augustine; but the origin of Canterbury is commonplace and prosaic compared with the origin of Westminster. We can hardly imagine a figure more incongruous to the soberness of later times than the quaint, irresolute, wayward prince whose chief characteristics have been just described. His titles of Confessor and Saint belong not to the general instincts of Christendom, but to the most transitory feelings of the age—the savage struggles between Saxon and Dane, the worldly policy of Norman rulers, the lingering regrets of Saxon subjects. His opinions, his prevailing motives, were such as in no part of modern Europe would now be shared by any educated teacher or ruler. But in spite of these irreconcilable differences, there was a solid ground for the charm which he exercised over his contemporaries. His childish and eccentric fancies have passed away; but his innocent faith and his sympathy with

Effects of his character on the Foundation.

¹ See Chapter III.² Ailred, c. 408.³ See Chapters III. and VI.

his people are qualities which, even in our altered times, may still retain their place in the economy of the world. Westminster Abbey, so we hear it said, sometimes with a cynical sneer, sometimes with a timorous scruple, has admitted within its walls many who have been great without being good, noble with a nobleness of the earth earthy, worldly with the wisdom of this world. But it is a counterbalancing reflection, that the central tomb, round which all those famous names have clustered, contains the ashes of one who, weak and erring as he was, rests his claims of interment here not on any act of power or fame, but only on his artless piety and simple goodness. He—towards whose dust was attracted the fierce Norman, and the proud Plantagenet, and the grasping Tudor, and the fickle Stuart, even the Independent Oliver,¹ the Dutch William, and the Hanoverian George—was one whose humble graces are within the reach of every man, woman, and child of every time, if we rightly part the immortal substance from the perishable form.

Connexion
with the
Conquest.

Secondly, the foundation of the Abbey and the character of its Founder, consciously or unconsciously, inaugurated the greatest change which, with one exception, the English nation has witnessed from that time till this. Not in vain had the slumbers of the Seven Sleepers been disturbed; nor in vain the ghosts of the two Norman monks haunted the Confessor's deathbed, with their dismal warnings; nor in vain the comet appeared above the Abbey, towards which, in the Bayeux Tapestry, every eye is strained, and every finger pointing. The Abbey itself—the chief work of the Confessor's life, the last relic of the Royal House of Cerdic—was the shadow cast before of the coming event, the portent of the mighty future. When Harold stood by the side of his brother Gurth and his sister Edith on the day of the dedica-

¹ Both Cromwell (see Marvell's poem on his funeral) and George II. (see Chapter III. p. 191) were compared to the Confessor on their deaths.

tion, and signed his name with theirs as witness to the Charter of the Abbey, he might have seen that he was sealing his own doom, and preparing for his own destruction. The solid pillars, the ponderous arches, the huge edifice, with triple tower and sculptured stones and storied windows, that arose in the place and in the midst of the humble wooden churches and wattled tenements of the Saxon period, might have warned the nobles who were present that the days of their rule were numbered, and that the avenging, civilizing, stimulating hand of another and a mightier race was at work, which would change the whole face of their language, their manners, their church, and their commonwealth.

The Abbey, so far exceeding the demands of the dull and stagnant minds of our Anglo-Saxon ancestors, was founded not only in faith but in hope: in the hope that England had yet a glorious career to run; that the line of her sovereigns would not be broken even when the race of Alfred ceased to reign; that the troubles which the Confessor saw, in prophetic vision, darkening the whole horizon of Europe, would give way before a brighter day than he, or any living man, in the gloom of that disastrous winter and of that boisterous age, could venture to anticipate. The Norman church erected by the Saxon king—the new future springing out of the dying past—the institution, founded for a special and transitory purpose, expanding, till it was coextensive with the interests of the whole commonwealth through all its stages—are standing monuments of the continuity by which in England the new has been ever intertwined with the old; liberty thriving side by side with precedent, the days of the English Church and State ‘linked’ each to each ‘by natural piety.’

Again, it may be almost said that the Abbey has risen and fallen in proportion to the growth of the strong English instinct of which, in spite of his Norman tendencies, Edward was the representative. The first miracle believed

Connexion
with the
English
Constitu-
tion.

Miracle of
Wulfstan's
crozier.

to have been wrought at his tomb exemplifies, as in a parable, the rooted characteristics of the Anglo-Saxon basis of the monarchy. When, after the revolution of the Norman Conquest, a French and foreign hierarchy was substituted for the native prelates, one Saxon bishop alone remained—Wulfstan, Bishop of Worcester. A Council was summoned to Westminster, over which the Norman king and the Norman primate presided, and Wulfstan was declared incapable of holding his office because he could not speak French.¹ The old man, down to this moment compliant even to excess, was inspired with unusual energy. He walked from St. Catherine's Chapel² straight into the Abbey. The King and the prelates followed. He laid his pastoral staff on the Confessor's tomb before the high altar. First he spoke in Saxon to the dead King: 'Edward, thou gavest me the staff; to thee I return it.' Then, with the few Norman words that he could command, he turned to the living King: 'A better than thou gave it to me—take it if thou canst.'³ It remained fixed in the solid stone,⁴ and Wulfstan was left at peace in his see. Long afterwards, King John, in arguing for the supremacy of the Crown of England in matters ecclesiastical, urged this story at length in answer to the claims of the Papal Legate. Pandulf answered, with a sneer, that John was more like the Conqueror than the Confessor.⁵ But, in fact, John had rightly discerned the principle at stake, and the legend expressed the deep-seated feeling of the English people, that in the English Crown and Law lies the true safeguard of the rights of the English clergy. Edward the Confessor's tomb thus, like the Abbey which encases it, contains an aspect of the complex union of Church and State of which all English history is a practical fulfilment.

¹ M. Paris, 20; Ann. Burt., A.D. 1211; Knyghton, c. 2368 (Thierry, ii. 224).

² There, doubtless, the Council must have been held. See Chapter V.

³ Knyghton, c. 2368.

⁴ Brompton, c. 976; M. Paris, 21; *Vit. Alb.* 3.

⁵ Ann. Burt., A.D. 1211.

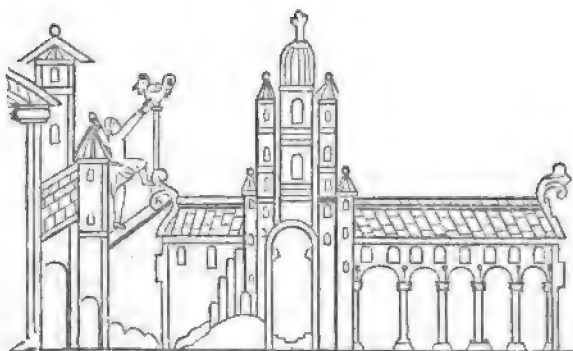
In the earliest and nearly the only representation which exists of the Confessor's building—that in the Bayeux Tapestry—there is the figure of a man on the roof, with one hand resting on the tower of the Palace of Westminster, and with the other grasping the weathercock of the Abbey. The probable intention of this figure is to indicate the close contiguity of the two buildings. If so, it is the natural architectural expression of a truth valuable everywhere, but especially dear to Englishmen. The close incorporation of the Palace and the Abbey from its earliest days is a likeness of the whole English Constitution—a combination of things sacred and things common—a union of the regal, legal, lay element of the nation with its religious, clerical, ecclesiastical tendencies, such as can be found hardly elsewhere in Christendom. The Abbey is secular because it is sacred, and sacred because it is secular. It is secular in the common English sense, because it is 'sæcular' in the far higher French and Latin sense: a 'sæcular' edifice, a 'sæcular' institution—an edifice and an institution which has grown with the growth of ages, which has been furrowed with the scars and cares of each succeeding century.

A million wrinkles carve its skin;
A thousand winters snow'd upon its breast,
From cheek, and throat, and chin.

The vast political pageants of which it has been the theatre, the dust of the most worldly laid side by side with the dust of the most saintly, the wrangles of divines or statesmen which have disturbed its sacred peace, the clash of arms which have pursued fugitive warriors and princes into the shades of its sanctuary—even the traces of Westminster boys, who have played in its cloisters and inscribed their names on its walls—belong to the story of the Abbey no less than its venerable beauty, its solemn services, and its lofty aspirations. Go elsewhere for your smooth polished buildings,

your purely ecclesiastical places of worship: go to the creations of yesterday—the modern basilica, the restored church, the nonconformist tabernacle. But it is this union of secular with ecclesiastical grandeur in Westminster Abbey which constitutes its special delight. It is this union which has made the Abbey the seat of the imperial throne, the sepulchre of kings and kinglike men, the home of the English nation, where for the moment all Englishmen may forget their differences, and feel as one family gathered round the same Christmas hearth, finding underneath its roof, each, of whatever church or sect or party, echoes of some memories dear to himself alone—some dear to all alike—all blending with a manifold yet harmonious ‘voice from Heaven,’ which is as ‘the voice of many waters’ of ages past.

To draw out those memories will be the object of the following Chapters.



FROM THE BAYEUX TAPESTRY.

CHAPTER II.

THE CORONATIONS.

The Queen sitting in King¹ Edward's Chair, the Archbishop, assisted with the same Archbishops and Bishops as before, comes from the Altar; the Dean of Westminster brings the Crown, and the Archbishop, taking it of him, reverently putteth it upon the Queen's head. At the sight whereof the people, with loud and repeated shouts, cry 'God save the Queen!' and the trumpets sound, and, by a signal given, the great guns at the Tower are shot off. As soon as the Queen is crowned, the Peers put on their coronets and caps. The acclamation ceasing, the Archbishop goeth on and saith: 'Be strong and of a good courage. Observe the commandments of God, and walk in His holy ways. Fight the good fight of faith, and lay hold on eternal life: that in this world you may be crowned with success and honour, and, when you have finished your course, receive a crown of righteousness, which God the righteous Judge shall give you in that day.'—(*Rubric of Coronation Service*, p. 40.)

¹ 'St. Edward's Chair' (in Charles II.'s Coronation); 'King Edward's Chair' (in James II.'s Coronation, and afterwards).

SPECIAL AUTHORITIES.

The special authorities for each Coronation are contained in the various Chronicles of each reign. On the general ceremonial the chief works are—

1. Maskell's *Monumenta Ritualia Ecclesiæ Anglicanæ*, vol. iii.
2. Selden's *Titles of Honour*.
3. Martene's *De Antiquis Ecclesiæ Ritibus*.
4. The *Liber Regalis* of Richard II., in the custody of the Dean of Westminster.
5. Ogilvy's *Coronation of Charles II.*
6. Sandford's *Coronation of James II.*
7. Taylor's *Glory of Regality* (published for the Coronation of George IV.).
8. Chapters on Coronations (published for the Coronation of Queen Victoria).
9. The Coronation Services from Edward VI. to the present time, preserved in the Lambeth Library.
10. MS. Records in the Heralds' College.

CHAPTER II.

THE CORONATIONS.

THE Church of the Confessor was, as we have seen, the precursor of the Conquest. The first event in the Abbey of which there is any certain record, after the burial of the Confessor, is one which, like the Conquest, arose immediately out of that burial, and has affected its fortunes ever since. It was the Coronation of William the Conqueror.

The Coronation of William the Conqueror.

No other coronation-rite in Europe reaches back to so early a period as that of the sovereigns of Britain. The inauguration of Aidan by Columba is the oldest in Christendom.¹ From the Anglo-Saxon order of the Coronation of Egbert² was derived the ancient form of the coronations of the Kings of France. Even the promise not 'to desert the throne of 'the Saxons, Mercians, and Northumbrians' was left unaltered in the inauguration of the Capetian Kings at Reims.³ But, in order to appreciate the historic importance of the English coronations, we must for a moment consider the original idea of the whole institution. Only in two countries does the rite of coronation retain its full primitive savour. In Hungary, the Crown of St. Stephen still invests the sovereign with a national position; and in Russia, the coronation of the Czars in the Kremlin at Moscow is an event

The rite of Coronation.

¹ A.D. 571. (Martene, *De Antiquis Ecclesie Ritibus*, ii. 213.) It was performed by a benediction and imposition of hands — at the command, it was said, and under the lash of an angel, who appeared in a vision to Columba. (Reeves' *Adamnan*, 197-199.)

² Maskell's *Monumenta Ritualia*, iii. p. lxxvii. The form of the Coronation of Ethelred II. is given in Turner's *Anglo-Saxons*, ii. 172.

³ See Selden's *Titles of Honour*, pp. 177, 189; Maskell, iii. p. xiv.

Its elective
character.

Its sacred
character.

rather than a ceremony. But this sentiment once pervaded the whole of mediæval Christendom, of which the history was, in fact, inaugurated through the coronation of Charlemagne by Pope Leo III., in the year 800. The rite represented the two opposite aspects of European monarchy. On the one hand, it was a continuation of the old German usage of popular election, and of the pledge given by the sovereign to preserve the rights of his people—in part, perhaps, of the election of the Roman Emperors by the Imperial Guard.¹ Of this aspect two traces still remain: the recognition of the sovereign at the demand of the Archbishop, and the Coronation oath imposed as a guarantee of the popular and legal rights of the subjects. On the other hand, partly as a means of resisting the claims of the electors, it was a solemn consecration by the hands of an abbot² or a bishop. The unction with the gift of a crown, suggested doubtless by the ceremonies observed in the case of some of the Jewish kings,³ was unknown in the older Empire. It first began⁴ with Charlemagne.⁵ The sacred oil was believed to convey to the sovereign a spiritual jurisdiction⁶ and inalienable sanctity:

Not all the water in the rough rude sea
Can wash the balm from an anointed king.

A white coif was left on his head seven days, to allow the oil to settle into its place, and was then solemnly taken

¹ The Earls Palatine in England wore the sword to show that they had authority to correct the King. (Holinshed, A.D. 1236.)

² The benediction of the Abbot rather than the Bishop prevailed in the Celtic tribes both of Ireland and Scotland. (See Reeves' *Adamnan*, 199.)

³ See *Lectures on the History of the Jewish Church*, ii. 18, 48, 331, 397.

⁴ Charlemagne is described as having been anointed from head to foot.

(Martene, ii. 204.) In like manner, in English history, on more than one occasion the King is described as having been stripped from the waist upwards, in the presence of the whole congregation, in order that the sacred oil might flow freely over his person. (Hoveden, A.D. 1189. Roger of Wendover, *ibid.*; Grafton, *Cont. of Hardyng*, p. 517; Maskell, iii. p. xv.)

⁵ Selden's *Titles of Honour*, p. 237.

⁶ 33 Edward III. § 103.

off.¹ This unction was believed to be the foundation of the title, reaching back to the days of King Ina, of 'Dei Gratia.'² By its virtue every consecrated king was admitted a canon of some cathedral church.³ They were clothed for the moment in the garb of bishops.⁴ The 'Veni Creator Spiritus' was sung over them as over bishops. At first five sovereigns alone received the full consecration—the Emperor,⁵ and the Kings of France, England, Jerusalem, and Sicily. And, though this sacred circle was constantly enlarged by the ambition of the lesser princes, and at last included almost all, the older sovereigns long retained a kind of peculiar dignity.⁶

A King, therefore, without a coronation was regarded almost as, by strict ecclesiologists, a bishop-elect would be regarded before his consecration, or a nonconformist minister without episcopal ordination.⁷ Hence the political importance of the scenes which we shall have to describe. Hence the haste (the indecent haste, as it seems to us) with which the new king seized the crown, sometimes before the dead king was buried. Hence the appointment of the great state officer, who acted as viceroy between the demise of one sovereign and the inauguration of another, and whose duty it

¹ Maskell, iii. p. xxi.

² Ibid. p. xiii.

³ Ibid. p. xvi.

⁴ Taylor, p. 81. ' . . . Lyke as a bysshop shuld say masse, with a dalmatyk and a stole about his necke. And also as hosyn and shone and copys and gloves lyke a bysshop . . . ' (Maskell, iii. p. liii., speaking of Henry VI.'s coronation.)

⁵ Taylor, p. 37.

⁶ What marks the more than ceremonial character of the act is the distinction drawn between the coronation of the actual sovereigns and their consorts. The Queens of France were crowned, not at Reims, but at St. Denis (Taylor, p. 50). Of the Queens-

Consort of England, out of seventeen since the time of Henry VIII., only six have been crowned (Argument of the Attorney-General before the Privy Council, July 7, 1821, in the case of *Queen Caroline*). The Anglo-Saxon Queens were deprived of the right in the ninth century, from the crimes of Eadburga, but Judith, Queen of Ethelwulf, regained it. (Maskell, iii. p. xxiv.)

⁷ Many Bretons maintained that Louis Philippe, not having been crowned, had no more right to exercise the rights of royalty than a priest not ordained could exercise the sacerdotal functions. (Renan, *Questions Contemporaines*, 434.)

was, as it still is in form, to preside at the coronations—the Lord High *Steward*, the ‘*Steadward*,’ or ‘*Ward of the King’s ‘Stead or Place.*’ Hence the care with which the chroniclers note the good or evil omen of the exact day on which the coronation took place. Hence the sharp contests which raged between the ecclesiastics who claimed the right of sharing in the ceremony. Hence, lastly, the dignity of the place where the act was performed.

The scene
of the
English
Corona-
tions.

The traditionary spot of the first coronation of a British sovereign is worthy of the romantic legend which enshrines his name. Arthur was crowned at Stonehenge,¹ which had been transported by Merlin for the purpose to Salisbury Plain from Naas, in Leinster. Of the Saxon Kings, seven, from Edward the Elder to Ethelred (A. D. 900—971), were crowned on the King’s Stone² by the first ford of the Thames. The Danish Hardicanute was believed to have been crowned at Oxford. But the selection of a church as the usual scene of the rite naturally followed from its religious character. A throng of bishops always attended. The celebration of the Communion always formed part of it.³ The day, if possible, was Sunday, or some high festival.⁴ The general seat of the Saxon coronations, accordingly, was the sanctuary of the House of Cerdic—the cathedral of Winchester. When they were crowned in London it was at St. Paul’s. There at least was the coronation of Canute. It is doubtful whether Harold was crowned at St. Paul’s⁵ or Westminster.⁶ From the urgent necessity of the crisis, the ceremony took place on the same

¹ Rishanger, *Annals*, p. 425; *Giraldus Cambrensis*, Dist. ii. 18.

² Still to be seen in the market-place of Kingston-on-Thames.

³ Maskell, iii. p. xxxix.—The breaking of the fast, immediately after the Communion, was in the retiring-place by St. Edward’s Shrine in the Abbey. (Ibid. p. lvi.)

⁴ *Liber Regalis*; Maskell, iii. p. lxiv.

‘A Peace of God’ succeeded for eight days. (Ibid. p. lxvi.)

⁵ Brompton, c. 958; Rishanger’s *Annals*, p. 427.

⁶ *Relatio de Origine Will. Conq.* p. 4. (Giles, *Script. Rer. Gest. Will. Conq.* 1845.) William of Malmesbury (*De Gest. Pont.* ii. 1) implies that the Conqueror’s coronation was the first that took place in the Abbey.

day as the Confessor's funeral. All was haste and confusion. Stigand, the last Saxon primate, was present.¹ But it would seem that Harold placed the crown on his own head.²

1. The coronation of Duke William in the Abbey is, however, undoubted. Whether the right of the Abbey to the coronation of the sovereigns entered into the Confessor's designs depends on the genuineness of his Charters. But, in any case, William's selection of this spot for the most important act of his life sprang directly from regard to the Confessor's memory. To be crowned beside the grave of the last hereditary Saxon king, was the direct fulfilment of the whole plan of the Conqueror, or 'Conquestor;' that is, the inheritor,³ not by victory but by right, of the throne of 'his predecessor King Edward.'⁴

Coronation of William the Conqueror.

The time was to be Christmas Day⁵—doubtless because on that high festival, as on the other two of Easter and Whitsuntide, the Anglo-Saxon kings had appeared in state, re-enacting, as it were, their original coronations.

Monday,
Dec. 25,
1066.

'Two nations were indeed in the womb' of the Abbey on that day. Within the massive freshly-erected walls was the Saxon populace of London, intermixed with the retainers of the Norman camp and court. Outside sate the Norman soldiers on their war-horses, eagerly watching for any disturbance in the interior. The royal workmen had been sent into London a few days before, to construct the mighty fortress of the Tower, which henceforth was to overawe the city.⁶ Before the high altar, standing on the very grave-stone of Edward, was the fierce, huge, unwieldy William, the exact contrast of the sensitive transparent King who lay beneath his feet. On either side stood an Anglo-Saxon and

¹ Bayeux Tapestry.

² Brompton, c. 958; Rishanger's *Annals*, p. 427; Matthew of Westminster, p. 221.

³ The Bayeux Tapestry is devoted to the proof of this right.

⁴ Charter of Battle Abbey.

⁵ Midwinter Day. (Raine's *Archbishops of York*, i. 144.) It was also the day of Charlemagne's coronation.

⁶ William of Poitiers, A.D. 1066.

a Norman prelate. The Norman was Godfrey, Bishop of Coutances; the Saxon was Aldred, Archbishop of York, holding in his own hand the golden crown, of Byzantine workmanship, wrought by Guy of Amiens. Stigand of Canterbury, the natural depositary of the rite of Coronation, had fled to Scotland. Aldred, with that worldly prudence which characterised his career, was there, making the most of the new opportunity, and thus established over William an influence which no other ecclesiastic of the time, not even Hildebrand, was able to gain.¹ The moment arrived for the ancient form of popular election. The Norman prelate was to address in French those who could not speak English; the Saxon primate was to address in English those who could not speak French. A confused acclamation arose from the mixed multitude. The Norman cavalry without, hearing but not understanding this peculiarity of the Saxon institution, took alarm, and set fire to the gates of the Abbey, and perhaps the thatched dwellings which surrounded it.² The crowd—nobles and poor, men and women—alarmed in their turn, rushed out. The prelates and monks were left alone with William in the church, and in the solitude of that wintry day, amidst the cries of his new subjects, trampled down by the horses' hoofs of their conquerors, he himself, for the first time in his life, trembling from head to foot, the remainder of the ceremony was hurried on. Aldred, in the name of the Saxons, exacted from him the oath to protect them before he would put the crown on his head.³ Thus ended the first

¹ See Chapter I.—An instance of this occurred in the Abbey a few years later. Aldred came up to London to remonstrate with William for a plundering expedition in Yorkshire. He found the King in the Abbey, and attacked him publicly. The King fell at his feet, trembling. The officers of the court tried to push the Archbishop

away, but he persisted, and would not leave the place without a full apology. (Stubbs, c. 1703-4; Brompton, c. 962. See also, for a different account, William of Malmesbury, *De Gest. Pont.* p. 271.)

² *Ord. Vit.* A.D. 1066; William of Malmesbury, p. 184; Palgrave's *Nor-mandy*, iii. 379.

³ *Saxon Chronicle* (A.D. 1066).

undoubted Westminster coronation. William kept up the remembrance of it, according to the Saxon custom, by a yearly solemn appearance, with the crown on his head, at the chief festivals. But, perhaps from the recollection of this disastrous beginning, the Christmas coronation was not at Westminster, but at Worcester; Easter was still celebrated at the old Saxon capital of Winchester; and Whitsuntide only was observed in London, but whether at St. Paul's or the Abbey is not stated.¹

From this time forward the ceremony of the coronation has been inalienably attached to the Abbey. Its connexion with the grave of the Confessor was long preserved, even in its minutest forms. The Regalia were strictly Anglo-Saxon, by their traditional names: the crown of Alfred or of St. Edward for the King,² the crown of Edith, wife of the Confessor, for the Queen. The sceptre with the dove was the reminiscence of Edward's peaceful days after the expulsion of the Danes. The gloves were a perpetual reminder of his abolition of the Danegelt—a token that the King's hands should be moderate in taking taxes.³ The ring with which, as the Doge to the Adriatic, so the king to his people was wedded, was the ring of the pilgrim.⁴ The Coronation robe of Edward was solemnly exhibited in the Abbey twice a year, at Christmas, and on the festival of its patron saints,⁵ St. Peter and St. Paul. The 'great stone chalice,' which was borne by the Chancellor to the altar, and out of which the Abbot of Westminster administered the sacramental wine, was believed to have been prized at a high sum 'in Saint Edward's days.'⁶ If after the anointing the King's hair was not smooth, there was 'King Edward's ivory comb for that end.'⁷ The form of the oath, retained till the time

The connexion of the Coronations with the Abbey.

The Regalia, as connected with the Confessor.

¹ Radbourne (*Anglia Sacra*, i. 259.

² Spelman's *History of Alfred*. (Planché's *Regal Records*, p. 64.)

³ The 'orb' appears in the Bayeux Tapestry.

⁴ Planché, p. 85; Mill's *Catalogue of Honours*, p. 86; Fuller, ii. §§ 16, 26.

⁵ Ware's *Consecutions*.

⁶ Maskell, iii. p. lxx.

⁷ State Papers, Feb. 2, 1625–26.

of James II., was to observe 'the laws of the glorious 'Confessor.'¹ A copy of the Gospels, purporting to have belonged to Athelstane, was the book which was handed down as that on which, for centuries, the coronation-oath had been taken.² On the arras hung round the choir, at least from the thirteenth century, was the representation of the ceremony,³ with words which remind us of the analogous inscription in St. John Lateran, expressive of the peculiar privileges of the place—

Hanc regum sedem, ubi Petrus consecrat ædem,
Quam tu, Papa, regis; ⁴ inungit et unctio regis.

The Church of Westminster was called, in consequence, 'the head, crown, and diadem of the kingdom.'⁵

The Regalia were kept in the Treasury of Westminster entirely till the time of Henry VIII., and the larger part till the time of the Commonwealth, when (in 1642) they were broken to pieces.⁶ But the new regalia, after the Restoration, were still called by the same names; and, though permanently kept in the Tower, are still, by a shadowy connexion with the past, placed under the custody of the Dean before each coronation.

The coronation-privileges of the Abbots and Deans of Westminster.

The Abbot of Westminster was the authorised instructor to prepare each new King for the solemnities of the coronation, as if for confirmation; visiting him two days before, to inform him of the observances, and to warn him to shrive and cleanse his conscience before the holy anointing.⁷ If he was ill, the Prior (as now the Subdean) took his place.⁸ He also was charged with the singular office of administering the chalice to the King and Queen, as a sign of their conjugal unity,

¹ Taylor, 85.

² *Gent. Mag.* 1838, p. 471.

³ Weaver, p. 45.

⁴ Alluding to its exemption from the jurisdiction of the see of London. See Chapter V

⁵ *Liber Regalis*; Maskell, iii. p. xlvii.

⁶ Taylor, p. 94; see Chapter V. and VI.

⁷ Taylor, p. 134; *Liber Regalis*; Maskell, p. lxvi.

⁸ *Liber Regalis*.

after their reception of the sacrament from the Archbishop.¹ The Convent on that day was to be provided, at the royal expense, with '100 simnals (that is, cakes) of the best bread, 'a gallon of wine, and as many fish as become the royal 'dignity.'

These privileges have, so far as altered times allow, descended to the Protestant Deans. The Dean and Canons of Westminster, alone of the clergy of England, stand by the side of the Prelates. On them, and not on the Bishops, devolves the duty, if such there be, of consecrating the sacred oil.² The Dean has still the charge of the '*Liber Regalis*, containing the ancient Order of the Service. It is still his duty to direct the sovereign in the details of the service. Even the assent of the people of England to the election of the sovereign has found its voice, in modern days, through the shouts of the Westminster scholars, from their recognised seats in the Abbey.³

If by the circumstances of the Conqueror's accession the Abbey was selected as the perpetual place of the coronations, so by the same circumstances it became subject to the one intrusion into its peculiar privileges. It was now that the ecclesiastical minister of the coronation was permanently fixed. Neither the Abbot of Westminster nor (as might have been expected from his share in the first coronation) the Archbishop of York could maintain their ground against the overwhelming influence of the first Norman primate. Lanfranc pointed out to William, that if the Archbishops of York were allowed to confer the crown, they might be tempted to give it to some Scot or Dane, elected by the rebel Saxons

The right of the Archbishops of Canterbury.

¹ *Liber Regalis*; Maskell, iii. p. xlv.

² Maskell, iii. p. xxii. See Sandford's account of the Coronation of James II., p. 91. In Charles I.'s time the King's physicians prepared it; and Laud (who was at that time Bishop of St.

David's as well as Prebendary of Westminster) 'hollowed' it on the high altar. (State Papers, Feb. 2, 1625-5.)

³ Sandford's *James II.*, p. 83; Maskell, iii. pp. xlvii., xlviii.

of the North;¹ and that to avoid this danger, they should be for ever excluded from the privilege, which belonged to Canterbury only. In the absence of the Archbishop of Canterbury, the privilege was to belong, not to York, but to London.² From that time accordingly, with three exceptions, the Primate of Canterbury has been always the chief ecclesiastic at the coronations.³ On that occasion, only, these prelates take their places, as by right, in the Choir of the Abbey; and the Archbishop of York has been obliged to remain content with the inferior and accidental office of crowning the Queen-Consort, which had been performed by Aldred for Queen Matilda two years after the Conqueror's coronation.⁴

Coronation
of Matilda,
Whitsun-
day, May
11, 1067.

Coronation
of William
Rufus.

Sunday,
September
26, 1067.

2. The arrangement of Lanfranc immediately came into operation. William Rufus—whose fancy for Westminster manifested itself in the magnificent Hall, which was to be but as a bedchamber to the 'New Palace' meditated by him in the future⁵—naturally followed the precedent of his father's coronation in the Abbey; and as the Norman Godfrey and the Saxon Aldred had lent their joint sanction to the Conqueror's coronation, so his own was inaugurated by the presence of the first Norman primate, with the one remaining Saxon bishop, Wulfstan.⁶

¹ Eadmer, c. 3; Lanfranc, 306, 378; Stubbs, c. 1706 (Thierry, ii. 145); Hugh Sotevagine (Raine, i. 147).

² Rudbourn (*Anglia Sacra*, i. 248).

³ But by 1 W. & M. c. 6, it is now enacted 'that the coronation may be performed by the Archbishop of Canterbury or the Archbishop of York, or either of them, or any other bishop whom the King's Majesty shall appoint.' The claim of the Archbishop of Canterbury to marry royal personages rests on the theory that the Kings and Queens are always *parishioners* of the see of Canterbury: hence the protest of the nobles against the claim of the Bishop of Salisbury to marry Henry I.,

on the ground that the Castle of Windsor was in the diocese of Salisbury. (Maskell, iii. p. lxii.)

⁴ Raine, i. 144; Saxon Chronicle, A.D. 1067.

⁵ Lainé (*Archives de la Noblesse de France*, v. 57) says Turlogh O'Brian, King of Ireland, presented William Rufus with Irish oak for the roof of the Abbey of Westminster. But this is probably a confusion for the *Palace* of Westminster. (See Mac Geoghan's *Histoire d'Irlande*, i. 426.) The oak is from the oak woods of Shillela, which stood till 1760. (Young's *Travels in Ireland*, i. 126.)

⁶ Rudbourn (*Anglia Sacra*, i. 263).

3. The coronation of Henry I. illustrates the importance attached to the act. He lost not a moment. Within four days of his brother's death, in the New Forest, he was in Westminster Abbey, claiming the election of the nobles and the consecration of the prelates.¹ 'At that time the present providing of good swords was accounted more essential to a king's coronation than the long preparing of gay clothes. Such preparatory pomp as was used in after-ages for the ceremony was now conceived not only useless but dangerous, speed being safest to supply the vacancy of the throne.'² Anselm, the Archbishop of Canterbury, was absent; and here, therefore, Lanfranc's provision was adopted, and Maurice, Bishop of London, acted in his stead. Thomas, Archbishop of York, who had made a desperate effort to recover the lost privileges of his see at Anselm's consecration, was at Ripon when the tidings of William's death reached him. He, like Henry, but for a different reason, hurried up to London. But Winchester was nearer than Ripon, and the King was already crowned.⁴ The disappointment of the northern Primate was met by various palliatives. The King and the prelates pleaded haste. Some of the chroniclers represent that he joined in the ceremony, giving the crown after Maurice had given the unction.⁵ But, in fact, the privilege was gone.

The compact between Henry and the electors was more marked than in any previous Norman coronation. He promised everything, except the one thing which he declared that he could not do, namely, to give up the forests of game which he had received from his father.⁶ A yet more important coronation than his own, in the eyes of the Saxon population,

Corona-
tion of
Henry I.

Aug. 5, 1100.
Eleventh
Sunday
after
Trinity.
Feast of
St. Oswald.³

¹ Saxon Chronicle, A.D. 1100; Florence of Worcester, ii. 46; Malmesbury, v.; Brompton, c. 997.

² Palgrave's *Normandy*, iv. 688.

³ Fuller, iii. 1, § 41.

⁴ Hugh the Cantor. (Raine, i. 153.)

⁵ Rudbourne (*Anglia Sacra*, i. 273);

Diceto, c. 498; *Chronicle of Peterborough* (Giles), p. 69; Walsingham (*Hypodigma Neustrise*, p. 443). Raine. *Ordericus Vitalis* (book x.), can only account for his absence by supposing him to have died just before.

⁶ Palgrave's *Normandy*, iv. 730.

Coronation
of Maude,
St. Mar-
tin's Day,
Nov. 10,
1100.

was that of his wife Matilda. 'Never since the Battle of Hastings had there been such a joyous day as when Queen Maude, the descendant of Alfred, was crowned in the Abbey and feasted in the great Hall.'¹ The ceremony was performed, according to some,² by Anselm; according to others, by Gerard,³ at that time Bishop of Hereford, but on the very eve of mounting the throne of York. Either from his timely presence at the coronation of Henry, or from a confusion with this coronation, he was believed to have crowned the King himself, and as a reward for his services to have claimed the next archbishopric. When the vacancy occurred at the end of the year, Henry tried, it was said, to buy him off by offering to make the income of Hereford equal to that of the Primates, and its rank to that of Durham. But Gerard held the King to his word, and became the rival—often the successful rival—of Anselm.⁴

Coronation
of Stephen,
St. Ste-
phen's
Day, Dec.
26, 1135.

4. Stephen, in securing 'the regalising and legalising virtue of the crown,'⁵ was, from the necessities of his position, hardly less precipitate than his predecessor. Henry I. died, of his supper of lampreys, on December 1; and whilst he still lay unburied in France, Stephen—with the devotion to favourite days then so common—chose December 26, the feast of his own saint, Stephen, for the day of the ceremony. The prelates approved the act; the Pope went out of his way to sanction it.⁶ But the coronation teemed with omens of the misfortunes which thickened round the unhappy King. It was observed that the Archbishop, whose consent was directly in defiance of his oath to Maude,⁷ died within the year, and that the magnates who assisted all perished

¹ Palgrave's *Normandy*, iv. 719—722; see Chapter III.

² Symeon (c. 226).

³ *Orderic. Vit.* (book x.).

⁴ Raine, i. 159, 160.

⁵ I owe this expression to a strik-

ing description of this incident in an unpublished lecture of Professor Vaughan.

⁶ Thierry, ii. 393, 394.

⁷ *Gesta Stephani*, p. 7. See the whole case in Hook's *Archbishops*, ii. 318.

miserably.¹ It was remarked that the Host given at the Communion suddenly disappeared,² and that the customary kiss of peace was forgotten.³

5. The coronation of Henry II. was the first peaceful inauguration of a King that the Abbey had witnessed. In it the Saxon population saw the fulfilment of the Confessor's prophecy, and the Normans rejoiced in the termination of their own civil war. Theobald of Canterbury presided, but with the assistance of the Archbishop of Rouen and the Archbishop of York, who was a personal friend of Theobald.⁴ It was a momentary union of the two rival sees, soon to be broken by blows, and curses, and blood,—of which the next coronation in the Abbey was the ill-fated beginning.

Coronation of
Henry II.
Dec. 19,
1154.

The King, in his later years, determined to secure the succession, by providing that his eldest son Henry should be crowned during his lifetime. In his own case the ceremony of consecration had been repeated several times.⁵ The coronation took place in the Abbey, during the height of the King's quarrel with Becket. Accordingly, as the Primate of Canterbury was necessarily absent, the Primate of York took his place. It was the same Roger of Bishopsbridge who had assisted at Henry's own inauguration. To fortify him in his precarious position, the Bishops of London, Durham, Salisbury, and Rochester were also present;⁶ and the young Prince who was crowned by them rose, under the name of Henry III.,⁷ at once to the full pride of an actual sovereign. When his father appeared behind him at the coronation banquet, the Prince remarked, 'The son of an Earl may well wait on the 'son of a King!' His wife, the French princess, was afterwards crowned with him at Winchester, by French bishops.⁸

And of
his son
Henry,
June 14,
1170.

¹ Rudbourne (*Anglia Sacra*, i. 284).

² Benedict, A.D. 1170.

³ Knyghton, c. 2384; Brompton, c. 1023.

⁴ See *Memorials of Canterbury*, p. 63. Richard of Devizes (i. § 1) calls Richard I. brother of Henry III.

⁵ Gervas, c. 1340; Hoveden, 481.

⁶ Raine, i. 234.

⁷ Taylor, 247.

⁸ Maskell, iii. pp. xviii., xix.

Perhaps no event—certainly no coronation—in Westminster Abbey ever led to more disastrous consequences. ‘*Ex hac consecratione, potius execratione, provenerunt detestandi eventus*’¹—‘From this consecration, say rather execration,’ followed directly the anathema of Becket on the three chief prelates, the invaders of the inalienable prerogative of the see of Canterbury; and as the result of that anathema, the murder of Becket, by the rude avengers of the rights of the see of York, and indirectly, the strong reaction in favour of the clerical party; and, according to popular belief, the untimely death of the young Prince Henry himself, the tragical quarrels of his brothers, and the unhappy end of his father.

Corona-
tion of
Richard I.

6. With the coronation of Richard I. we have the first detailed account of the ceremonial, as continued to be celebrated: the procession from the Palace to the Abbey—the spurs, the swords, the sceptre—the Bishops of Durham and Bath (then first mentioned in this capacity) supporting the King on the right and left—the oath—the anointing, for which he was stripped to his shirt and drawers²—the crown, taken by the King himself from the altar, and given to the Archbishop. There was an unusual array of magnates. The King’s mother and his brother John were present, and the primate was assisted by the Archbishops of Rouen, Tours, and Dublin: the Archbishop of York was absent.³

Sept. 3,
1189.

The day was, however, marked by disasters highly characteristic of the age. It was on September 3, a day fraught with associations fatal to the English monarchy in a later age, but already at this time marked by astrologers as ill-omened, or what was called ‘an Egyptian day.’⁴ Much alarm was caused during the ceremony by the appearance of a bat, ‘in the middle and bright part of the day,’ fluttering through

¹ *Annals of Margan*, p. 16 (A.D. 1170).

² *Benedict*, A.D. 1189.

³ *Hoveden*, A.D. 1189.

⁴ *Ibid.* There were two such in each month, supposed to be proscribed by the Egyptians as unwholesome for bleeding.

the church, 'inconveniently circling in the same tracks, and 'especially round the King's throne.' Another evil augury, 'hardly allowable to be related even in a whisper,' was the peal of bells at the last hour of the day, without any agreement or knowledge of the ministers of the Abbey.¹

But the most serious portent must be told in the dreadful language of the chronicler himself: 'On that solemn hour in which the Son was immolated to the Father, a sacrifice of the Jews to their father the devil was commenced in the City of London; and so long was the duration of the famous mystery, that the holocaust could hardly be accomplished on the ensuing day.'² It seems that on previous coronations the Jews of London had penetrated into the Abbey and Palace to witness the pageant. The King and the more orthodox nobles were apprehensive that they came there to exercise a baleful influence by their enchantments. In consequence, a royal proclamation the day before expressly forbade the intrusion of Jews or witches into the royal presence. They were kept out of the Abbey, but their curiosity to see the banquet overcame their prudence. Some of their chief men were discovered. The nobles, in rage or terror, flew upon them, stripped off their clothes, and beat them almost to death. Two curious stories were circulated, one by the Christians, another by the Jews. It was said that one of the Jews, Benedict³ of York, to save, his life, was baptised 'William,' after a godfather invited for the occasion, the Prior of St. Mary's, in his native city of York. The next day he was examined by the King as to the reality of his conversion, and had the courage to confess that it was by mere compulsion. The King turned to the prelates who were standing by, and asked what was to be done with him. The Archbishop, 'less discreetly than he ought,' replied, 'If he

The Jews.

¹ Richard of Devizes, A.D. 1189.

² Probably 'Baruch.'

³ Ibid.

‘does not wish to be a man of God, let him remain a man of the devil.’¹ The Jewish story is not less characteristic. The King in the banquet had asked, ‘What is this noise to-day?’ The doorkeeper answered, ‘Nothing; only the boys rejoice, and are merry at heart.’ When the true state of the case was known, the doorkeeper was dragged to death at the tails of horses. ‘Blessed be God, who giveth vengeance!’ ‘Amen.’² But, however the King’s own temper might have been softened, a general massacre and plunder amongst the Jewish houses took place in London, ‘and the other cities and towns’ (especially York) ‘emulated the faith of the Londoners, and with a like devotion despatched their bloodsuckers with blood to hell. Winchester alone, the people being prudent and circumspect, and the city always acting mildly, spared its vermin. It never did anything over-speedily. Fearing nothing more than to repent, it considers the result of everything beforehand, temperately concealing its uneasiness, till it shall be possible at a convenient time to cast out the whole cause of the disease at once and for ever.’³ Such was the coronation of the most chivalrous of English kings. So truly did Sir Walter Scott catch the whole spirit of the age in his description of Front de Bœuf’s interview with Isaac of York. Such could be the Christianity, and such the Judaism, of the Middle Ages.

Richard’s
second Co-
ronation,
1194.

On his return from his captivity, Richard was crowned again at Winchester, as if to reassure his subjects. This was the last trace of the old Saxon regal character of Winchester.⁴ He submitted very reluctantly to this repetition;⁵ but the reinvestiture in the coronation robes was considered so important, that in these he was ultimately buried.

¹ Benedict, A.D. 1189.

² The Chronicles of Rabbi Joseph (Bialloblotzky, i. 196, 197). Chapters, 148.

³ Richard of Devizes, A.D. 1189.

⁴ Ibid. A.D. 1194.

⁵ M. Paris, 176. See Chapter III.

7. John was crowned on Ascension Day¹—the same fatal festival as that which the soothsayer afterwards predicted as the end of his reign. Archbishop Hubert at a later period pointedly dwelt on the fact, that he had scrupulously gone through the forms of election on that day; and gave as his reason that, foreseeing the King's violent career, he had wished to place every lawful check on his despotic passions.² Geoffrey, the Archbishop of York, was absent, and, on his behalf, the Bishop of Durham³ protested, but in vain, against Hubert's sole celebration of the ceremony.⁴

Coronation
of John.

Ascension
Day, May
27, 1199.

A peculiar function was now added. As a reward for the readiness with which the Cinque Ports had assisted John, in his unfortunate voyages to and from Normandy, their five Barons were allowed henceforward to carry the canopy over the King as he went to the Abbey, and to hold it over him when he was unclothed for the sacred unction. They had already established their place at the right hand of the King at the banquet, as a return for their successful guardianship of the Channel against invaders; the Conqueror alone had escaped them.⁵

The
Cinque
Ports.

8. The disastrous reign of John brought out the sole instance, if it be an instance, of a coronation apart from Westminster. On Henry III.'s accession the Abbey was in the hands of Prince Louis of France, Shakspeare's 'Dauphin.' He was, accordingly, crowned in the Abbey of Gloucester, by the Bishop of Winchester, in the presence of Gualo the Legate; but without unction or imposition of hands, lest the rights of Canterbury should be infringed, and with a chaplet or garland rather than a crown.⁶ At the same time, with

First Coro-
nation of
Henry III.
St. Simon
and St.
Jude, Oct.
28, 1216.

¹ Hoveden, 793.

² M. Paris, 197.

³ Hoveden, 793; Maskell, iii. p. lviii.

⁴ He was afterwards crowned at Canterbury with his Queen, Isabella. (Hoveden, 818; *Ann. Margan*, A.D.

1201.)

⁵ Ridgway, p. 141.

⁶ Possibly this might be from John's crown having been lost in the Wash. (Pauli, i. 489.)

Second Co-
ronation of
Henry III.
Whitsun-
day, May
17, 1220.

that inconsistency which pervades the history of so many of our legal ceremonies, an edict was issued that for a whole month no lay person, male or female, should appear in public without a chaplet, in order to certify that the King was really crowned.¹ So strong, however, was the craving for the complete formalities of the inauguration, that, as soon as Westminster was restored to the King, he was again crowned there in state, on Whitsunday, by Stephen Langton,² having the day before laid the foundation of the new Lady Chapel,³ the germ of his magnificent church. The feasting and joviality was such that the oldest man present could remember nothing like it at any previous coronation.⁴ It was a kind of triumphal close to the dark reign of John. The young King himself, impressed probably by his double coronation, asked the great theologian of that time, Grossetete, Bishop of Lincoln, the difficult question, 'What was the precise grace wrought in a King by the unction?' The bishop answered, with some hesitation, that it was the sign of the King's special reception of the sevenfold gifts of the Spirit, 'as in Confirmation.'⁵

Abolition
of the
Lord High
Steward-
ship.

One alteration Henry III. effected for future coronations, which implies a slight declension of the sense of their importance. The office of Lord High Steward (the temporary Viceroy between the late King's demise and the new King's inauguration), which had been hereditary in the house of Simon de Montfort, was on his death abolished—partly, perhaps, from a dislike of De Montfort's encroachments, partly to check the power of so formidable a potentate. Henceforward the office was merely created for the occasion.

¹ Capgrave's *Henries*, p. 87.—Henry IV. of France, in like manner, was crowned at Chartres, instead of Reims, from the occupation of that city by the opposite faction.

² See Hook's *Archbishops*, ii. 735.

³ See Chapter III.

⁴ Bouquet. *Rer. Gallic. Script.* xviii. 186.

⁵ *Epistola*, § 124, p. 350 (ed. Luard). He adds a caution, founded on Judah's concession in the Testament of the Twelve Patriarchs, that it did not equal the royal to the sacerdotal dignity.

At his Queen's coronation, a curious incident marred the splendour of the coronation banquet. Its presiding officer, the hereditary Chief Butler, Hugh de Albin, was absent, having been excommunicated by the Archbishop of Canterbury, for refusing to let the Primate hunt in his Sussex forest.¹

9. The long interval between the accession of Edward I. and his coronation (owing to his absence in the Holy Land) reduced it more nearly to the level of a mere ceremony than it had ever been before. He was also the first sovereign who discontinued the commemoration of the event in wearing the crown in state at the three festivals.² But in itself it was a peculiarly welcome day, as the return from his perilous journey. It was the first coronation in the Abbey as it now appears, bearing the fresh marks of his father's munificence. He and his beloved Eleanor appeared together, the first King and Queen who had been jointly crowned. His mother, the elder Eleanor, was present. Archbishop Kilwarby officiated as Primate.⁴ On the following day Alexander III. of Scotland, whose armorial bearings were hung in the Choir of the Abbey, did homage.⁵ For the honour of so martial a king, 500 great horses—on some of which Edward and his brother Edmund, with their attendants, had ridden to the banquet—were let loose among the crowd, anyone to take them for his own as he could.⁶

Coronation
of Ed-
ward I. and
Eleanor,
Aug. 19,³
1274.

There was, however, another change effected in the coronations by Edward, which, unlike most of the incidents related

The Co-
ronation
Stone.

¹ 'De officio pincernarum servivit et die Comes Waren' vice Hugonis de Albiniaco Comitis de Arundel ad quem '[?] nunc] illud officium spectat. Fuit autem idem . . . eo tempore sententia excommunicationis innodatus a Cant' eo quod cum fugare fecisset Archiepiscopus in foresta dicti Hugonis in Suthsex idem Hugo canes suos cepit. Dicit autem Archiepiscopus hoc esse jus suum fugandi

'in quolibet foresta Angliæ quando cunque voluerit.' Red Book of the Exchequer (f. 232). He was under age. Mathew Paris (p. 421).

² Camten's *Remains*, 338.

³ Close Roll, 2 Edw. I. m. 5.

⁴ Hook, iii. 311.

⁵ Trivet, p. 292. See Chapter III.

⁶ Stow's *Annals*; Knyghton, c. 2461. (Pauli, ii. 12.)

The Instal-
lation of
the Kings.

in this chapter, has a direct bearing on the Abbey itself. Besides the ceremonies of unction and coronation, which properly belonged to the consecration of the kings, there was one more closely connected with the original practice of election—that of raising the sovereign aloft into an elevated seat.¹ In the Frankish tribes, as also in the Roman Empire, this was done by a band of warriors lifting the chosen chief on their shields, of which a trace lingered in the French coronations, in raising the King to the top of the altar-screen of Reims: But the more ordinary and primitive usage, amongst the Gothic and Celtic races, was to place him on a huge natural stone, which had been, or was henceforth, invested with a magical sanctity. On such a stone, the ‘great stone’ (*mora-sten*), still visible on the grave of Odin near Upsala, were inaugurated the Kings of Sweden till the time of Gustavus Vasa. Such a chair and stone, for the Dukes of Carinthia, is still to be seen at Zollfell.² Seven stone seats for the Emperor and his Electors, mark the spot where the Lahn joins the Rhine at Lahnstein. On such a mound the King of Hungary appears, sword in hand, at Presburg or Pesth. On such stones decrees were issued in the republican states of Torcello, Venice, and Verona. On a stone like these, nearer home, was placed the Lord of the Isles. The stones on which the Kings of Ireland were crowned were, even down to Elizabeth’s time, believed to be the inviolable pledges of Irish independence. One such remains near Derry, marked with the two cavities in which the feet of the King of Ulster were placed;³ another in Monaghan, called the M’Mahon Stone, where the impression of the foot remained till 1809.⁴

¹ So *Liber Regalis*. See Maskell, iii. p. xlviii.

² Gilbert and Churchill’s *Dolomite Mountains*, p. 483.

³ It is now called St. Columb’s Stone. The marks of the feet are,

according to the legend, imprinted by Columba. But Spenser’s statement of the Irish practice (See *Ordnance Survey of Londonderry*, p. 233), leaves no doubt as to their origin.

⁴ See Shirley’s *Farney*, p. 74.

On the King's Stone, as we have seen, beside the Thames, were crowned seven of the Anglo-Saxon kings. And in Westminster itself, by a usage doubtless dating back from a very early period, the Kings, before they passed from the Palace to the Abbey, were lifted to a marble seat, twelve feet long and three feet broad, placed at the upper end of Westminster Hall, and called, from this peculiar dignity, '*The King's Bench*.'¹

Still there was yet wanting something of this mysterious natural charm in the Abbey itself, and this it was which Edward I. provided. In the capital of the Scottish kingdom was a venerable fragment of rock, to which, at least as early as the fourteenth century, the following legend was attached—The stony pillow on which Jacob² slept at Bethel was by his countrymen transported to Egypt. Thither came Gathelus, son of Cecrops, King of Athens, and married Scota, daughter of Pharaoh. He and his Egyptian wife, alarmed at the fame of Moses, fled with the stone to Sicily or to Spain. From Brigantia, in Spain, it was carried off by Simon Brech,³ the favourite son of Milo the Scot, to Ireland. It was thrown on the seashore as an anchor; or (for the legend varied at this point) an anchor which was cast out, in consequence of a rising storm, pulled up the stone from the bottom of the sea. On the sacred Hill of Tara it became '*Lia Fail*,' the '*Stone of Destiny*.' On it the Kings of Ireland were placed. If the chief was a true successor, the stone was silent; if a pretender, it groaned aloud as with thunder.⁴ At this point, where the legend begins to pass into history, the voice of national discord begins to make

Legend of
the Stone
of Scone.

¹ Taylor, p. 303.—It is mentioned at the coronations of Richard II. and Richard III. (Maskell, iii. pp. xlviii., xlix.)

² Or Abraham. (Rye's *Visits of Foreigners*, p. 10.)

³ Holinshed, *The Historie of Scotland* (1585), p. 31. Weever's *Funeral*

Monuments, p. 239.

⁴ Ware's *Antiquities of Ireland* (Harris), 1764, i. 10, 124.—Compare the *Eilechllafar*, or Speaking Stone, in the stream in front of the Cathedral of St. David's. (Jones and Freeman's *History and Antiquities of St. David's*, p. 222.)

itself heard. The Irish antiquarians maintain that the true stone long remained on the Hill of Tara. One of the green mounds within that venerable precinct is called the 'Coronation Chair;' and a rude pillar, now serving as a monument over the graves of the rebels of 1798, is by some ¹ thought to be the original 'Lia Fail.' But the stream of Scottish tradition carries us on. Fergus, the founder of the Scottish monarchy, bears the sacred stone across the sea from Ireland to Dunstaffnage. In the vaults of Dunstaffnage Castle a hole is still shown, where it is said to have been laid. With the migration of the Scots eastward, the stone was moved by Kenneth II. (A.D. 840), and planted on a raised plot of ground at Scone, 'because that the last battle 'with the Picts was there fought.'²

Its his-
tory.

Whatever may have been the previous wanderings of the relic, at Scone it assumes an unquestionable historical position. It was there encased in a chair of wood, and stood by a cross on the east of the monastic cemetery, on or beside the 'Mount of Belief,' which still exists. In it, or upon it, the Kings of Scotland were placed by the Earls of Fife. From it Scone became the 'Sedes principalis' of Scotland, and the kingdom of Scotland the kingdom of Scone; and hence for many generations Perth, and not Edinburgh, was regarded as the capital city of Scotland.³

Wherever else it may have strayed, there need be no question, at least, of its Scottish origin. Its geological formation is that of the sandstone of the western coasts of Scotland.⁴

¹ Petrie's *History and Antiquities of Tara* (*Transactions of Royal Irish Academy*, xviii. pt. 2, pp. 159-161). The name of Fergus is still attached to it.

² Holinshed's *Hist. Scot.* p. 132.

³ The facts respecting Scone and the Scottish coronations I owe to the valuable information of the late lamented Mr. Joseph Robertson of

Edinburgh. See Appendix to Chapter II., and Preface to *Statuta Ecclesie Sootianæ*, p. xxi.

⁴ Particles of the stone, detached in 1838, were compared with the quarries of Scone, and thought to be identical. (*Historical Antiquities of Scotland: 'Scone.'*) But the most recent account is that given in the examination described in Appendix.

It has the appearance—thus far agreeing with the tradition of Dunstaffnage—of having once formed part of a building. But of all explanations concerning it, the most probable is that which identifies it with the stony pillow on which Columba rested, and on which his dying head was laid in his Abbey of Iona;¹ and if so, it belongs to the minister of the first authentic Western consecration of a Christian Prince²—that of the Scottish chief Aidan.

On this precious relic Edward fixed his hold. He had already hung up before the Confessor's Shrine the golden coronet of the last Prince of Wales. It was a still further glory to deposit there the very seat of the kingdom of Scotland. On it he himself was crowned King of the Scots.³ From the Pope he procured a bull to raze to the ground the rebellious Abbey of Scone, which had once possessed it; and his design was only prevented, as Scotland itself was saved, by his sudden death at Brough-on-the-Sands. Westminster was to be an English Scone. It was his latest care for the Abbey. In that last year of Edward's reign, the venerable chair, which still encloses it, was made for it by the orders of its captor; the fragment of the world-old Celtic races was embedded in the new Plantagenet oak.⁴ The King had originally intended the seat to have been of bronze, and the workman, Adam, had actually begun it. But it was ultimately constructed of wood, and decorated by Walter the painter, who at the same time was employed on the Painted Chamber, and probably on the Chapter House.

The elation of the English King may be measured by the anguish of the Scots. Now that this foundation of their monarchy was gone, they laboured with redoubled energy to

Its capture.

¹ For the argument by which this is supported, I must refer to Mr. Robertson's statement. (Appendix.)

² See p. 44.

³ *The Life and Acts of Sir William Wallace* (Blind Harry), Aberdeen, 1630, p. 5.

⁴ *Gleanings*, p. 125; Neale, ii. 132

procure, what they had never had before, a full religious consecration of their Kings. This was granted to Robert the Bruce, by the Pope a short time before his death; and his son David, to make up for the loss of the stone, was the first crowned and anointed King of Scotland.¹ But they still cherished the hope of recovering it. A solemn article in the Treaty of Northampton, which closed the long war between the two countries, required the restoration of the lost relics to Scotland. Accordingly Edward III., then residing at Bardesly, directed his writ, under the Privy Seal, to the Abbot and Convent of Westminster, commanding them to give the stone for this purpose to the Sheriffs of London, who would receive the same from them by indenture,² and cause it to be carried to the Queen-mother. All the other articles of the treaty were fulfilled. Even 'the Black Rood,' the sacred cross of Holy Rood, which Edward I. had carried off with the other relics, was restored. But 'the Stone' of Scone, on which the Kings of Scotland used at Scone 'to be placed on their inauguration, the people of London' would by no means whatever allow to depart from themselves.³ More than thirty years after, David II. being then old and without male issue, negotiations were begun with Edward III. that one of his sons should succeed to the Scottish crown; and that, in this event, the Royal Stone should be delivered out of England, and he should, after his English coronation, be crowned upon it at Scone.⁴ But these arrangements were never completed. In the Abbey, in spite of treaties and negotiations, it remained, and still remains. The affection which now clings to it had already sprung up, and forbade all thought of removing it.

A.D. 1328,
July 21.

Its retention.

A.D. 1363.

Its use.

It would seem as if Edward's chief intention had been to

¹ *Statuta Ecclesie Scoticane*, Pref. p. xlv.

² Ayliffe's *Calendar of Ancient Charters*, p. lviii.

³ *Chronicle of Lanercost*, p. 261; Maitland, p. 146.

⁴ Rymer's *Fœdera*, vi. 426.

present it, as a trophy of his conquest, to the Confessor's Shrine. On it the priest was to sit when celebrating mass at the altar of St. Edward. The Chair, doubtless, standing where it now stands, but facing, as it naturally would, westward, was then visible down the whole church, like the marble chair of the metropolitical See at Canterbury in its original position. When the Abbot sate there, on high festivals, it was for him a seat grander than any episcopal throne. The Abbey thus acquired the one feature needed to make it equal to a cathedral—a sacred Chair or Cathedra.

In this chair and on this stone every English sovereign from Edward I. to Queen Victoria has been inaugurated. In this chair Richard II. sits, in the contemporary portrait still preserved in the Abbey. The '*Regale Scotiæ*' is expressly named in the coronation of Henry IV.,¹ and 'King Edward's 'Chair' in the coronation of Mary.² Camden calls it 'the Royal Chair;' and Selden says, 'In it are the coronations of our sovereigns.' When Shakspeare figures the ambitious dreams of the Duchess of Gloucester, they fasten on this august throne :

Methinks I sate in seat of majesty
In the *Cathedral Church* of Westminster,
And in that *Chair* where kings and queens are crowned.³

When James VI. of Scotland became James I. of England, 'the antique regal chair of enthronisation did confessedly 'receive, with the person of his Majesty, the full accomplishment also of that prophetic prediction of his coming to 'the crown, which antiquity hath recorded to have been inscribed thereon.'⁴ It was one of those secular predictions of which the fulfilment cannot be questioned. Whether the prophecy was actually inscribed on the stone may be doubted,

The prediction.

¹ *Annales Henrici Quarti* (St. Alban's Chronicles. Riley, A.D. 1399), p. 294.

² Shakspeare's *Henry VI.* Part ii. Act i. Sc. ii.

³ Speed, p. 885.

⁴ Planché, p. 16.

though this seems to be implied,¹ and on the lower side is still visible a groove which may have contained it; but the fact that it was circulated and believed as early as the fourteenth century² is certain :

Ni fallat fatum, Scoti, quocunque locatum
Invenient lapidem, regnare tenentur ibidem.

Once only it has been moved out of the Abbey, and that for an occasion which proves, perhaps more than any other single event since its first capture, the importance attached to it by the rulers and the people of England. When Cromwell was installed as Lord Protector in Westminster Hall, he was placed 'in the Chair of Scotland,' brought out of Westminster Abbey for that singular and special occasion.³

Its in-
terest.

The 'Spec-
tator.'

It has continued, probably, the chief object of attraction to the innumerable visitors of the Abbey, 'We were then,' says Addison,⁴ 'conveyed to the two coronation chairs, when 'my friend, having heard that the stone underneath the most 'ancient of them, which was brought from Scotland, was 'called Jacob's Pillow, sate himself down in the chair; and 'looking like the figure of an old Gothic king, asked our 'interpreter what authority they had to say that Jacob had 'ever been in Scotland. The fellow, instead of returning 'him an answer, told him that he hoped his honour would 'pay the forfeit. I could observe Sir Roger a little ruffled 'on being thus trepanned; but, our guide not insisting upon 'his demand, the knight soon recovered his good humour, 'and whispered in my ear that if Will Wimble were with us, 'and saw those two chairs, it would go hard but he would 'get a tobacco-stopper out of one or t'other of them.'

That is indeed a picture which brings many ages together :—

¹ Boethius, *Hist. Scot.* (Par. 1575), f. 2, § 30.

² See Appendix. Fordun. l. i. c. xxviii. Some inscription was upon it

in the sixteenth century. (Rye's *Visits of Foreigners*, p. 132.)

³ Forster's *Life of Cromwell*, v. 421.

⁴ *Spectator*, No. 329.

the venerable mediæval throne; the old-fashioned Tory of the seventeenth century, filled with an unconscious reverence for the past; the hard-visaged eighteenth century, in the person of the guide, to whom stone and throne and ancient knight were alike indifferent; the philosophic poet, standing by, with an eye to see and an ear to catch the sentiment and the humour of the whole scene. In the next generation, the harsh indifference has passed from the rude guide into the mouth of the most polished writer of the time. 'Look ye there, gentlemen,' said the attendant to Goldsmith, pointing to an old oak chair; 'there's a curiosity for ye! In that chair the Kings of England were crowned. You see also a stone underneath, and that stone is Jacob's Pillow!' 'I could see no curiosity either in the oak chair or the stone: could I, indeed, behold one of the old Kings of England seated in this, or Jacob's head laid on the other, there might be something curious in the sight.'¹ But, in spite of Goldsmith's sneer, the popular interest has been unabated; and the very disfigurements of the Chair,² scratched over from top to bottom with the names of inquisitive visitors, proves not only the reckless irreverence of the intruders, but also the universal attraction of the relic. It is the one primeval monument which binds together the whole Empire. The iron rings, the battered surface, the crack which has all but rent its solid mass asunder, bear witness to its long migrations.³ It is thus embedded in the heart of the English monarchy—an element of poetic, patriarchal, heathen times, which, like Araunah's rocky threshingfloor in the midst of the Temple of Solomon, carries back our thoughts to races and customs now

Goldsmith.

¹ *Citizen of the World* (Letter xiii.).

² 'Peter Abbott slept in this chair July 5, 1800.' It is part of the same adventure in which the said Peter Abbott engaged for a wager, by hiding in the tombs, that he would write his name at night on Purcell's monument

(Malcolm's *London*, p. 191); where, however, it does not appear.

³ A base foul stone, made precious by the foil

Of England's Chair. — (Shakespeare's *Richard III.* Act v. Sc. iii.)

almost extinct; a link which unites the Throne of England to the traditions of Tara and Iona, and connects the charm of our complex civilisation with the forces of our mother earth, —the stocks¹ and stones of savage nature.

Corona-
tion of
Edward II.
Feb. 25,
Shrove
Tuesday,
1308.

11. The first English King who sat on this august seat in the Abbey was the unworthy Edward II.² He and Isabella his wife were crowned together by Woodlock, Bishop of Winchester, one of a commission of three, named, according to Lanfranc's arrangement, by Winchelsea, Archbishop of Canterbury,³ who was absent and ill at Rome. The selection of Woodlock from among the three was a special insult to the memory of Edward I.,⁴ against whom Woodlock had conspired.⁵ The like unfeeling insolence was shown in the fact that the most conspicuous personage in the whole ceremony, who carried the crown before any of the magnates of the realm, was Piers Gaveston, the favourite whom his father's dying wish had excluded from his court.⁶ There was one incident which the clergy of the Abbey marked with peculiar satisfaction. In the enormous throng an old enemy of the convent, Sir John Bakewell, was trodden to death.⁷

Coronation
of Ed-
ward III.

12. Edward III.'s accession, taking place not after the death but the deposition of his father, was marked by a solemn election. In a General Assembly convened in the Abbey, January 20, 1327, Archbishop Reynolds preached on the dubious text, *Vox populi vox Dei*. The Prince would not accept the election till it had been confirmed by his father, and then within ten days was crowned. Isabella his mother,

Feb. 1,⁸
1327.

¹ So the venerable 'Stone of Fevers,' evidently an old Druidical relic, at the entrance of the cathedral of Le Puy, in Auvergne; so the 'golden stone' of Clogher, long preserved in the Cathedral of Clogher. (Todd's *St. Patrick*, 129.)

² His is the first Coronation Roll. (Rymer, p. 33; Pauli, ii. 205.)

³ Taylor, p. 390.

⁴ See Chapter III.

⁵ Hook, iii. 438.

⁶ Coronation Roll of Edward II., m. 3d. (Rymer, p. 33). Close Roll of 1 Edward II., m. 10d. (Rymer, p. 36).

⁷ Neale, i. 71.

⁸ Close Roll of 1 Edward III., m. 24d. (Rymer, p. 684).

'the shewolf of France,' affected to weep through the whole ceremony. The medal represented the childish modesty of the Prince: a sceptre on a heap of hearts, with the motto, *Populi dat jura voluntas*; and a hand stretched out to save a falling crown, *Non rapit sed accipit*.¹ The sword of state and shield of state, still kept in the Abbey, were then first carried before the sovereign.² Queen Philippa was crowned in the following year, on Quinquagesima Sunday.

13. If Edward III.'s coronation is but scantily known, that of his grandson, Richard II., is recorded in the utmost detail. The '*Liber Regalis*,' which prescribed its order and has been the basis of all subsequent ceremonials, has been in the custody of the Abbots and Deans of Westminster from the time that it was drawn up, on this occasion, by Abbot Littleington. The magnificence of the dresses and of the procession is also described at length in the contemporary chronicles.³ Archbishop Sudbury officiated. Three historical peculiarities marked the event. It is the first known instance of a custom, which prevailed till the time of Charles II.—the cavalcade from the Tower. The King remained there for a week, in order to indicate that he was master of the turbulent city; and then rode bareheaded, amidst every variety of pageant, through Cheapside, Fleet Street, and the Strand, to Westminster. He was accompanied by a body of knights, created for the occasion, who, after having been duly washed in a bath, assumed their knightly dresses, and escorted their young companion to his palace. This was the first beginning of the 'Knights of the Bath,' who from this time forward formed part of the coronation ceremony till the close of the seventeenth century. A third peculiarity is the first appearance of the Champion—certainly of the first Dymoke. When

The Sword
and Shield
of State.

Corona-
tion of
Philippa,
Feb. 2,
1328.

Coronation
of Rich-
ard II.
July 16,
1377.

The '*Liber
Regalis*.'

The Pro-
cession
from the
Tower.

The
'Knights
of the
Bath.'

¹ Chapters, p. 156. I cannot find the authority for these statements.

See also Chapter III.

² See the account in the *Iron-mongers' Exhibition*, pp. 142, 144.

³ Walsingham, i. 331, 332. It is also well given in Ridgway, pp. 126—160; *Gent. Mag.* 1831 (part ii.), p. 113.

The
Champion.

the service was over, and the boy-King, exhausted with the long effort, was carried out fainting, the great nobles, headed by Henry Percy, Lord Marshal, mounted their chargers at the door of the Abbey, and proceeded to clear the way for the procession, when they were met by Sir John Dymoke, the Champion. The unexpected encounter of this apparition, and the ignorance of the Champion as to where he should place himself, seem to indicate that either the office or the person was new. Dymoke had, in fact, contested the right with Baldwin de Freville, who, like him, claimed to be descended from the Kilpecks and the Marmions. He won his cause, and appeared at the gates of the monastery on a magnificently-caparisoned charger, 'the best but one,' which, according to fixed usage, he had taken from the royal stable. Before him rode his spear-bearer and shield-bearer, and they sate at the gates waiting for the end of Mass. His motto, in allusion to his name, was *Dimico pro rege*. The Earl Marshal 'bade him wait for his perquisites 'until the King was sate down to dinner, and in the meantime he had better unarm himself, take his rest and ease 'awhile.' So he retired, discomfited, to wait outside the Hall, the proper scene of his challenge.¹ His appearance at that juncture probably belonged to the same revival of chivalric usages that had just produced the Order of the Garter and the Round Table at Windsor. It lingered down to our own time, with the right of wager of battle, which was repeated only a few years before the last appearance of the Champion at the coronation of George IV.

The profusion of the banquet accorded with the extravagant character of the youthful Prince. The golden eagle in the Palace Yard spouted wine. The expense was so vast as to be made an excuse for the immense demands on Parliament

¹ Holinshed, p. 417; Walsingham, ii. 337. See also *Archæologia*, xx. 207; Maskell, iii. p. xxxiii.

afterwards. The Bishop of Rochester, in his coronation sermon, as if with a prescience of Wat Tyler, uttered a warning against excessive taxation :¹

Fair laughs the morn, and soft the zephyr blows :
 In gallant trim the gilded vessel goes,
 Youth on the prow, and pleasure at the helm,
 Regardless of the sweeping whirlwind's sway,
 That hush'd in grim repose expects his evening prey.
 Fill high the sparkling bowl,
 The rich repast prepare
 Close by the royal chair
 Fell thirst and famine scowl
 A baleful smile upon their baffled guest.²

14. The breach in the direct line of the Plantagenets, which is marked by the interruption of their Westminster tombs, is also indicated by the unusual precautions added at the coronation of Henry IV., to supply the defects of his title. The election had been in Westminster Hall. The texts of the three inauguration sermons were all significant: '*Jacob*' (a supplanter indeed) 'received the blessing;' '*This man*' (in contrast to the unfortunate youth) 'shall rule over us;' '*We*' (the Parliament) 'must take care that our kingdom 'be quiet.'³ The day of his coronation was the great festival of the Abbey, October 13, the anniversary of his own exile. He came to the Abbey with an ostentatious unpunctuality, having heard three Masses, and spent long hours with his confessor on the morning of that day, in accordance with the real or affected piety, which was to compensate, in the eyes of his subjects, for his usurpation. His bath and the bath of his knights is brought out more prominently than before. In his coronation the use of the Scottish stone⁴ is first

Corona-
tion of
Henry IV.

The Elec-
tion, Sept.
30, 1399.

Wednes-
day, Oct.
13, 1399.

¹ Turner's *Middle Ages*, ii. 245.

² Gray's *Bard*.—See the description of the King's portrait in Chapter III. Queen Anne was crowned in the Abbey by Archbishop Courtenay, 1382. (Sandford, p. 193.)

³ Knyghton, cc. 2745, 2766. (*Richard II.* par M. Wallon, ii. 307—312.)

⁴ *Arch.* xx. 206.

⁵ *Annales Ric. II. et Hen. IV.*, S. *Alban's Chronicles* (Riley), pp. 294, 297.

The Ampulla.

expressly mentioned; and, yet more suspiciously, a vase of holy oil, corresponding to the ampulla of Reims, first makes its appearance. The Virgin Mary had given (so the report ran) a golden eagle filled with holy oil to St. Thomas of Canterbury, during his exile, with the promise that any Kings of England anointed with it would be merciful rulers and champions of the Church.¹ It was revealed by a hermit, through the first Duke of Lancaster, to the Black Prince, by him laid up in the Tower for his son's coronation, unaccountably overlooked by Richard II., but discovered by him in the last year of his reign, and taken to Ireland, with the request to Courtenay, Archbishop of Canterbury, to anoint him with it. The Archbishop refused, on the ground that the regal unction, being of the nature of a sacrament, could not be repeated. The King accordingly, on his return from Ireland, delivered the ampulla to the Archbishop at Chester, with the melancholy presage that it was meant for some more fortunate King.² A less questionable relic, the 'Lancaster' sword, was now first introduced, being that which Henry had worn at Ravenspur.³ The pall over his head was carried by the four Dukes of York, Surrey, Aumale, and Gloucester, more or less willingly, according to their politics.⁴ Both Archbishops joined in the coronation of this orthodox 'Jacob.'⁵ His wife Joan was crowned alone, three months after her marriage.⁶

Queen Joan, Feb. 26. 1403.
Coronation of Henry V., April 9, Passion Sunday, 1413.

15. The coronation of Henry V. is the only one represented in the structure of the Abbey itself. The ceremony is sculptured on each side of his Chantry; and assuredly, if ever there was a coronation which carried with it a transforming virtue, it was his.⁷ The chief incident, however, connected with it at the time was the terrible thunderstorm, which was supposed

¹ Maskell, iii. p. xvii.

² Walsingham, ii. 240.

³ *Arch.* xx. 206.

⁴ *Arch.* xx. 207.

⁵ Pauli, iii. 3.

⁶ Strickland, iii. 78.

⁷ See Chapter V.

to predict the conflagration of Norwich, Gloucester, and other cities during the ensuing summer, the heavy snow¹ and rain during the ensuing winter, and the wars² and tumults of the rest of his reign. His Queen, Catherine, was crowned when they returned from France.³

16. The coronation of Henry VI. was the first of a mere child. He was but nine years old, and sate on the platform in the Abbey, 'beholding all the people about sadly and 'wisely.'⁴ It was on the 6th of November, corresponding, as was fancifully thought, to the 6th of December,⁵ his birthday, and to the perfection of the number 6 in the Sixth Henry. Perhaps, in consideration of his tender years, was omitted, at the request of the Pope, the prayer that the King should have Peter's keys and Paul's doctrine.⁶ Then succeeded his coronation at Paris. Years afterwards his French Queen, Margaret, was crowned in the Abbey.

17. Of the coronation of Edward IV. there is nothing to record except the difficulty about the day.⁷ It was to have been early in March 1461. It was then, in consequence of the siege of Carlisle, put off till the 28th of June,⁸ 'the Sunday 'after Midsummer,'—the day of one other and happier coronation, hereafter to be noticed. But it was again deferred till the 29th,⁹ in consequence of the singular superstition which regarded the 28th of any month to be a repetition of Childermas Day, always considered as unlucky.¹⁰

18. All was prepared for the coronation of Edward V.—wildfowl for the banquet, and dresses for the guests.¹¹ But he, alone of our English sovereigns, passed to his grave

Queen Catherine,
Feb. 24,
1420.

Coronation of
Henry VI.,
Nov. 6,
1429.

Dec. 17,
1431.
Queen Margaret,
April 30,
1445.

Coronation of Edward IV.,
June 23,
1466.

June 29,
1461.

Edward V.
June 22,
1483.

¹ Redman, p. 62.

² Capgrave, p. 125.

³ For the feast see Holinshed, p. 579.

⁴ Taylor, p. 163.

⁵ Capgrave, p. 146; Hook, v. 78.

⁶ D'Israeli's *Charles I.*, i. 276.

⁷ The story of his coronation at York is a mistake, founded on another

incident. (Holinshed, iii. 616.)

⁸ Hall, p. 257.

⁹ Speed, p. 853; Sandford, p. 404.

¹⁰ See *Paston Letters*, i. 230, 235. But, according to the White Book of the Cinque Ports (*Sussex Arch. Coll.* xv. 180) it was on the 28th.

¹¹ *Arch.* i. 387.

‘uncrowned, without sceptre or ball.’¹ His connexion with the Abbey is through his birth² and burial.³

Corona-
tion of
Richard
III. July 6,
1483.

19. As Henry IV. compensated for the defect of his title by the superior sanctity of his coronation, so the like defect in that of Richard III. was supplied by its superior magnificence. ‘Never,’ it was said, ‘had such an one been seen.’⁴ On the 26th of June he rode in state from Baynard’s Castle, accompanied by 6,000 gentlemen from the North, to Westminster Hall; and ‘there sate in the seat royal, and called before ‘him the judges to execute the laws, with many good exhortations, of which he followed not one.’⁵ He then went to make his offerings at the shrine of the Confessor. The Abbot met him at the door with St. Edward’s sceptre. ‘The monks ‘sang Te Deum with a faint courage.’ He then returned to the Palace, whence, on the 6th of July, he went with the usual procession to the Abbey. The lofty platform, high above the altar; the strange appearance of King and Queen, as they sate, stripped from the waist upwards, to be anointed—the dukes around the King, the bishops and ladies around the Queen—the train of the Queen borne by Margaret of Richmond⁶—were incidents long remembered.

Corona-
tion of
Henry VII.
Oct. 30,
1485.

20. With all her prescience, Margaret could hardly have foreseen that within three years her own son would be in the same place; nor Bouchier, Cardinal Archbishop, that he would be dragged out, in his extreme old age,⁷ a third time to consecrate the doubtful claims of a new dynasty. The coronation of Henry VII. was, however, by its mean appearance, a striking contrast to that of his predecessor.⁸ This may, in part, have been caused by Henry VII.’s well-known parsimony. But it probably also arose from the fact that his real title to the throne rested elsewhere. ‘His

¹ Speed, p. 909.

² See Chapter V.

³ See Chapter III.

⁴ Speed, p. 933; Hall; Grafton.

⁵ Strickland, iii. 375.

⁶ Hall, p. 376; Strickland, iii. 376.

⁷ Hook, v. 383.

⁸ Hall, p. 423.

'marriage,' says Lord Bacon, 'was with greater triumph than 'either his entry or his coronation.'¹ His true coronation he felt to have been when, on the field of Bosworth, the crown of Richard was brought by Sir Reginald Bray from the hawthorn-bush to Lord Stanley, who placed it on Henry's head, on the height still called, from the incident, Crown Hill.² As such it appears in the stained glass of the chapel built for him in the Abbey, by the very same Sir Reginald. And in his will he enjoined that his image on his tomb should be represented as holding the crown, 'which it pleased God to 'give us with the victory of our enemy at our first field.'³ Elizabeth of York, from the same feeling, was not crowned till two years afterwards.⁴ Two ceremonies, however, were noticed in this truncated inauguration. Now first, in the archers needed to guard the King's dubious claims, appear the 'Yeomen of the Guard.'⁵ The Bishops of Durham and of Bath and Wells, who had both been officers under the York dynasty, were superseded in their proper functions of supporters by the Bishops of Exeter and Ely.⁶

Corona-
tion of
Elizabeth
of York,
Nov. 26,
1487.

The 'Yeomen of the Guard.'

21. The splendour of the coronation of Henry VIII. and Catherine of Arragon was such as might have been anticipated from their position and character. Then for the last time, in the person of Warham, the sanction of the see of Rome was lent to the ministration of the Archbishop of Canterbury.⁷ During its rejoicings Margaret of Richmond, the foundress of the Tudor dynasty, passed away to a more tranquil world.⁸

Coronation
of Henry
VIII.,
June 24,
Sunday,
1509.

One other female coronation took place in this reign, that of Anne Boleyn. It must be told at length:—

Corona-
tion of
Anne Bo-
leyn, 1533.

¹ Bacon, *Henry VII.*, p. 26.

² Hutton's *Bosworth*, p. 132.

³ Jesse's *Richard III.*, p. 297.

⁴ Leland, iv. 224; Jesse, p. 299.

⁵ Roberts' *York and Lancaster*,
p. 472.

⁶ This appears from 'the Device
' for the Coronation of Henry VII.'
(p. 12), published by the Camden So-
ciety (No. XXI. 1842).

⁷ Hall, p. 509.

⁸ See Chapter III.

1533.

It was resolved that such spots and blemishes as hung about the marriage should be forgotten in the splendour of the coronation. If there was scandal in the condition of the Queen, yet under another aspect that condition was matter of congratulation to a people so eager for an heir; and Henry may have thought that the sight for the first time in public of so beautiful a creature, surrounded by the most magnificent pageant which London had witnessed since the unknown day on which the first stone of it was laid, and bearing in her bosom the long-hoped-for inheritor of the English crown, might induce a chivalrous nation to forget what it was the interest of no loyal subject to remember longer, and to offer her an English welcome to the throne.

In anticipation of the timely close of the proceedings at Dunstable, notice had been given in the city early in May, that preparations should be made for the coronation on the first of the following month. Queen Anne was at Greenwich, but, according to custom, the few preceding days were to be spent at the Tower; and on the 19th of May, she was conducted thither in state by the Lord Mayor and the city companies, with one of those splendid exhibitions upon the water which, in the days when the silver Thames deserved its name, and the sun could shine down upon it out of the blue summer sky, were spectacles scarcely rivalled in gorgeousness by the world-famous wedding of the Adriatic. The river was crowded with boats—the banks and the ships in the Pool swarmed with people; and fifty of the great barges formed the procession, all blazing with gold and banners. The Queen herself was in her own barge, close to that of the Lord Mayor; and, in keeping with the fantastic genius of the time, she was preceded up the water by ‘a foyst or wafter full of ordnance, in which was a great dragon continually moving and casting wildfire, and round about the foyst stood terrible monsters and wild men, casting fire and making hideous noise.’ So, with trumpets blowing, cannon pealing, the Tower guns answering the guns of the ships, in a blaze of fireworks and splendour, she was borne along to the great archway of the Tower, where the King was waiting on the stairs to receive her. . . .

May 31.

On the morning of the 31st of May, the families of the London citizens were stirring early in all houses. From Temple Bar to the Tower, the streets were fresh-strewed with gravel, the footpaths were railed off along the whole distance, and occupied on one side by the guilds, their workmen and apprentices, on the other by the city constables and officials in their gaudy uniforms, ‘with their staves in hand for to cause the people to keep good room and order.’

1533.

Cornhill and Gracechurch Street had dressed their fronts in scarlet and crimson, in arras and tapestry, and the rich carpet-work from Persia and the East. Cheapside, to outshine her rivals, was draped even more splendidly in cloth of gold and tissue and velvet. The sheriffs were pacing up and down on their great Flemish horses, hung with liveries, and all the windows were thronged with ladies crowding to see the procession pass. At length the Tower guns opened, the grim gates rolled back, and under the archway, in the bright May sunshine, the long column began slowly to defile. Two States only permitted their representatives to grace the scene with their presence—Venice and France. It was, perhaps, to make the most of this isolated countenance, that the French ambassador's train formed the van of the cavalcade. Twelve French knights came riding foremost, in surcoats of blue velvet with sleeves of yellow silk, their horses trapped in blue, with white crosses powdered on their hangings. After them followed a troop of English gentlemen, two-and-two, and then the Knights of the Bath, 'in gowns of violet, 'with hoods purpled with miniver like doctors.' Next, perhaps at a little interval, the Abbots passed on, mitred in their robes; the Barons followed in crimson velvet; the Bishops then, and then the Earls and Marquises, the dresses of each order increasing in elaborate gorgeousness. All these rode on in pairs. . . . It is no easy matter to picture to ourselves the blazing trail of splendour which in such a pageant must have drawn along the London streets—those streets which now we know so black and smoke-grimed, themselves then radiant with masses of colour, gold and crimson and violet. Yet there it was, and there the sun could shine upon it, and tens of thousands of eyes were gazing on the scene out of the crowded lattices.

Glorious as the spectacle was, perhaps, however, it passed unheeded. Those eyes were watching all for another object, which now drew near. In an open space behind the constable, there was seen approaching 'a white chariot,' drawn by two palfreys in white damask which swept the ground, a golden canopy borne above it making music with silver bells: and in the chariot sat the observed of all observers, the beautiful occasion of all this glittering homage—Fortune's plaything of the hour, the Queen of England—Queen at last—borne along upon the waves of this sea of glory, breathing the perfumed incense of greatness which she had risked her fair name, her delicacy, her honour, her self-respect, to win: and she had won it.

There she sat, dressed in white tissue robes, her fair hair flowing loose over her shoulders, and her temples circled with a light coronet

1533. of gold and diamonds—most beautiful—loveliest—most favoured perhaps, as she seemed at that hour, of all England's daughters. . . . Fatal gift of greatness! so dangerous ever! so more than dangerous in those tremendous times when the fountains are broken loose of the great deeps of thought, and nations are in the throes of revolution—when ancient order and law and tradition are splitting in the social earthquake; and as the opposing forces wrestle to and fro, those unhappy ones who stand out above the crowd become the symbols of the struggle, and fall the victims of its alternating fortunes! And what if into an unsteady heart and brain, intoxicated with splendour, the outward chaos should find its way, converting the poor silly soul into an image of the same confusion—if conscience should be deposed from her high place, and the Pandora-box be broken loose of passions and sensualities and follies; and at length there be nothing left of all which man or woman ought to value, save hope of God's forgiveness!

Three short years have yet to pass, and again, on a summer morning, Queen Anne Boleyn will leave the Tower of London—not radiant then with beauty on a gay errand of coronation, but a poor wandering ghost, on a sad tragic errand, from which she will never more return, passing away out of an earth where she may stay no longer, into a Presence where, nevertheless, we know that all is well—for all of us—and therefore for her. . . .

With such 'pretty conceits,' at that time the honest tokens of an English welcome, the new Queen was received by the citizens of London. These scenes must be multiplied by the number of the streets, where some fresh fancy met her at every turn. To preserve the festivities from flagging, every fountain and conduit within the walls ran all day with wine; the bells of every steeple were ringing; children lay in wait with songs, and ladies with posies, in which all the resources of fantastic extravagance were exhausted; and thus in an unbroken triumph—and to outward appearance received with the warmest affection—she passed under Temple Bar, down the Strand, by Charing Cross, to Westminster Hall. The King was not with her throughout the day, nor did he intend to be with her in any part of the ceremony. She was to reign without a rival, the undisputed sovereign of the hour.

Sunday,
June 1.

Saturday being passed in showing herself to the people, she retired for the night to 'the King's manor-house at Westminster,' where she slept. On the following morning, between eight and nine o'clock, she returned to the Hall, where the Lord Mayor, the City Council, and the Peers were again assembled, and took her place on the high dais at

the top of the stairs under the cloth of state; while the Bishops, the Abbots, and the monks of the Abbey formed in the area. A railed way had been laid with carpets across Palace Yard and the Sanctuary to the Abbey gates; and when all was ready, preceded by the Peers in their robes of Parliament, the Knights of the Garter in the dress of the Order, she swept out under her canopy, the Bishops and the monks 'solemnly singing.' The train was borne by the old Duchess of Norfolk, her aunt, the Bishops of London and Winchester on either side 'bearing up the lappets of her robe.' The Earl of Oxford carried the crown on its cushion immediately before her. She was dressed in purple velvet furred with ermine, her hair escaping loose, as she usually wore it, under a wreath of diamonds.

On entering the Abbey, she was led to the coronation chair, where she sat while the train fell into their places, and the preliminaries of the ceremonial were despatched. Then she was conducted up to the High Altar, and anointed Queen of England; and she received from the hands of Cranmer, fresh come in haste from Dunstable, with the last words of his sentence upon Catherine scarcely silent upon his lips, the golden sceptre and St. Edward's crown.

Did any twinge of remorse, any pang of painful recollection, pierce at that moment the incense of glory which she was inhaling? Did any vision flit across her of a sad mourning figure, which once had stood where she was standing, now desolate, neglected, sinking into the darkening twilight of a life cut short by sorrow? Who can tell? At such a time, that figure would have weighed heavily upon a noble mind, and a wise mind would have been taught by the thought of it, that although life be fleeting as a dream, it is long enough to experience strange vicissitudes of fortune. But Anne Boleyn was not noble and was not wise,—too probably she felt nothing but the delicious, all-absorbing, all-intoxicating present; and if that plain suffering face presented itself to her memory at all, we may fear that it was rather as a foil to her own surpassing loveliness. Two years later, she was able to exult over Catherine's death; she is not likely to have thought of her with gentler feelings in the first glow and flush of triumph.¹

The 'three gentlemen' who met in 'a street in Westminster' in the opening of the 4th Act of Shakspeare's 'Henry VIII.' are the lively representatives, so to speak, of

¹ Froude, i. 456-58.

the multitudes who since have 'taken their stand here,' to behold the pageant of coronations:—

God save you, sir! Where have you been broiling?

3rd Gent. Among the crowd i' the Abbey

2nd Gent. You saw the ceremony?

3rd Gent. That I did.

1st Gent. How was it?

3rd Gent. Well worth the seeing.

2nd Gent. Good sir, speak it to us.

3rd Gent. As well as I am able. The rich stream
Of lords, and ladies, having brought the Queen
To a prepar'd place in the Choir, fell off
A distance from her; whilst her Grace sat down
To rest a while, some half an hour or so,
In a rich chair of state, opposing freely
The beauty of her person to the people.
Believe me, sir, she is the goodliest woman
That ever lay by man. Such joy
I never saw before.
At length her Grace rose, and with modest paces
Came to the altar; where she kneel'd and, saintlike,
Cast her fair eyes to heaven, and pray'd devoutly.
. So she parted,
And with the same full state pac'd back again
To York Place, where the feast is held.¹

After Anne Boleyn's death, none of Henry's Queens were crowned. Jane Seymour would have been but for the plague, which raged 'in the Abbey itself.'²

22. The design which had been conceived by the Second Henry, for securing the succession by the coronation of his eldest son before his death, also, for like reasons, took possession of the mind of Henry VIII. The preparations for Edward VI.'s inauguration were in progress at the moment of his father's death: in fact, it took place within the next month. The incidents in the procession from the Tower here first

Corona-
tion of Ed-
ward VI.,
Feb. 20,
Shrove
Tuesday,
1546.

¹ *Henry VIII.*, Act iv. sc. 1.

² *Henry VIII's State Papers* (i. 460).

assume a characteristic form.¹ An Arragonese sailor capered on a tight-rope down from the battlements of St. Paul's to a window at the Dean's Gate, which delighted the boy-King. Logic, Arithmetic, and other sciences greeted the precocious child on his advance. One or two vestiges of the fading past crossed his road. 'An old man in a chair, with crown and sceptre, represented the state of King Edward the Confessor. St. George would have spoken, but that his Grace made such speed that for lack of time he could not.'² On his arrival at the Abbey, he found it, for the first time, transformed into a '*cathedral*.'³ He was met not by Abbot or Dean, but by the then Bishop of Westminster, Thirlby. The King's godfather, Archbishop Cranmer, officiated; and the changes of the service, which was still that of the Mass of the Church of Rome, were most significant. It was greatly abridged, partly 'for the tedious length of the same,' and 'the tender age' of the King—partly for 'that many points of the same were such as, by the laws of the nation, were not allowable.' Instead of the ancient form of election, the Archbishop presented the young Prince as 'rightful and undoubted inheritor.'⁴ The consent of the people was only asked to the ceremony of the coronation. The unction was performed with unusual care. 'My Lord of Canterbury kneeling on his knees, and the King lying prostrate upon the altar, anointed his back.' The coronation itself was peculiar. 'My Lord Protector, the Duke of Somerset, held the crown in his hand for a certain space,' and it was set on the King's head by those two, the Duke and the Archbishop. For the first time the Bible was presented to the Sovereign,⁵ an act which may perhaps have suggested to the

¹ Holinshed; Taylor, p. 285; Leland, iv. 321; Prynne's *Signal Loyalty*, part ii. p. 250.

² Leland, iv. 324.

³ See Chapter VI.

⁴ Burnet, *Coll. Rec.*, part ii. book i. No. 4.

⁵ Camden's *Remains*, 371.

young King the substitution, which he had all but effected,¹ of the Bible for St. George in the insignia of the Order of the Garter. There was no sermon; but the² short address of Cranmer, considering the punctiliousness with which the ceremony had been performed, and the importance of his position as the Father of the Reformed Church of England, is perhaps the boldest and most pregnant utterance ever delivered in the Abbey :

Arch-
bishop
Cranmer's
address.

Most dread and Royal Sovereign !—The promises your Highness hath made here, at your coronation, to forsake the devil and all his works, are not to be taken in the Bishop of Rome's sense, when you commit anything distasteful to that see, to hit your Majesty in the teeth, as Pope Paul the Third, late Bishop of Rome, sent to your royal father, saying, '*Didst thou not promise, at our permission of thy coronation, to forsake the devil and all his works, and dost thou run to heresy? For the breach of this thy promise, knowest thou not that it is in our power to dispose of thy sword and sceptre to whom we please?*' We, your Majesty's clergy, do humbly conceive that this promise reacheth not at your Highness's sword, spiritual or temporal, or in the least at your Highness swaying the sceptre of this your dominion, as you and your predecessors have had them from God. Neither could your ancestors lawfully resign up their crowns to the Bishop of Rome or his legates, according to their ancient oaths then taken upon that ceremony.

The Bishops of Canterbury, for the most part, have crowned your predecessors, and anointed them Kings of this land; yet it was not in their power to receive or reject them, neither did it give them authority to prescribe them conditions to take or to leave their crowns, although the Bishops of Rome would encroach upon your predecessors by their act and oil, that in the end they might possess those bishops with an interest to dispose of their crowns at their pleasure. But the wiser sort will look to their claws, and clip them.

The solemn rites of coronation have their ends and utility, yet neither direct force nor necessity: they be good admonitions to put kings in mind of their duty to God, but no increasement of their

¹ Anstie's *Order of the Garter*, i. 438. For the story of the King's remark on the Bible, in 'Chapters' (p. 174), I can find no authority.

² Strype's *Memorials of Cranmer*, i. 204; Harleian MS. 2308. Its genuineness is contested in Hook's *Lives of the Archbishops*, ii. 232.

dignity : for they be God's anointed—not in respect of the oil which the bishop useth, but in consideration of their power, which is ordained ; of the sword, which is authorised ; of their persons, which are elected of God, and endued with the gifts of His Spirit, for the better ruling and guiding of His people.

The oil, if added, is but a ceremony : if it be wanting, that king is yet a perfect monarch notwithstanding, and God's anointed, as well as if he was unctioned. Now for the person or bishop that doth anoint a king, it is proper to be done by the chiefest. But if they cannot, or will not, any bishop may perform this ceremony.

To condition with monarchs upon these ceremonies, the Bishop of Rome (or other bishops owning his supremacy) hath no authority : but he may faithfully declare what God requires at the hands of kings and rulers—that is, religion and virtue. Therefore not from the Bishop of Rome, but as a messenger from my Saviour Jesus Christ, I shall most humbly admonish your Royal Majesty what things your Highness is to perform.

Your Majesty is God's Vicegerent and Christ's Vicar within your own dominions, and to see, with your predecessor Josias, God truly worshipped, and idolatry destroyed ; the tyranny of the Bishops of Rome banished from your subjects, and images removed. These acts be signs of a second Josias, who reformed the Church of God in his days. You are to reward virtue, to revenge sin, to justify the innocent, to relieve the poor, to procure peace, to repress violence, and to execute justice throughout your realms. For precedents on those kings who performed not these things, the old law shows how the Lord revenged His quarrel ; and on those kings who fulfilled these things, He poured forth His blessings in abundance. For example, it is written of Josiah, in the Book of the Kings, thus : *'Like unto him there was no king that turned to the Lord with all his heart, according to all the law of Moses, neither after him arose there any like him.'* This was to that prince a perpetual fame of dignity, to remain to the end of days.

Being bound by my functions to lay these things before your Royal Highness—the one as a reward, if you fulfil ; the other as a judgment from God, if you neglect them—yet I openly declare, before the living God, and before these nobles of the land, that I have no commission to denounce your Majesty deprived, if your Highness miss in part, or in whole, of these performances : much less to draw up indentures between God and your Majesty, or to say you forfeit your crown, with a clause for the Bishop of Rome, as have been done by your Majesty's predecessors, King John and his son Henry, of

this land. The Almighty God, of His mercy, let the light of His countenance shine upon your Majesty, grant you a prosperous and happy reign, defend you, and save you; and let your subjects say, Amen.

‘God save the King!’¹

Mary.

23. Mary’s coronation was stamped with all the strange vicissitudes of her accession. Now first rose into view the difficulties, which in various forms have reappeared since, respecting the Coronation Oath.

The Council proposed to bind the Queen, by an especial clause, to maintain the independence of the English Church; and she, on the other hand, was meditating how she could introduce an adjective *sub silentio*, and intended to swear only that she would observe the ‘just’ laws and constitutions. But these grounds could not be avowed.

The Pro-
cession,
Sept. 30,
1553.

The Queen was told that her passage through the streets would be unsafe until her accession had been sanctioned by Parliament, and the Act repealed by which she was illegitimatised. With Paget’s help she faced down these objections, and declared that she would be crowned at once; she appointed the 1st of October for the ceremony; on the 28th she sent for the Council, to attempt an appeal to their generosity. She spoke to them at length of her past life and sufferings, of the conspiracy to set her aside, and of the wonderful Providence which had preserved her and raised her to the throne: her only desire, she said, was to do her duty to God and to her subjects; and she hoped (turning, as she spoke, pointedly to Gardiner) that they would not forget their loyalty, and would stand by her in her extreme necessity. Observing them hesitate, she cried, ‘My Lords, on my knees I implore you!’—and flung herself on the ground at their feet.

The most skilful acting could not have served Mary’s purpose better than this outburst of natural emotion; the spectacle of their kneeling sovereign overcame for a time the scheming passions of her ministers; they were affected, burst into tears, and withdrew their opposition to her wishes.

On the 30th, the procession from the Tower to Westminster through the streets was safely accomplished. The retinues of the Lords protected the Queen from insult, and London put on its usual

¹ Strype’s *Cranmer*, i. 205. In Harleian MS. 2308, the form of acclamation was *Jesus save King Edward*.

outward signs of rejoicing; St. Paul's spire was rigged with yards like a ship's mast [an adventurous Dutchman outdoing the Spaniard at Edward VI.'s coronation, and sitting astride on the weathercock, five hundred feet in the air].¹ The Hot Gospeller, half-recovered from his gaol-fever, got out of bed to see the spectacle, and took his station at the west end of St. Paul's. The procession passed so close as almost to touch him, and one of the train, seeing him muffled up, and looking more dead than alive, said, 'There is one that loveth Her Majesty well, to come out in such condition.' The Queen turned her head and looked at him. To hear that any one of her subjects loved her just then was too welcome to be overlooked.²

On the next day the ceremony in the Abbey was performed, without fresh burdens being laid upon Mary's conscience. The three chief prelates, the Archbishops of Canterbury and York, and the Bishop of London, were prisoners in the Tower. Gardiner therefore, as Bishop of Winchester, officiated, 'without any express right or precedent,' as Archbishop Parker afterwards indignantly wrote.³ The sermon was by Bishop Day, who had preached at her brother's funeral.⁴ She had been alarmed lest Henry IV.'s holy oil should have lost its efficacy through the interdict; and, accordingly, a fresh supply was sent through the Imperial Ambassador, blessed by the Bishop of Arras. She had also feared lest even St. Edward's Chair had been polluted, by having been the seat of her Protestant brother; and accordingly, though it is expressly stated to have been brought out, another chair was sent by the Pope, in which she sate, and which is now said to be in the cathedral of Winchester.⁵ Anne of Cleves was present, and also Elizabeth. The Princess complained to the French Ambassador of the weight of her coronet. 'Have patience,' said Noailles, 'and before long you will exchange it for a crown.'⁶

The Coronation,
Oct. 1,
1553.

24. That time soon arrived. The coronation of Elizabeth, Elizabeth.

¹ Taylor, p. 287; Holinshed.

² Froude, vi. 100, 101.

³ *De Ant. Brit.* p. 509.

⁴ Burnet, *Hist. Ref.* ii. 261.

⁵ Planché, p. 60. — A reasonable

doubt is expressed (in *Gent. Mag.* 1838, p. 612) whether the Winchester chair is not that which served for her marriage.

⁶ Froude, vi. 102.

like that of her sister, had its own special characteristics. The day (January 15) was fixed in deference to her astrologer, Dee, who pronounced it a day of good luck; and it was long observed as an anniversary in the Abbey.¹ The procession was on the day before.

The Pro-
cession,
Jan. 14,
1559.

As she passed out to her carriage under the gates of the Tower, fraught to her with such stern remembrances, she stood still, looked up to heaven, and said—

‘O Lord, Almighty and Everlasting God, I give Thee most humble thanks, that Thou hast been so merciful unto me as to spare me to behold this joyful day; and I acknowledge that Thou hast dealt wonderfully and mercifully with me. As Thou didst with Thy servant Daniel the prophet, whom Thou deliveredst out of the den, from the cruelty of the raging lions, even so was I overwhelmed, and only by Thee delivered. To Thee, therefore, only be thanks, honour, and praise for ever. Amen.’

She then took her seat, and passed on—passed on through thronged streets and crowded balconies, amidst a people to whom her accession was as the rising of the sun. Away in the country the Protestants were few and the Catholics many. But the Londoners were the firstborn of the Reformation, whom the lurid fires of Smithfield had worked only into fiercer convictions. The aldermen wept for joy as she went by. Groups of children waited for her with their little songs at the crosses and conduits. Poor women, though it was midwinter, flung nosegays into her lap. In Cheapside the Corporation presented her with an English Bible. She kissed it, ‘thanking the City for their goodly gift,’ and saying ‘she would diligently read therein.’ One of the crowd, recollecting who first gave the Bible to England, exclaimed, ‘Remember old King Harry ‘the Eighth!’ and a gleam of light passed over Elizabeth’s face—‘a natural child,’ says Holinshed, ‘who at the very remembrance of her father’s name took so great a joy, that all men may well think that as she rejoiced at his name whom the realm doth still hold of so worthy memory, so in her doings she will resemble the same.’²

The pageants in the City were partly historical—partly theological: her grandparents and her parents; the eight Beati-
tudes; Time with his daughter Truth—‘a seemly and meet

¹ See Chapter VI.

² Froude, vii. 38, 39.

'personage richly apparelled in Parliament robes'—Deborah 'the judge and restorer of the House of Israel.' On Temple Bar, for once deserting their stations at Guildhall, Gog and Magog stood, with hands joined over the gate. The Queen thanked her citizens, and assured them that she would 'stand 'their good Queen.' It has been truly remarked, that the increased seriousness of the time is shown in the contrast between these grave Biblical figures and the light classical imagery of the pageants that witnessed the passage of her mother.¹

At the ceremony in the Abbey, on the following day, the Coronation Mass was celebrated, and the Abbot of Westminster took his part in the service for the last time. Thus far Elizabeth's conformity to the ancient Ritual was complete. But the coming changes made themselves felt. The Litany was read in English; the Gospel and Epistle, still more characteristically representing her double ecclesiastical position, in Latin and English. On these grounds, and from an unwillingness to acknowledge her disputed succession, the whole Bench of Bishops, with one exception, were absent.² The see of Canterbury was vacant. The Archbishop of York demurred to the English Litany. The Bishop of London, the proper representative of the Primate on these occasions, was in prison. But his robes were borrowed; and Oglethorpe, Bishop of Carlisle, Dean of the Chapel Royal, consented to act for him, but, it was believed, afterwards died of remorse.³ 'The oil was grease, and smelt ill.' Still the ceremony was completed, and she was elected and 'proclaimed' by the singular but expressive title—'Empress 'from the Orcade Isles unto the Mountains Pyrenee.'⁴

The
Corona-
tion, Sun-
day, Jan.
15, 1559.

25. The day of the coronation of James I.—first king of 'Great Britain'—was chosen from his namesake

Corona-
tion of
James I.,

¹ Aikin's *Elizabeth*, i. 251.

fasta dies. But this must be a mistake.

² Ibid. i. 252; Nichols' *Progresses*, i. 30; Taylor, p. 287. Machyn (Jan. 15, 1559) speaks of the *Bishops*, mitred and in scarlat, singing *Salve*

³ Burnet, ii. pt. i. p. 685.

⁴ Planché, p. 47; Strickland, vi. 165, 167.

Monday
St. James's
Day, July
26, 1603.

the Apostle. The procession from the Tower was abandoned, in consequence of the plague; though Ben Jonson, who had been employed by the City to prepare the pageants, published his account of what they would have been.¹ The King and Queen went straight from the Palace to the Abbey, Anne 'with her hair down hanging.'² The presence of all the Bishops, contrasted with the scanty attendance at the inauguration of Elizabeth, indicates that this was the first coronation celebrated by the Anglican Reformed Church. Andrews was Dean; Whitgift was Archbishop. When James sat on the Stone of Scone,³ the first King of Great Britain, the Scots believed the ancient prediction to have been at last fulfilled. The only drawback in the ceremonial was the refusal of Anne to take the sacrament: 'she had changed 'her Lutheran religion once before,' for the Presbyterian forms of Scotland, and that was enough.⁴

Several significant changes were made in the Ritual, indicative of the grasping tendency of the Stuart kings, which afterwards were attributed to Laud, on the erroneous supposition that he had made the change for Charles I. For the word '*elect*,' was substituted '*consecrate*;' and for 'the '*commons*,' 'the *commonalty of your kingdom*.'⁵ And to the 'laws which the King promised to observe,' were added the words 'agreeable to the King's prerogative.'

Corona-
tion of
Charles I.

26. The coronation of Charles I. was filled, both to the wise and to the superstitious, with omens of coming disaster. As in the time of his father, there was no procession, nominally because of the plague;⁶ but really, it was suspected, because of the wish of 'Baby Charles' to save the money for the

¹ Aikin's *James I.*, p. 151. They took place some months later. (*Gent. Mag.*, 1838, p. 189.)

² Nichols' *Progresses*, i. 377; Birch, *State Papers*, ii. 504; Strickland, v. 105.

³ Speed, p. 888. See Appendix.

⁴ Chapters, p. 103.

⁵ Lawson's *Life of Laud*, i. 297-305.

⁶ 'Though the infectious air of London had lately been corrected with a sharp winter, yet . . . a suspicion of danger did remain.' (Fuller's *Church Hist.* A.D. 1626.)

Spanish war, without the need of going to Parliament for supplies. Sir Robert Cotton was waiting at the stairs leading to his house, in the neighbourhood of the Palace, to present him with the ancient Gospels, 'on which for divers hundred years together the Kings of England had solemnly taken their coronation oaths.' But the royal barge 'balked those steps,' and 'was run aground at the Parliament stairs.' Sir Robert was glad that the inconvenient precedent of landing at his stairs was missed; but it was believed that 'the Duke of Buckingham had prevented that act of grace being done him.'¹ There was a feud raging within the Chapter of Westminster—an echo of the larger struggles without—which was apparent as soon as the King entered the doors of the Abbey. Williams, the Dean, was in disgrace, and had in vain entreated Buckingham to be allowed to officiate. But his rival, Laud, carried the day through that potent favourite, and, as prebendary, took the place of his hated superior.² The coronations of the Tudor sovereigns having been according³ to the Roman Pontifical, and that of James I. having been prepared in haste, Charles issued a Commission, in which Laud took the chief part, to draw up a more purely Anglican Service. The alterations, however, rather pointed in another direction. The unction was to be made in the form of a cross. Laud consecrated the oil on the altar.⁴ The clergy were especially named as coming 'nearer to the altar than others.' The King vouchsafed to kiss the two chief officiating Prelates. On the altar was planted an ancient crucifix from the Regalia. King Edward's ivory comb was brought out, and

Feast of
the Puri-
fication,
Feb. 2,
1625-6.

¹ Ellis's *Collection of Original Letters*, i. 214; *Gent. Mag.* 1838, vol. ix. p. 473.

² It was left to Williams's choice to name a prebendary. He could not pass over Laud (as Bishop of St. David's), and he would not nominate

him. He therefore presented a complete list, and left to the King to choose (*Fuller's Church Hist.* A.D. 1626). See Chapter VI.

³ Heylin's *Laud*, p. 135.

⁴ State Papers, Feb. 2, 1625-26. 26. See p. 49.

when the King sate down in the royal chair, 'he called 'for the comb that he might see it.' At the same time the Royal Prerogative was exalted by the introduction of the prayer (omitted since the time of Henry VI.) that the King might have 'Peter's keys and Paul's doctrine.'¹ The words 'to the people' were said to have been left out in the oath.² Whether by accident, or from its being the proper colour for the day (the Feast of the Purification, or 'to declare the 'virgin purity with which he came to be espoused to his 'kingdom'), Charles changed the usual purple velvet robe for one of white satin, which the spectators, at the time or afterwards, regarded as ominous of his being led out as a victim, or as having drawn upon him the misfortunes predicted in ancient days for the 'White King.'³ 'The left wing 'of the dove, the mark of the Confessor's halcyon days, was 'broken on the sceptre staff—by what casualty God himself 'knows. The King sent for Mr. Acton, then his goldsmith, 'commanding him that the ring-stone should be set in again. 'The goldsmith replied that it was impossible to be done so 'fairly but that some mark would remain thereof. The King, 'in some passion, returned, "If you will not do it, another 'shall." Thereupon Mr. Acton returned and got another 'dove of gold to be artificially set in; whereat his Majesty 'was well contented, as making no discovery thereof.' It was the first infringement on the old regalia. The text was, as if for a funeral sermon, 'I will give thee a crown of life,' by Senhouse, Bishop of Carlisle, who died shortly after of black jaundice, 'a disease which hangs the face with mourning as 'against its burial.'⁴ During the solemnity an earthquake was felt, which Baxter long remembered, 'being a boy at 'school at the time, and having leave to play. It was about

¹ Heylin's *Laud*, p. 136.

² Oldmixon, i. 82.

³ Ibid.; Palgrave's *Normandy*, iii.

880; Heylin's *Laud*, p. 138.

⁴ Fuller's *Church Hist.* A.D. 1626.

'two o'clock in the afternoon, and did affright the boys and
'all in the neighbourhood.'¹

The whole ceremonial is detailed by Fuller as coming
'within (if not the park and pale) the purlieus of ecclesiastical history.' But he adds, with a touching pathos: 'I have
'insisted the longer on this subject, moved thereat by this
'consideration—that if it be the last solemnity performed on
'an English King in this land, posterity will conceive my
'pains well bestowed, because on the last. But, if hereafter
'Divine Providence shall assign England another King,
'though the transactions herein be not wholly predated,
'something of state may be chosen out grateful for imitation.'²

27. At the time when Fuller wrote these words, it did indeed seem as if Charles I.'s coronation would be the last. All its disastrous omens had been verified, and a new dynasty seemed firmly established on the throne of this realm. The Regalia were gone.³ Yet even then there was a semblance preserved of the ancient Ritual. Not in the Abbey, but in the adjacent Hall, his Highness Oliver Cromwell was 'installed' as Lord Protector; and out of the Abbey was brought, for that one and only time, 'the Chair of Scotland,' and on it, 'under a prince-like canopy of state,' as a successor of Fergus and Kenneth, of Edward I. and of James I., Oliver was solemnly enthroned. The Bible was presented, as in the time of Edward VI.: 'a book of books,' which 'doth contain both precepts and examples for good government;' 'the book of life, which, in the Old Testament, shows *Christum velatum*; in the New, *Christum revelatum*.'⁴

Installation
of
Oliver
Cromwell,
June 26,
1657.

28. The coronation of Charles II.⁴ was celebrated with all

Coronation
of
Charles II.

¹ Baxter's *Life*, p. 2.

² See Chapters V. and VI.

³ Fuller's *Church Hist.* A.D. 1626.—Charles I. was crowned King of Scotland at Edinburgh, by Spottiswood, Archbishop of St. Andrews. (See Ellis's *Letters*, iii. 283; D'Israeli's *Charles I.*, i. 276.)

⁴ Forster's *Statesmen of the Commonwealth*, v. 421, 423.

⁵ He had already been crowned King of Scotland, in the parish church of Scone, on January 1, 1651. The sermon was preached by the Moderator of the

the splendour which the enthusiasm of the Restoration could provide. It is the first of which an elaborate pictorial representation remains.¹ 'The ceremony of the King's coronation was done with the greatest solemnity and glory,' says Clarendon, 'that ever any had been seen in that kingdom.' The utmost care was taken to examine 'the records and old 'formularies,' and to ascertain the 'claims to privileges and 'precedency,' in order 'to discredit and discountenance the 'novelties with which the kingdom had been so much in- 'toxicated for so many years together.'²

The Pro-
cession,
April 22,
1661.

The procession from the Tower was revived. Pepys, of course, was there to see:

Up early, and made myself as fine as I could, and put on my velvet coat, the first day that I put it on, though made half a year ago. . . . It is impossible to relate the glory of this day, expressed in the clothes of them that rid [in the procession], and their horses and horsecloths. Amongst others, my Lord Sackvill's diamonds and embroidery was not ordinary among them. The Knights of the Bath was a brave sight in itself. . . . Remarkable were the two men that represent the two Dukes of Normandy and Aquitaine. The Bishops were next after Barons, which is the higher place; which makes me think that the next Parliament they will be called to the House of Lords. My Lord Monk rode bare after the King, and led in his hand a spare horse, being Master of the Horse. . . . The streets all gravelled, and the houses hung with carpets upon them, made brave show, and the ladies out of the windows. . . . Both the King and the Duke of York took notice of us, as they saw us at the window. . . .

The
Corona-
tion,
April 23,
1661.

About four I rose and got to the Abbey, and with much ado did get up into a scaffold across the north end, where with a great deal of patience I sate from past four till eleven. And a great pleasure it was to see the Abbey raised in the middle, all covered with red, and a throne, that is a chair and footstool, on the top of it, and all the

General Assembly. The text was 2 Kings xi. 12—17. After the sermon the King swore, with his usual facility, to carry out the Solemn League and Covenant. The crown was placed on his head by the Marquis of Argyle,

who was executed after the Restoration.

¹ Ogilvy's *Coronation of King Charles II.*, where every triumphal arch is described.

² Clarendon's *Life*, April 23, 1661.

officers of all kinds, so much as the very fiddlers, in red vests. At last comes the Dean [Dr. Earles] and Prebendaries of Westminster.¹

The ceremonial we need not follow, except in a few characteristic particulars. The Regalia were all new, though bearing the ancient names, in the place of those that perished in the Commonwealth. Busby carried the ampulla. Archbishop Juxon, 'in a rich ancient cope,' 'present but much indisposed 'and weak,'² anointed and crowned the King. The rest of the service was performed by Sheldon, as Bishop of London.³ Several untoward incidents marred the solemnity. The Duke of York prevailed on the King, 'who had not high reverence 'for old customs,' that Lord Jermyn should act the part of his Master of the Horse, as the Duke of Albemarle did to the King.

The Lords were exceedingly surprised and troubled at this, of which they heard nothing till they saw it; and they liked it the worse because they discerned that it issued from a fountain from whence many bitter waters were like to flow—the customs of the Court of France, whereof the King and the Duke had too much the image in their heads, and than which there could not be a copy more universally ingrateful and odious to the English nation.

The Earl of Northumberland and the Earl of Ossory quarrelled as to the right of carrying the insignia, 'as they 'sate at table in Westminster Hall.'⁴ The King's footmen and the Barons of the Cinque Ports had a desperate struggle for the canopy.

'Strange it is to think that these two days have held up 'fair till all is done, and then it fell raining, and thundering,

¹ Pepys's *Diary*, April 22 and 23, 1661. The King rode, not to Westminster, but to Whitehall. The banquet, however, was at Westminster. (Ogilvy, p. 177.)

² Evelyn, April 23, 1661; Ogilvy, p. 177.

³ The sermon was preached before, on Prov. xxviii. 2, by Morley, Bishop of Worcester; according to Pepys, on the day before, in Henry VII.'s Chapel, according to Evelyn, at the usual time of the service.

⁴ Clarendon's *Life*, *ibid*.

'and lightning as I have not seen it so for some years; which
'people did take great notice of.'¹

Corona-
tion of
James II.
April 23,
1685.

29. As in the case of Charles II., so of James II., an elaborate description of the pageant is preserved.² He was crowned, as his brother had been, on the 23rd of April, the Feast of St. George.

The presence of the Queen and of the Peeresses gave to the solemnity a charm which had been wanting to the magnificent inauguration of the late King. Yet those who remembered that inauguration pronounced that there was a great falling-off. . . . James ordered an estimate to be made of the cost of the procession from the Tower, and found that it would amount to about half as much as he proposed to expend in covering his wife with trinkets. He accordingly determined to be profuse where he ought to have been frugal, and niggardly where he might pardonably have been profuse. More than a hundred thousand pounds were laid out in dressing the Queen, and the procession from the Tower was omitted. The folly of this course is obvious. If pageantry be of any use in politics, it is of use as a means of striking the imagination of the multitude. It is surely the height of absurdity to shut out the populace from a show of which the main object is to make an impression on the populace. James would have shown a more judicious munificence and a more judicious parsimony, if he had traversed London from east to west with the accustomed pomp, and had ordered the robes of his wife to be somewhat less thickly set with pearls and diamonds. His example was, however, long followed by his successors; and sums which, well employed, would have afforded exquisite gratification to a large part of the nation, were squandered on an exhibition to which only three or four thousand privileged persons were admitted.

James had ordered Sancroft to abridge the Ritual. The reason publicly assigned was that the day was too short for all that was to be done. But whoever examines the changes which were made will see that the real object was to remove some things highly offensive to the religious feelings of a zealous Roman Catholic. The Communion Service was not read.³ . . .

¹ Pepys, April 23, 1661.—There was no coronation for the Queen-Consort in 1662.

² Sandford's *History of the Coronation of James II.*

³ The Coronation Oath is said to have been altered. (Oldmixon, ii. 695.) The ceremony of the presentation of the Bible was not yet a fixed part of the Ritual.

Francis Turner, Bishop of Ely, preached. He was one of those writers who still affected the obsolete style of Archbishop Williams and Bishop Andrews. The sermon was made up of quaint conceits, such as seventy years earlier might have been admired, but such as moved the scorn of a generation accustomed to the purer eloquence of Sprat, of South, and of Tillotson. King Solomon was King James. Adonijah was Monmouth. Joab was a Rye-house conspirator; Shimei, a Whig libeller; Abiathar, an honest but misguided old cavalier. One phrase in the Book of Chronicles was construed to mean that the King was above the Parliament, and another was cited to prove that he alone ought to command the militia. Towards the close of the discourse, the orator very timidly alluded to the new and embarrassing position in which the Church stood with reference to the sovereign, and reminded his hearers that the Emperor Constantius Chlorus, though not himself a Christian, had held in honour those Christians who remained true to their religion, and had treated with scorn those who sought to earn his favour by apostacy. The service in the Abbey was followed by a stately banquet in the Hall, the banquet by brilliant fireworks, and the fireworks by much bad poetry.¹

The crown had tottered on James's head. Henry Sidney, as Keeper of the Robes, held it up. 'This,' he said, 'is not 'the first time our family has supported the crown.'²

30. The same apprehensions that Fuller entertained when he recorded the coronation of Charles I., under the feeling that it might be the last, were doubtless felt by many a spectator of the events which succeeded the coronation of James II., that this again would not be followed by another. The legitimate line was broken: the successor was neither an Englishman nor an Anglican. But, with that tenacity of ancient forms which distinguished the Revolution of 1688, the rite of Coronation, so far from being set aside, was now

William
and Mary.

Sanction of
their Coro-
nation by
Parlia-
ment.

¹ Macaulay, i. 473, 474.

² Oldmixon, i. 195; North, ii. 126. Three relics of James's coronation remain:—1. The music, then first used, of Purcell and Blow. (Planché, p. 52.) 2. The tapestry, preserved in West-

minster School and in the Jerusalem Chamber, of which two of the pieces, those of the Circumcision and of Goliath, can be identified in Sandford's engravings. 3. The attendance of the Westminster Scholars. (Sandford, 83.)

first sanctioned by Act of Parliament.¹ It owed this recognition, doubtless, to the Coronation Oath, which had always been treated as the safeguard of the liberties of the English Church and nation, and was now, for the first time since the Reformation, altered into conformity with the actual usages of the kingdom, to maintain 'the Protestant religion as established by law.'² 'From this time,' said a speaker in the House of Commons, 'the English will date their liberty and their laws from William and Mary, not from St. Edward Confessor.'³

The Pro-
cession.

The procession at their coronation, as in the case of James II., took place not from the Tower, but from the Palace of Whitehall. It was delayed more than two hours (from 11 A.M. to 1.30 P.M.), perhaps by the press of business consequent on the alarming intelligence, which had reached the King and Queen not long before, of the landing of James II. in Ireland.⁴

The
Corona-
tion,
Saturday,
April 11,
1689.

At last they appeared. There were many peculiarities in the spectacle. The double coronation was such as had never been seen before. The short King and tall Queen walked side by side, not as King and consort, but as joint sovereigns, with the sword between them. For the first time a second chair of state was provided, which has since been habitually used for the Queens-consort. Into this chair Mary was lifted, like her husband, girt with the sword, and invested with the symbols of sovereignty. The Princess Anne, who stood near, said, 'Madam, I pity your fatigue.' The Queen turned sharply, with the words, 'A crown, sister, 'is not so heavy as it seems.'⁵ Behind the altar rose, for the

¹ 1 William & Mary, c. 14.

² For the whole question of the alteration of the Coronation Oath, see Macaulay, iii. 114-117.

³ The Declaration against Transubstantiation, required from the sovereign by the Bill of Rights (1 G. & M. sec. 2, c. 2) was made in the Abbey down to the coronation of George IV. Since that time it has (in

pursuance with the provisions of the same Act) been read previously before the two Houses of Parliament.

⁴ Clarke's *James II.*, ii. 328, 329; Dalrymple's *Memoirs*, vol. ii. p. 15. Lamberty, quoted in Strickland, xi. 21. James II. landed at Kinsale on March 12.

⁵ Oldmixon's *Hist. of England*; William and Mary, p. 8.

first time, above the Confessor's Chapel, the seats of the assembled Commons. There was a full attendance of the lay magnates of the realm, including even some who had voted for a Regency. Amongst the gifts was (revived from the coronation of Edward VI. and the installation of Cromwell) the presentation, continued from this time henceforward, of the Bible as 'the most valuable thing that this world affords.'¹

The show of Bishops, indeed, was scanty. The Primate did not make his appearance; and his place was supplied by Compton. On one side of Compton, the paten was carried by Lloyd, Bishop of St. Asaph, eminent among the seven confessors of the preceding year. On the other side Sprat, Bishop of Rochester, lately a member of the High Commission, had charge of the chalice [as Dean of Westminster]. Burnet, the junior prelate, preached [on the last words of David the son of Jesse²] with all his wonted ability, and more than his wonted taste and judgment. His grave and eloquent discourse was polluted neither by adulation nor by malignity. He is said to have been greatly applauded; and it may well be believed that the animated peroration, in which he implored Heaven to bless the royal pair with long life and mutual love, with obedient subjects, wise counsellors, and faithful allies, with gallant fleets and armies, with victory, with peace, and finally with crowns more glorious and more durable than those which then glittered on the altar of the Abbey, drew forth the loudest hums of the Commons.³

There were, of course, bad omens observed by the Jacobites. The day was, for the first time, neither a Sunday nor a holy-day. The King had no money for the accustomed offering of twenty guineas, and it was supplied by Danby.⁴ The way from the Abbey to the Palace was lined with Dutch soldiers. The medals had on their reverse a chariot, which was interpreted to be that on which Tullia drove over her father's

¹ Maskell, iii. p. cxix. Coronation Service of William and Mary.

² Narcissus Luttrell's *Diary*, i. 521.
2 Sam. xxiii. 3, 4: 'He that ruleth
'over man must be just, ruling in the
'fear of God. And he shall be as the

'light of the morning, when the sun
'riseth, even a morning without clouds;
'as the tender grass springing out of
'the earth by clear shining after rain.'

³ Macaulay, iii. 118, 119.

⁴ Lamberty in Strickland, xii. 24.

body. The more scurrilous lampoons represented a boxing-match between the Archbishop of York and the Bishop of London in the Abbey, and the Champion riding up the Hall on an ass which kicked over the royal tables.¹ The Champion's glove was reported to have been carried off by an old woman upon crutches. 'I heard the sound of his gauntlet when he flung it on the ground,' says a spectator; 'but as the light in Westminster Hall had utterly failed, no person could distinguish what was done.'²

Corona-
tion of
Anne.
April 23,
1702.

31. The coronation of Anne, the last Stuart sovereign, had been fixed long before to be, as that of her father and uncle, on St. George's Day; and so it took place, though William had been buried but ten days before. The Queen was carried, owing to her gout, from St. James's to the Abbey.³ The duties of Lord Great Chamberlain were performed by Sarah, Duchess of Marlborough. Her train was carried by Lady Mary Wortley Montague. Archbishop Tenison crowned her.⁴ Sharp, Archbishop of York, preached the sermon on Isa. xlix. 23, 'Kings shall be thy nursing fathers, and their queens thy nursing mothers'—doubtless in the expectation, not altogether fruitless, of the advantages that the Church of England would derive from 'the bounty of good Queen Anne.' One important place was vacant. The Bishop of Bath and Wells, who should have supported her left side, was absent. For Ken was in his nonjuring retirement, and Kidder was in disgrace.⁵ It was remembered that the high offices of the Dukes of Normandy and Aquitaine were represented by Jonathan Andrews and James Clark.⁶ The Queen received the homage of her husband, Prince George of Denmark, in the same form as that of the English nobles.

¹ Macaulay, iii. 120.

² Lamberty in Strickland, xi. 27.

³ Taylor, p. 111.

⁴ It is said that she had negotiated for Ken to crown her (Strickland, xii.

48). But this could hardly have been done without expelling Tenison.

⁵ Ibid.

⁶ Taylor, p. 105.

32. George I.'s coronation was an awkward reconciliation between the two contending factions and nations. The ceremonies had to be explained by the ministers, who could not speak German, to the King, who could not speak English, in Latin, which they must both have spoken very imperfectly. Hence the saying, that much 'bad language' passed between them.¹ Bolingbroke and Oxford endeavoured to propitiate the new dynasty by assisting at the coronation—Atterbury, by offering to the King the perquisites which he might have claimed as Dean.² Bishop Talbot preached the sermon. The day was celebrated at Oxford by Jacobite degrees, and at Bristol by Jacobite riots.³

Coronation of George I. Oct. 20, 1714.

In this reign a permanent change was effected in one of the accompaniments of the coronation,—namely, the new arrangement of the Knights of the Bath. In the earlier coronations, it had been the practice of the sovereigns to create a number of knights before they started on their procession from the Tower. These knights being made in time of peace, were not enrolled in any existing order, and for a long period had no special designation; but, inasmuch as one of the most striking and characteristic parts of their admission was the complete ablution of their persons on the vigil of their knighthood, as an emblem of the cleanliness and purity of their future profession, they were called Knights of 'the Bath.'⁴ The King himself bathed on the occasion with them. They were completely undressed, placed in large baths, and then wrapped in soft blankets.⁵ The distinctive name first appears in the time of Henry V. The ceremony had always taken place at Westminster; the bath in the Painted or Prince's Chamber, and the vigils either before the

The Order of the Bath.

¹ Chapters, p. 188.

² Oldmixon, ii. 578.

³ Stanhope's *England*, vol. i. 167.

⁴ The most remarkable 'bath' ever taken by a knight, for this purpose,

was that of the Tribune Riensi in the porphyry font of Constantine, in the Baptistery of St. John Lateran.

⁵ Nichols's *History of the Orders*, iii. 341.

Confessor's Shrine, or (since the Reformation) in Henry VII.'s Chapel. Edward II. was thus knighted, at his father's coronation; and the crowd was so great that two knights were suffocated.¹ Evelyn saw 'the bathing of the knights, preparatory to the coronation of Charles II., in the Painted Chamber.'² The badge which they wore was emblematic of the sacredness of their Order—three garlands twisted together in honour of the Holy Trinity, and supposed to be derived from Arthur, founder of British chivalry. The motto—with a somewhat questionable orthodoxy—was, '*Tria numina juncta in uno.*' The badge was altered in the reign of James I., who, by a no less audacious secularisation, left out *numina*, in order to leave the interpretation open for 'the junction in one' of the three kingdoms (*tria regna*) of England, Scotland, and Ireland.³ The Shamrock was added to the Rose and Thistle after the Union with Ireland, 1802.⁴

1725.

It occurred to Sir Robert Walpole to reconstruct the Order, by the limitation of its members to persons of merit, and by the title, thus fitly earned, of 'the most honourable.' It is said that his main object was to provide himself with a means of resisting the constant applications for the Order of the Garter. As such he offered it to Sarah, Duchess of Marlborough, for her grandson. 'No,' she said, 'nothing but the Garter.' 'Madam,' said Walpole, 'they who take the Bath will the sooner have the Garter.'⁵

The first knight created under the new statutes was William Duke of Cumberland, son of the future King, George II. The child—afterwards to grow up into the fierce champion of his house—was but four years old, and was, 'by

¹ Brayley's *Westminster*, p. 97.

² Diary, April 19, 1661.

³ Nichols, pp. 37, 38, 46.

⁴ Ibid. pp. 192, 194.

⁵ Nichols, p. 39.

Quoth King Robin, 'Our ribbons,

I see, are too few—

Of St. Andrew's the Green, and
St. George's the Blue;

I must find out another of colour
more gay,

That will teach all my subjects
with pride to obey.'

(Swift's Works, xii. 369.)

'reason of his tender age,' excused from the bath. But he presented his little sword at the altar; and the other knights were duly bathed in the Prince's Chamber, and kept their vigil in Henry VII.'s Chapel, where also the installation took place, as has been the case ever since. The number of knights (36) was fixed to correspond with the number of the stalls in the Chapel. Every 20th of October—the anniversary of George I.'s coronation—a procession of the knights was to take place to the Chapel, with a solemn service.¹ On occasion of an installation, they proceeded after the service, in their scarlet robes and white plumes, to a banquet in the Prince's Chamber. The royal cook stood at the door of the Abbey, with his cleaver, threatening to strike off the spurs from the heels of any knight who proved unworthy of his knightly vows.² The highest functionary was the Great Master, an office first filled by Montagu, Earl of Halifax. In 1749 Lord Delamere asked the place for the Duke of Montagu, who died in that year; and from that time—to prevent the recurrence of such a precedent—no Great Master has been appointed, a Prince always acting on his behalf.³ Next to him ranks the Dean of Westminster, as Dean of the Order. The selection of a dean rather than a bishop arose from the circumstance that the statutes were framed on the model of those of the Order of the Thistle, which, being established in Scotland during the abeyance of Episcopacy, had no place for a prelate amongst its officers. According to this Presbyterian

Instal-
lations
of the
Knights of
the Bath.

¹ Nichols, pp. 47, 52.

² The whole scene is represented in a picture painted by Canaletti for Bishop Wilcocks, in 1747, now in the Deanery. (See Chapter VI.) From this picture it would appear that on that occasion the procession came out by the west door. In 1803 (see *Genl. Mag.*, lxxiii. pt. 1, p. 460) it entered and retired by Poets' Corner; and the cook accordingly stood,

not (as in 1747) at the west entrance, but at the South Transept door. 'Each of the knights bowed to him, and touched their hats. Some of them asked whether there were any fees to pay; to which he answered, he would do himself the honour to call upon them. We understand that he receives four guineas for this extraordinary speech.'

³ Nichols, p. 82.

scheme, the Dean of Westminster was naturally chosen, both from his position as the chief Presbyter in the Church of England, and also from his connexion with the Abbey in which the ceremony was to take place. It was his duty to receive the swords of the knights, lay them on the altar (erected for the purpose), and restore them to their owners with suitable admonitions. Under the altar were placed the banners of the deceased knights, during which ceremony the Dead March in Saul was played.¹

The installations continued, at intervals more or less remote, till 1812, under the Regency, since which time they have ceased. In 1839 the Order underwent so extensive an enlargement and alteration, that no banners have since been added to those then hung in the Chapel.

Lord Dundonald's banner.

One remarkable degradation and restitution has taken place. Earl Dundonald's banner was, after the charges of fraud brought against him in 1814, taken from its place, and ignominiously kicked down the steps of the Chapel. After many vicissitudes, it was restored to the family upon his death; and in 1860, on the day of his funeral in the Abbey, by order of the Queen, was restored by the Lancaster Herald to its ancient support. In the place of the shield an unknown admirer has rudely carved, in Spanish, '*Cochrane —Chili y Libertad viva!*'

Coronation of George II. Oct. 11, 1727.

33. We return to the ordinary routine of the royal inaugurations. The coronation of George II.²

was performed with all the pomp and magnificence that could be contrived; the present King differing so much from the last, that all the pageantry and splendour, badges and trappings of royalty,

¹ *Gent. Mag. ut supra.*—In 1803 the Queen and Princesses sat in the Dean's Gallery, at the south-west corner of the Nave, and were afterwards entertained in the Deanery. The knights, in their passage round the Nave, halted and made obeisance

to them, the trumpets sounding the whole time of the procession.

² For a quarrel with the Dean on this occasion, see Chapter Book, November 4, 1727. The '*Veni Creator*' was omitted by mistake. (Lambeth Coronation Service.)



INSTALLATION OF THE KNIGHTS OF THE BATH IN 1812 IN HENRY VII. CHAPEL

were as pleasing to the son as they were irksome to the father. The dress of the Queen on this occasion was as fine as the accumulated riches of the city and suburbs could make it; for besides her own jewels (which were a great number, and very valuable), she had on her head and on her shoulders all the pearls she could borrow of the ladies of quality at one end of the town, and on her petticoat all the diamonds she could hire of the Jews and jewellers at the other; so that the appearance of her finery was a mixture of magnificence and meanness, not unlike the *éclat* of royalty in many other particulars when it comes to be really examined, and the sources traced to what money hires or flattery lends.¹

34. 'The coronation of George III.² is over,' says Horace Walpole,—

Corona-
tion of
George
III.
Sept. 22,
1761.

'Tis even a more gorgeous sight than I imagined. I saw the procession and the Hall; but the return was in the dark. In the morning they had forgot the sword of state, the chairs for King and Queen, and their canopies. They used the Lord Mayor's for the first, and made the last in the Hall: so they did not set forth till noon; and then, by a childish compliment to the King, reserved the illumination of the Hall till his entry, by which means they arrived like a funeral, nothing being discernible but the plumes of the Knights of the Bath, which seemed the hearse. . . . My Lady Townshend said she should be very glad to see a coronation, as she never had seen one. 'Why,' said I, 'Madam, you walked at the last?' 'Yea, child,' said she, 'but I saw nothing of it: I only looked to 'see who looked at me.' The Duchess of Queensberry walked! Her affectation that day was to do nothing preposterous. . . . For the coronation, if a puppet-show could be worth a million, that is. The multitudes, balconies, guards, and processions, made Palace Yard the liveliest spectacle in the world: the Hall was the most glorious. The blaze of lights, the richness and variety of habits, the ceremonial, the benches of peers and peeresses, frequent and full, was as awful as a pageant can be; and yet for the King's sake and my own, I never wish to see another; nor am impatient to have my Lord Effingham's promise fulfilled. The King complained that

¹ Lord Hervey, i. 88, 89.—This was caused by the loss of Queen Anne's jewels.

² It is noted, that whereas few gave half-a-guinea for places to see George II.'s coronation, and for an apartment

forty guineas, in the time of George III. front seats along the line of procession cost ten guineas, and a similar apartment three hundred and fifty. (*Gent. Mag.*, 1821, pt. ii. p. 77; Walpole's *Letters*, iii. 445.)

so few precedents were kept for their proceedings. Lord Effingham owned, the Earl Marshal's office had been strangely neglected; but he had taken such care for the future, that the *next coronation* would be regulated in the most exact manner imaginable. The number of peers and peeresses present was not very great; some of the latter, with no excuse in the world, appeared in Lord Lincoln's gallery, and even walked about the Hall indecently in the intervals of the procession. My Lady Harrington, covered with all the diamonds she could borrow, hire, or seize, and with the air of Roxana, was the finest figure at a distance; she complained to George Selwyn that she was to walk with Lady Portsmouth, who would have a wig, and a stick. 'Pho,' said he, 'you will only look as if you were taken 'up by the constable.' She told this everywhere, thinking the reflection was on my Lady Portsmouth. Lady Pembroke, alone at the head of the countesses, was the picture of majestic modesty; the Duchess of Richmond as pretty as nature and dress, with no pains of her own, could make her; Lady Spencer, Lady Sutherland, and Lady Northampton, very pretty figures. Lady Kildare, still beauty itself, if not a little too large. The ancient peeresses were by no means the worst party: Lady Westmoreland, still handsome, and with more dignity than all; the Duchess of Queensberry looked well, though her locks milk white; Lady Albemarle very genteel; nay, the middle age had some good representatives in Lady Holderness, Lady Rochford, and Lady Strafford, the perfectest little figure of all. My Lady Suffolk ordered her robes, and I dressed part of her head, as I made some of my Lord Hertford's dress; for you know, no profession comes amiss to me, from a tribune of the people to a habit-maker. Don't imagine that there were not figures as excellent on the other side: old Exeter, who told the King he was the handsomest man she ever saw; old Effingham and a Lady Say and Seale, with her hair powdered and her tresses black, were an excellent contrast to the handsome. Lord B—— put on rouge upon his wife and the Duchess of Bedford in the Painted Chamber; the Duchess of Queensberry told me of the latter, that she looked like an orange-peach, half red and half yellow. The coronets of the peers and their robes disguised them strangely; it required all the beauty of the Dukes of Richmond and Marlborough to make them noticed. One there was, though of another species, the noblest figure I ever saw, the High Constable of Scotland, Lord Errol; as one saw him in a space capable of containing him, one admired him. At the wedding, dressed in tissue, he looked like one of the giants in Guildhall, new gilt. It added to the energy of his person, that one considered him acting so

considerable a part in that very Hall, where so few years ago one saw his father, Lord Kilmarnock, condemned to the block. The champion acted his part admirably, and dashed down his gauntlet with proud defiance. His associates, Lord Effingham, Lord Talbot, and the Duke of Bedford, were woeful; Lord Talbot piqued himself on backing his horse down the Hall, and not turning its rump towards the King, but he had taken such pains to dress it to that duty, that it entered backwards: and at his retreat the spectators clapped, a terrible indecorum, but suitable to such Bartholomew-fair doings. He had twenty *demeles*, and came out of none creditably. He had taken away the table of the Knights of the Bath, and was forced to admit two in their old place, and dine the others in the Court of Requests. Sir William Stanhope said, 'We are ill-treated, for *some of us* are gentlemen.' Beckford told the Earl, it was hard to refuse a table to the city of London, whom it would cost ten thousand pounds to banquet the King, and that his lordship would repent it, if they had not a table in the Hall; they had. To the barons of the Cinque-ports, who made the same complaint, he said, 'If you come to me as Lord Steward, I tell you, it is impossible; if, as Lord Talbot, I am a match for any of you;' and then he said to Lord Bute, 'If I were a minister, thus I would talk to France, to Spain, to the Dutch—none of your half measures.'¹ He had not much more dignity than the figure of General Monk in the Abbey. . . . Well, it was all delightful, but not half so charming as its being over.

The English representatives of the Dukes of Aquitaine and Normandy appeared for the last time,² and with them the last relics of our dominion over France vanished.³ Another incident, interpreted in a more ominous manner, was the fall of the largest jewel from the crown, which was afterwards believed to have foretold the loss of America.⁴

When Pitt resign'd, a nation's tears will own,
Then fell the brightest jewel of the crown.

¹ Walpole's *Letters*, iii. 437, 438, 440–446. The most 'diverting incident' of the day is told in iii. 440. See also the account by Bonnell Thornton in *Chapters*, pp. 185–192; and *Gent. Mag.* (1761), pp. 414–416. The Champion rode the white charger that carried George II. on the battlefield of Dettingen. (*Ann. Reg.* 1861, p. 232.)

² *Gent. Mag.*, 1761, p. 419.—They ranked before the Archbishop of Canterbury.

³ The claims of the Dean and Chapter of Westminster were made in *Old French and English*. (Chapter Book, July 31, 1761.)

⁴ Hughes's *England*, xiv. 49; *Anecdotes of Chatham*, iii. 383.

Archbishop Secker, who officiated, had baptized, confirmed, and married the King. Bishop Drummond preached on 1 Kings x. 9. The princely style in which the young King seated himself after the ceremony attracted general notice. 'No actor in the character of Pyrrhus in the *Distrest Mother*' (says an eye-witness¹) 'not even Booth himself, ever ascended the throne with so much grace and dignity.' It was also observed that as the King was about to receive the Holy Communion, he enquired of the Archbishop whether he should not lay aside his crown. The Archbishop asked the Dean of Westminster (Zachary Pearce), but neither knew, nor could say, what was the usual form.² The King then took it off, saying, 'There ought to be one.' He wished the Queen to do the same, but the crown was fastened to her hair.³ It is not clearly known what George IV. and William IV. did;⁴ but in the coronation of Queen Victoria, the Rubric ran, and doubtless henceforth will run, 'The Queen, taking off her crown, kneels down.'

Appear-
ance of
Prince
Charles
Edward.

But the most interesting peculiarity of George III.'s coronation was the unseen attendance of the rival to the throne—Prince Charles Edward.⁵ 'I asked my Lord Marshal,' says David Hume, 'the reason of this strange fact. "Aye," says he, "a gentleman told me so who saw him there, and whispered "in his ear, 'Your Royal Highness is the last of all mortals whom I should expect to see here.' "It was curiosity "that led me," said the other; "but I assure you," added he, "that the person who is the cause of all this pomp and "magnificence is the man I envy least."'"⁶

¹ *Life of Bishop Newton* (by himself), i. 84. He was Prebendary of Westminster at the time.

² Maskell, iii. pp. li. & liii.

³ Hughes, xiv. 49.

⁴ The crown was worn at that part of the service by Henry VI. and Henry VIII., but was not worn by Charles II.

(Maskell, iii. p. liii.)

⁵ He was in London under the name of Mr. Brown. (*Gent. Mag.* 1764, p. 24.) See also the scene in Westminster Hall, described in *Redgauntlet*.

⁶ Hume, in *Gent. Mag.*, 1773.

35. The splendour of the coronation of George IV. has been described by Sir Walter Scott¹ too fully to need repetition. Many smaller incidents still survive in the recollection of those who were present. The heat of the day and the fatigue of the ceremony almost exhausted the somewhat portly Prince, who was found cooling himself, stripped of all his robes, in the Confessor's Chapel, and at another part of the service was only revived by smelling salts accidentally provided by the Archbishop's secretary. During the long ceremony of the homage which he received with visible expressions of disgust or satisfaction, as the peers of the contending parties came up, he was perpetually wiping his streaming face with innumerable handkerchiefs, which he handed in rapid succession to the Primate, who stood beside him. The form of the coronation oath, on which so many political struggles hinged during this and the preceding reign, had been forgotten; and the omission could only be rectified by requesting the King to make his signature at the foot of the oath, as printed in the service book, which was accordingly enrolled, instead of the usual engrossment on vellum.²

Coronation of George IV. July 19, 1821.

But the most remarkable feature of the day was that it furnished the materials for what was, in fact, a political battle between the King and his Queen, almost between the

¹ See *Gent. Mag.*, 1821, pt. ii. pp. 104-110. The Duke of Wellington acted as Lord High Constable, Lord Anglesey as Lord High Steward. The banquet was celebrated, and the Champion then appeared, probably for the last time. The sermon was preached by the Archbishop of York (Vernon), on the same text as that selected by Burnet for William III. (See p. 96.) The ceremony was rehearsed the week before in the Abbey and Hall. (*Ann. Register*, 1821, p. 344.) 'Amongst the feudal services the two falcons of Lord

'Derby, for the Isle of Man, were conspicuous. Seated on the wrist of his hawking gauntlet, the beautiful Peregrine falcons appeared, with their usual ornaments. The King descended from his chair of state, and the ladies of the court pressed round to caress and examine the noble birds.' The claim had been made and conceded at the coronation of Charles II.

² I owe these incidents to various eyewitnesses, chiefly to Mr. Christopher Hodgson, then acting as secretary to Archbishop Sutton.

King and his people. 'Everyone went in the morning with 'very uncomfortable feelings and dread.'¹ On the one side the magnificence of the pageant, on the other side the failure of the ill-advised attempt of Queen Caroline to enter the Abbey, by a combination of feelings not altogether unusual, and not creditable to the judgment of the English people, produced a complete reaction in favour of the successful husband against the unsuccessful wife.² The Queen, after vainly appealing to the Privy Council, to the Prime Minister, and to the Earl Marshal, rashly determined to be present.

Attempted
entrance
of Queen
Caroline.

At 6 o'clock on the morning of the day, she drove from South Audley Street to Dean's Yard.³ Within the Precincts at that hour there were as yet but a few of the Abbey officials on the alert. One of them⁴ was standing in the West Cloister when he saw the Queen approach, accompanied by Lord Hood. Just at the point where the Woodfall monument is now placed, they encountered a gentleman, in court costume, belonging to the opposite party, who hissed repeatedly in her face. Whilst Lord Hood motioned him aside with a deprecating gesture, she passed on into the North Cloister, and thence to the East Cloister door, the only one on that side available, where she was repulsed by two stalwart porters, who (in the absence of our modern police) were guarding the entrance. She then hastened back, and crossed the great platform in St. Margaret's Churchyard, erected for the outside procession. It was observed by those who watched her closely that her under lip quivered incessantly, the only mark of agitation. She thus reached⁵ the regular approach by Poets' Corner. Sir Robert Inglis, then a young man, was

¹ *Life of Lord Eldon*, ii. 428.

² In Secker's copy of the service of George III., used as the basis of George IV., the orders for the Queen's appearance were significantly erased throughout.

³ *Gent. Mag.* 1824, pt. ii. p. 73;

Ann. Register, 1831, p. 347.

⁴ From this young official, now and for many years the respected organist of the Abbey, I derive this part of the narrative.

⁵ This part is from Mr. Almack, who was on the platform, and followed her.

charged with the duty of keeping order at that point. He heard a cry that the Queen was coming. He flew (such was his account), rather than ran, to the door of the South Transept. She was leaning on Lord Hood's arm. He had but a moment to make up his mind how to meet her. 'It is my duty,' he said, 'to announce to your Majesty that there is no place in the Abbey prepared for your Majesty.' The Queen paused, and replied, 'Am I to understand that you prevent me from entering the Abbey?' 'Madam,' he answered, in the same words, 'it is my duty to announce to you that there is no place provided for your Majesty in the Abbey.' She turned without a word.¹ This was the final repulse. She who had come with deafening cheers retired in dead silence.² She was seen to weep as she reentered³ her carriage. Her old coachman, it is said, had for the first time that morning harnessed the horses reluctantly, conscious that the attempt would be a failure. On the following day she wrote to the Archbishop of Canterbury (Manners-Sutton), expressing her desire to be crowned some days after the King, and before the arrangements were done away with, so that there might be no additional expense. The Primate answered that he could not act except under orders from the King.⁴ In a few weeks she was dead; and her remains—carried with difficulty through the tumultuous streets of London, where the tide of popularity had again turned in her favour, and greeted with funeral welcomes at every halting-place in Germany—reposed finally, not in Windsor or Westminster, but in her ancestral vault at Brunswick.⁵

¹ I have given this account as I heard it from Sir R. Inglis. A longer narrative of the dialogue between Lord Hood and the doorkeepers is given in the *Gent. Mag.* 1821, pt. i. p. 74.

² Or with mingled cries of 'The Queen!—the Queen!' or 'Shame! shame!' (Ibid. p. 37.)

³ *Life of Lord Eldon*, ii. 428.

⁴ *Gent. Mag.* 1821, pt. ii. p. 75.

⁵ It is recorded that the *town boys* of Westminster School first acquired at George IV.'s Coronation the privilege of attending, which had been before confined to the scholars.

Coronation
of Wil-
liam IV.
Thursday,
Sept. 8,
1831.

36. As George IV. had conciliated the popular favour by the splendour of his coronation, so, in the impending tempests of the Reform agitation, William IV. endeavoured to do the like by the reverse process. A question was even raised, both by the King in correspondence¹ with his ministers, and by a peer in the House of Lords, whether the coronation might not be dispensed with. There was no procession, and the banquet, for the first time, was omitted. The day was the anniversary of his father's wedding. Queen Adelaide was crowned with her husband.²

Corona-
tion of
Queen
Victoria,
Thursday,
June 28,
1838.

37. The last coronation³ doubtless still lives in the recollection of all who witnessed it. They will long remember the early summer morning, when, at break of day, the streets were thronged, and the vast city awake—the first sight of the Abbey, crowded with the mass of gorgeous spectators, themselves a pageant—the electric shock through the whole mass, when the first gun announced that the Queen was on her way—and the thrill of expectation with which the iron rails seemed to tremble in the hands of the spectators, as the long procession closed with the entrance of the small figure, marked out from all beside by the regal train and attendants, floating like a crimson and silvery cloud behind her. At the moment when she first came within the full view of the Abbey, and paused, as if for breath, with clasped hands,—as she moved on, to her place by the

¹ *Correspondence of William IV. and Earl Grey*, i. 301, 302.

² *Gent. Mag.* 1831, pp. 219–230; *Ann. Register*, 1831.

³ The coronation service was abridged, in consideration of the occasion. But it was thought unnecessary (as heretofore) to insert in the Rubric an order that the sermon should be 'short.' The day was changed from June 26 to June 28, to avoid the anniversary of George IV.'s death,

and by so doing infringed on the Vigil of the Feast of St. Peter, which led to a characteristic sonnet from the Oxford Poet of that time—Isaac Williams. The procession was partly revived by the cavalcade from Buckingham Palace. The House of Commons joined for the first time in the ceremony, by nine loud and hearty cheers after the homage of the Peers. (*Gent. Mag.* 1838, pt. ii. p. 198.)

altar,—as, in the deep silence of the vast multitude, the tremulous voice of Archbishop Howley could be faintly heard, even to the remotest corners of the Choir, asking for the recognition,—as she sate immovable on the throne, when the crown touched her head, amidst shout and trumpet and the roar of cannon, there must have been many who felt a hope that the loyalty which had waxed cold in the preceding reigns would once more revive, in a more serious form than it had, perhaps, ever worn before.¹ Other solemnities they may have seen more beautiful, or more strange, or more touching, but none at once so gorgeous and so impressive, in recollections, in actual sight, and in promise of what was to be.

With this fairy vision ends for us the series of the most continuous succession of events that the Abbey has witnessed. Conclu-
sion. None such belongs to any other building in the world. The coronations of the Kings of France at Reims, and of the Popes in the Basilica of the Vatican, most nearly approach it. But Reims is now deserted, and the present Church of St. Peter is by five centuries more modern than the Abbey. The Westminster Coronations are thus the outward expression of the grandeur of the English monarchy. They serve to mark the various turns in the winding road along which it has passed to its present form. They reflect the various proportions in which its elective and its hereditary character have counterbalanced each other. They contain, on the one hand, in the Recognition, the Enthronization, and the Oath, the utterances of the ‘fierce democracy’ of the people of England. They contain, on the other hand, in the Unction,

¹ For the best expression which has, perhaps, ever been given of the full religious aspect of an English Coronation, I cannot forbear to refer to the sermon preached on that day, in the parish church of Ambleside, by Dr.

Arnold. (*Sermons*, iv. 438.) The ‘short and suitable sermon’ in the Abbey on the two last occasions was, in 1831 on 1 Pet. ii. 13, in 1838 on 2 Chron. xxxiv. 31, preached by Bishop Blomfield.

the Crown, the Fatal Stone, in the sanction of the prelates and the homage of the nobles, the primitive regard for sacred places, sacred relics, consecrated persons, and heaven-descended right, lingering on through all the counteracting tendencies of change and time. They show the effect produced, even on minds and circumstances least congenial, by the combination of this sentiment with outward display and antique magnificence. They exhibit the curious devices, half political and half religious, by which new or unpopular sovereigns have been propped up—the Confessor's grave for William the Conqueror; the miraculous oil for Henry IV.; the Stone of Scone for Edward I., for James I., and for Oliver Cromwell; the unusual splendour for Richard III., for Anne Boleyn, and George IV.; the Oath and the Bible for William III. They show us the struggles for precedence, leading to outbreaks of the wildest passions, and the most deadly feuds between magnates not only of the State but of the clergy. The Norman Lanfranc aimed his heaviest blow at the Anglo-Saxon Church by wresting the coronation from Aldred of York. The supreme conflict of Becket resulted from the infringement of his archiepiscopal rights in the coronation of Prince Henry. The keenest insult that Laud could inflict on his rival Williams was by superseding him at the coronation of Charles I. Queen Caroline sunk under her exclusion from the coronation of George IV.

The Coronation Service—at once the most ancient and the most flexible portion of the Anglican Ritual—reveals the changes of ceremony and doctrine, and at the same time the unity of sentiment and faith, which escape us in the stiffer forms of the ordinary Liturgy. In its general structure it represents the complex relations of the civil and ecclesiastical polity of England. In its varying details it exhibits the combination of the opposite elements which have formed the peculiar tone of the English Church.

The personal characters of the sovereigns make themselves felt even in these merely ceremonial functions:—the iron nerves of the Conqueror for an instant shaken; the generosity of Cœur-de-Lion; the martial spirit of Edward I.; the extravagance of Richard II.; the parsimony of Henry VII.; the timidity of James I.; the fancifulness of Charles I.; the decorous reverence of George III.; the heartlessness of George IV. The political and religious movements of the time have likewise stamped their mark on these transitory scenes. The struggles of the Saxon and Norman elements, not yet united, under the Conqueror; the fanatical hatred against the Jews, under Richard I.; the jealousy of the Crown under John, and of the Court favourites under Edward II.; the claims of the conflicting dynasties under Edward IV. and Henry VII.; the heavings of the Reformation under Edward, Mary, and Elizabeth; the prognostications of the Rebellion under Charles I.; the enthusiasm of the Restoration under Charles II.; the triumph of the Constitution under William III.; the economical spirit of the Reform era under William IV., can be noted in the successive inaugurations of those sovereigns, even though all other records of their reigns were lost.

Yet still the Coronations are but as the outward wave of English history. They break over the Abbey, as they break over the country, without leaving any permanent mark. With the two exceptions of the Stone of Scone and the banners of the Knights of the Bath, they have left no trace in the structure of the building, unless where the scaffolding has torn away the feature of some honoured monument, or the decoration of some ancient column. They belong to the form of the history, and not to its substance. The truth of the saying of Horace Walpole at the Coronation of George III. will probably be always felt at the time. ‘What is the ‘finest sight in the world? A Coronation. What do people

‘most talk about? A Coronation. What is the thing most ‘delightful to have passed? A Coronation.’¹ But there are scenes more moving than the most splendid pageant, and there are incidents in the lives of sovereigns more characteristic of themselves and of their country even than their inaugurations. Such is the next series of events in the Abbey which, whilst it exhibits to us far more clearly the personal traits of the Kings themselves, has also entered far more deeply into the vitals of the edifice. The close of each reign is the summary of the contents of each. The History of the Royal Tombs is the History of the Abbey itself.

¹ Walpole's *Letters*, iii. 444.

CHAPTER III.

THE ROYAL TOMBS.

I have left the repository of our English Kings for the contemplation of a day, when I shall find my mind disposed for so serious an amusement. (*Spectator*, No. 26.)

SPECIAL AUTHORITIES.

Besides the notices in contemporary Chronicles and Histories, must be mentioned—

- I. The architectural descriptions of the Tombs in Dart, Neale, and Scott's *Gleanings of Westminster Abbey*.
- II. The notices of the Interments and of the Royal Vaults in—(a) The Burial Registers of the Abbey from 1606 to the present time; (b) Sandford's *Genealogical History of the Kings of England*, 1677; (c) *Monumenta Westmonasteriensia*, by H. K., i. e. Keepe, 1688; (d) *Antiquities of Westminster Abbey*, by Crull—sometimes under the name of H. S., sometimes of J. C.,—1711 and 1713; (e) MS. Records of the Heralds' College and the Lord Chamberlain's Office, to which my attention has been called by the kindness of Mr. Doyne Bell, who is engaged in a work on the 'Royal Interments,' which will bring to light many curious and exact details, not hitherto known respecting them. See also Appendix.

CHAPTER III.

THE ROYAL TOMBS.

THE burialplaces of Kings are always famous. The oldest and greatest buildings on the earth are Tombs of Kings—the Pyramids. The most wonderful revelation of the life of the ancient world is that which is painted in the rock-hewn catacombs of the Valley of the Tombs of the Kings at Thebes. The burial of the Kings of Judah was a kind of canonisation. In the vision of ‘all the kings of the nations, lying in glory, ‘every one in his own house,’ the ancient prophets saw the august image of the nether world.

Tombs of
Kings.

These burialplaces, however, according to the universal practice of antiquity, were mostly outside the precincts of the towns. The sepulchre of the race of David within the city of Jerusalem formed a solitary exception. The Roman Emperors were interred first in the mausoleum of Augustus, in the Campus Martius, beyond the walls—then in the mausoleum of Hadrian, on the farther side of the Tiber. The burial of Geta at the foot of the Palatine, and of Trajan at the base of his Column, in the Forum which bears his name, were the first indications that the sanctity of the city might be invaded by the presence of imperial graves. It was reserved for Constantine to give the earliest example of the interment of sovereigns, not only within the walls of a city, but within a sacred building, when he and his successors were laid in the Church of the Apostles at Constantinople. This precedent was from that time followed both in East and West, and every European nation has now its royal consecrated cemetery.

Peculiarities of the Royal Tombs in Westminster.

But there are two peculiarities in Westminster which are hardly found elsewhere. The first is that it unites the Coronations with the Burials. The nearest approach to this is in Poland and Russia. In the Cathedral of Cracow, by the shrine of St. Stanislaus—the Becket of the Slavonic races—the Kings of Poland were crowned and buried from the thirteenth century to the dissolution of the kingdom.¹ In the Kremlin at Moscow stand side by side the three cathedrals of the Assumption, of the Annunciation, and of the Archangel. In the first the Czars are crowned; in the second they are married; and in the third, till the accession of Peter, they were buried. Only two royal marriages have taken place in the Abbey—those of Henry III. and of Richard II. But its first coronation, as we have seen,² sprang out of its first royal grave. Its subsequent burials are the result of both. So Waller finely sang :

1. Combination of Coronations with Burials.

That antique pile behold,
Where royal heads receive the sacred gold :
It gives them crowns, and does their ashes keep,
There made like gods, like mortals there they sleep ;
Making the circle of their reign complete,
These suns of empire, where they rise they set.³

So Jeremy Taylor preached :

Where our kings are crowned, their ancestors lie interred, and they must walk over their grandsire's head to take his crown. There is an acre sown with royal seed, the copy of the greatest change, from rich to naked, from ceiled roofs to arched coffins, from living like gods to die like men. . . . There the warlike and the peaceful, the fortunate and the miserable, the beloved and the despised princes mingle their dust, and pay down their symbol of mortality, and tell all the world that, when we die, our ashes shall be equal to kings, and our accounts easier, and our pains for our crimes shall be less.⁴

¹ See Mr. Clark's description of it in *Vacation Tourists*, 1862, p. 239.

² Chapter II.

³ *On St. James's Park.*

⁴ *Sermon On Death.*

So, before Waller and Jeremy Taylor, had spoken Francis Beaumont :—

Mortality, behold and fear !
 What a change of flesh is here :
 Think how many royal bones
 Sleep within these heaps of stones :
 Here they lye, had realms and lands,
 Who now want strength to stir their hands.
 Here, from their pulpits seal'd with dust,
 They preach, ' In greatness is no trust !'
 Here's an acre, sown indeed,
 With the richest royallest seed,
 That the earth did e'er drink in,
 Since the first man dy'd for sin.
 Here the bones of birth have cry'd,
 ' Though gods they were, as men they dy'd.'
 Here are sands, ignoble things,
 Dropt from the ruin'd sides of kings.
 Here's a world of pomp and state,
 Buried in dust, once dead by fate.

The royal sepultures of Westminster were also remarkable from their connexion not only with the coronation, but with the residence of the English Princes. The burialplaces which, in this respect, the Abbey most resembles, were those of the Kings of Spain and the Kings of Scotland. ' In the Escorial, ' where the Spanish princes live in greatness and power, and ' decree war or peace, they have wisely placed a cemetery, ' where their ashes and their glory shall sleep till time shall ' be no more.'¹ The like may be said of Dunfermline and of Holyrood, where the sepulchral Abbey and the Royal Palace are as contiguous as at Westminster. There has, however, been a constant tendency to separate the two. The Escorial is now almost as desolate as the stony wilderness of which it forms a part. The vault of the House of Hapsburg, in the Capuchin Church at Vienna, is far removed from the Imperial Palace. The royal race of Savoy rests on

2. Combination of the Burials with the Royal Palace.

¹ Jeremy Taylor, *On Death*.

the steep heights of St. Michael and of the Superga. The early Kings of Ireland reposed in the now deserted mounds of Clonmacnoise,¹ by the lonely windings of the Shannon, as the early Kings of Scotland on the distant and sea-girt rock of Iona. The Kings of France not only were not crowned at St. Denys, but they never lived there—never came there. The town was a city of convents. Louis XIV. chose Versailles for his residence, because from the terrace at St. Germain he could still see the hated towers of the Abbey where he would be laid. But the Kings of England never seem to have feared the sight of death. The Anglo-Saxon Kings had for the most part been buried at Winchester, where they were crowned, and where they lived. The English Kings, as soon as they became truly English, were crowned, and lived, and died, for many generations, at Westminster; and, even since they have been interred elsewhere, it is still under the shadow of their grandest royal residence, in St. George's Chapel, or in the precincts of Windsor Castle. Their graves, like their thrones, were in the midst of their own life and of the life of their people.²

3. Importance of the Royal Deaths.

There is also a peculiar concentration of interest attached to the deaths and funerals of Kings, in those days of our history with which we are here chiefly concerned. If the coronations of sovereigns were then far more important than they are now, so were their funeral pageants. 'The King 'never dies' is a constitutional maxim of which, except in very rare instances, the truth is at once recognised in all constitutional and in most modern monarchies. But in the Middle Ages, as has been truly remarked, the very reverse was the case. 'When the King died, the State seemed to die

¹ 'How impressive the living splendour of the national mausoleum of England on the banks of the Thames, as compared with the neglected graveyard which holds the best blood of

'Ireland on the banks of the Shannon.' Petrie's remarks on Clonmacnoise, quoted in his *Life* by Dr. Stokes (p. 33).

² See Chapter IV.

'also. The functions of government were suspended. Felons 'were let loose from prison; for an offence against the law 'was also an offence against the King's person, which might 'die with him, or be wiped out in the contrite promises of his 'last agony.¹ The spell of the King's peace became powerless. 'The nobles rushed to avenge their private quarrels in private 'warfare. On the royal forests, with their unpopular game, 'a universal attack was made. The highroads of commerce 'became perilous passes, or were obstructed; and a hundred 'vague schemes of ambition were concocted every day during 'which one could look on an empty throne and powerless 'tribunals.' In short, the funeral of the sovereign was the eclipse of the monarchy. Twice only, perhaps, in modern times has this feeling in any degree been reproduced, and then not in the case of the actual sovereign: once on the death of the queenlike Princess, Charlotte, and again on the death of the kinglike Prince, Albert.

In those early times of England, there was another meaning of more sinister import attached to the royal funerals. They furnished the security to the successor that the predecessor was really dead. Till the time of Henry VII. the royal corpses lay in state, and were carried exposed on biers, to satisfy this popular demand. More than once the body of a King, who had died under doubtful circumstances, was laid out in St. Paul's or the Abbey, with the face exposed, or bare from the waist upwards, that the suspicion of violence might be dispelled.²

4. Publi-
city of the
Funerals.

¹ So William I.: 'Sicut opto salvari et per misericordiam Dei a meis reatibus absolvi, sic omnes mox carceres jubeo aperiri.' (*Ordericus Vit.*) Henry II.'s widow, 'for the sake of the soul of her Lord Henry,' had offenders of all kinds discharged from prison in every county in England. (*Hoveden.*) I owe these references, as

well as the passage itself, to an unpublished lecture of Professor Vaughan. Compare the description of Rome after a Pope's decease in Mr. Cartwright's *Papal Conclaves*, p. 42.

² Richard II., Henry VI., Edward IV., and Richard III. (at Leicester). (*Maskell*, vol. iii. p. lxxviii.)

5. Connexion of the Burials with the Services of the Church.

There was yet beyond this a general sentiment, intensified by the religious feeling of the Middle Ages, which brought the funerals and tombs of princes more directly into connexion with the buildings where they were interred. The natural grief of a sovereign, or of a people, for the death of a beloved predecessor vents itself in the grandeur of the monuments which it raises over their graves. The sumptuous shrine on the coast of Caria, which Artemisia built for her husband Mausolus, and which has given its name to all similar structures—the magnificent Taj at Agra—the splendid memorials which commemorate the loss of the lamented Prince of our own day—are examples of the universality of this feeling, when it has the opportunity of indulging itself, under every form of creed and climate. But in the Middle Ages this received an additional impulse, from the desire on the part of the Kings, or their survivors, to establish through their monumental buildings and their funeral services, a hold, as it were, on the other world. The supposed date of the release of the soul of a Plantagenet King from Purgatory was recorded in the English chronicles with the same certainty as any event in his life.¹ And to attain this end—in proportion to the devotional sentiment, sometimes we must even say in proportion to the weaknesses and vices, of the King—services were multiplied and churches adorned at every stage of the funeral, and with a view to the remotest ages to which hope or fear could look forward. The desire to catch prayers by all means, at all times and places, for the departed soul, even led to the dismemberment of the royal corpse; that so, by a heart here, entrails there, and the remainder elsewhere, the chances of assistance beyond the grave might be doubled or trebled.²

¹ Roger of Wendover and Matthew Paris, A.D. 1232 (in speaking of the vision of the release of Richard I. described by the Bishop of Rochester, in

preaching at Sittingbourne). I owe the reference to Professor Vaughan.

² *Arch.* xxix. 181.

The sepulchral character of Westminster Abbey thus became the frame on which its very structure depended. In its successive adornments and enlargements, the minds of its royal patrons sought their permanent expression, because they regarded it as enshrining the supreme act of their lives. The arrangements of an ancient temple were, as has been well remarked, from its sacrificial purpose, those of a vast slaughter-house; the arrangements of a Dominican church or modern Nonconformist chapel are those of a vast preaching-house; the arrangements of Westminster Abbey gradually became those of a vast tomb-house.

The first beginning of the Royal Burials at Westminster is uncertain. Sebert and Ethelgoda were believed to lie by the entrance of the Chapter House.¹ A faint tradition speaks of the interment of Harold Harefoot in Westminster.² But his body was dug up by Hardicanute, decapitated, and afterwards cast into the adjacent marsh or into the Thames, and then buried by the Danes in their graveyard, where now stands the Church of St. Clement Danes. It was the grave of Edward the Confessor which eventually drew the other royal sepulchres around it.³ Such a result of the burial of a royal saint or hero has been almost universal. But though his charters enumerate the royal sepultures as amongst the privileges of Westminster, the custom grew but slowly. In the first instance, it may have indicated no more than his personal desire to be interred in the edifice whose building he had watched with so much anxious care; and his Norman successors were

Sebert and
Ethelgoda.

Harold
Harefoot.

Edward
the Con-
fessor.

¹ See Chapter I.

² *Saxon Chron.* A.D. 1040; Widmore, p. 11.

³ So the grave of St. Columba at Iona, and the grave of St. Margaret at Dunfermline, became the centres of the sepultures of the Kings of Scotland: so the interment of William the Silent by the accidental scene of

his murder at Delft drew round it the great Protestant House of Orange: so round St. Louis at St. Denys gathered the Kings of France: so round St. Stanislaus at Cracow the Kings of Poland: so round Peter the Great at St. Petersburg the subsequent princes of the Romanoff dynasty.

William
the Con-
queror
at Caen.
William
Rufus at
Win-
chester.
Henry I. at
Reading.
Stephen
at Faver-
sham.
Henry II.
at Fonte-
vrault.
Richard I.
at Fonte-
vrault.

John
at Wor-
cester.

buried on the same principle, each in his own favourite sanctuary, unless some special cause intervened. The Conqueror was buried at Caen, in the abbey which he had dedicated to St. Stephen; William Rufus at Winchester,¹ from his sudden death in the neighbouring forest; Henry I. at Reading, in the abbey founded out of his father's treasure for his father's soul; Stephen in his abbey at Faversham; Henry II.² in the great Angevin Abbey of Fontevrault (the foundation of Robert Arbrissel by the 'fountain of the robber Evrard'). His eldest son Henry was buried at Rouen. In that same city, because it was so *heartly* and *cordial* to him,³ was laid the 'large 'lion heart'⁴ of Richard; whilst his bowels, as his least honoured parts, lay among the Poitevins, whom he least honoured, at Chaluz, where he was killed. But his body rested at Fontevrault, at his father's feet—in token of sorrow for his unfilial conduct, to be, as it were, his father's footstool⁵—in the robes which he had worn at his second coronation at Winchester.⁶ John's wife, Isabella, was interred at Fontevrault,⁷ and his own heart was placed there in a golden cup; but he himself was laid at Worcester, for a singularly characteristic reason. With that union of superstition and profaneness so common in the religious belief of the Middle Ages, he was anxious to elude after death the

¹ *Ord. Vit.* (A.D. 1110), x. 14, by a confusion makes it Westminster.

² Rishanger, p. 428; Hoveden, p. 664.

³ Fuller's *Church History*, A.D. 1189.

⁴ Grossitudine præstans. See *Archæologia*, xxix. 210.

⁵ In a work published at Angers in 1866 (*L'Abbaye de Fontevrault, Notice Historique*, p. 76), by Lieut. Malifaud, it is stated that the bones of Richard I., gathered together by an inhabitant of Fontevrault, on the spoliation of the tombs in 1793, were given to England, 'et reposent aujourd'hui dans

'l'Abbaye de Westminster.' This is without foundation. The heart, under an effigy of the King, was found in the choir of Rouen Cathedral on July 31, 1838, and is now in the Museum at Rouen. (*Archæologia*, xxix. 203.) The body of Prince Henry was found there in 1866.

⁶ *Anglia Sacra*, i. 304. See Chapter II.

⁷ For a full account of the fate of the monuments at Fontevrault down to the present time, see M. Malifaud's work, pp. 76, 77.

demons whom he had so faithfully served in life. For this purpose he not only gave orders to wrap his body in a monk's cowl, but to bury it between two saints. The royal cathedral of Worcester, which John had especially favoured in life, possessed two Saxon saints, in close juxtaposition; and between these two, Wulfstan and Oswald, the wicked King was laid.

But meanwhile an irresistible instinct had been drawing the Norman princes towards the race of their English subjects, and therefore towards the dust of the last Saxon King. Along with the annual commemoration of the victory of the Normans at Hastings, and of the Danes at Assenden, were celebrated in the Abbey the anniversaries of Emma,¹ the Confessor's mother, and of Ethelred his father. Edith, his wife 'of venerable memory,' lay beside him. And now to join them came the 'good Queen Maud,' daughter of Malcolm Canmore and Margaret, and thus niece of Edgar and granddaughter of Edward Atheling, who had awakened in the heart of Henry I. a feeling towards her Anglo-Saxon kinsfolk such as no other of the Conqueror's family had known. The importance of the marriage is indicated by the mass of elaborate scruples that had to be set aside to accomplish it. She, a veiled nun, had become a wedded wife for this great object. It was supposed to be a fulfilment of the Confessor's last prophetic apologue, in which he described the return of the severed branch to the parent tree.² Henry's own sepulchral abbey at Reading was built by him chiefly to expiate his father's sins against the English.³ His royal chapel at Windsor bore the name of the Confessor, till it was dedicated by Edward III. to St. George.⁴ He and she received

Queen
Maud.

¹ *Consuetudines* of Abbot Ware (pp. 566, 568, 582, 583, 587, 590). These celebrations may have been instituted only in the time of Henry III., but they are probably of earlier date.

Edith is called 'Collaterana uxor.'

² See Chapters I. and II.

³ Rudborne, *Anglia Sacra*, i. 262.

⁴ *Annals of Windsor*, p. 27.

from the Normans the derisive epithets of 'Goodric' and 'Godiva.'¹ Her own name was Edith,² after her grand-aunt, the Confessor's wife. In deference to Norman prejudices she changed it to 'Matilda.' But she devoted herself with undisguised ardour to the Abbey where her kinsman Edward and her namesake Edith lay buried. Often she came there, in haircloth and barefooted, to pay her devotions.³ She increased its relics by the gift of a large part of the hair of Mary Magdalene.⁴ The honour of her sepulture was claimed by the old Anglo-Saxon sanctuary at Winchester,⁵ by the Abbey of Reading,⁶ and by the Cathedral of St. Paul's.⁷ But there is no reason to doubt the tradition that she lies on the south side of the Confessor's Shrine,⁸ and is thus the first royal personage so interred since the troubles of the Conquest.⁹

Henry II. carried the veneration for Edward's remains a step farther. At the instigation of Becket, he procured from Pope Alexander II. the Bull of Canonisation, which Innocent II. had refused.¹⁰ The Abbot Lawrence preached a sermon, enumerating the virtues and miracles of the Con-

¹ See William of Malmesbury, p. 166. Knighton, c. 2375, says Henry's nickname was 'Godrych Godefadyr.'

² *Ord. Vit.* A.D. 1118. Her brothers, in like manner, had almost all Saxon names—Edgar, Edward, Ethelred.

³ *Ibid.* p. 712. See Chapter I.

⁴ Dart, i. 37; Fordun, *Scoti Chronicon*, pp. 480, 642.

⁵ Rudborne, p. 277.

⁶ Strickland's *Queens*, i. 187.

⁷ Langtoft (Wright), i. 462.

⁸ *Waverley Ann.*; *Ord. Vit.* A.D. 1118.—The statement is that she was first buried at the entrance of the Chapter House, and then removed by Henry III. to the side of the Confessor's Shrine. Fordun gives it as 'post magnum altare in oratorio.' It has sometimes been alleged, in confirmation of this, that at the north-west angle of the pavement, by Edward I.'s

tomb, was read the word *Regina*, and that she was laid underneath the pavement on which his tomb was afterwards raised. But the inscription is (as I have ascertained by careful examination) a mere fragment of a slab removed from elsewhere, to make the covering of what is evidently the mere substructure of Edward I.'s tomb; and the words upon it are *MINIS. REGINI*—a portion of a broken inscription. But the statement of Abbot Ware (*Consuetudines*, p. 566), that Matilda was on the *south* and Edith on the *north* side of the Shrine, is decisive both as to the fact and the position of the grave. See also Smith's *Westminster* (p. 155).

⁹ The anniversary of her daughter, the Empress Maude, was celebrated in the Abbey. (Ware, p. 568.)

¹⁰ See Akerman, i. 109.

May 1,
1118.

fessor. Osbert de Clare, the Prior, who had already made an unsuccessful expedition to Rome for the same object, under his predecessor Gervase, compiled the account out of which was ultimately composed the Life of the Confessor by Ailred, Abbot of Rievaulx, and brought back the Bull of Canonisation in triumph. At midnight on the 13th of October, 1163, Lawrence, in his new-born dignity of mitred Abbot, accompanied by Becket, opened the grave before the high altar, and saw—it was said, in complete preservation—the body of the dead King. Even the long, white, curling beard was still visible. The ring of St. John was taken out and deposited as a relic.¹ The vestments (with less reverence than we should think permissible) were turned into three splendid copes. An Irishman and a clerk from Winchester were cured of some malady, supposed to be demoniacal possession. The whole ceremony ended with the confirmation of the celebrated Gilbert Folliott as Bishop of London.²

First translation of Edward the Confessor, Oct. 13, 1163.

The final step was taken by Henry III. It may be that the idea of making the Shrine of Edward the centre of the burialplace of his race did not occur to him till after he had already become interested in the building. His first work—what was called ‘the new work’—was not the church itself, but an addition suggested by the general theological sentiment of the time. The beginning of the thirteenth century was remarkable for the immense development given, by the preaching of St. Bernard, to the worship of the Virgin Mary.³ In architecture it was exhibited by the simultaneous prolongation of almost every great cathedral into an eastern sanctuary, a new place of honour behind the altar, ‘the Lady

Foundation of the Lady Chapel, May 16, 1220.

¹ *Gleanings*, p. 132.

² Ridgway, p. 44.—He was translated from Hereford, the first instance of a canonical translation of an English bishop. (Le Neve's *Fasti*, ii. 282.)

³ Montalembert's *Histoire de Sts. Elisabeth*, p. 21.—The girdle of the

Virgin deposited in the Abbey (see Chapter I.) was, like that at Mount Athos, used for averting the perils of childbirth, and was often employed for that purpose by Queen Philippa. (Widmore, p. 65.)

'Chapel.' Such a chapel was dedicated at the eastern extremity of the Abbey by the young King Henry III., on Whitsun Eve,¹ the day before his coronation. The first offering laid upon its altar were the spurs worn by the King in that ceremony.² Underneath was buried Abbot Barking, who probably claimed the merit of having been his adviser. His abbacy was long regarded in the convent as the passage from an old world to a new.³

Reign of
Henry III.

Henry's long reign was a marked epoch, alike for England and for the Abbey. It was the first which can be called pacific,⁴ partly from his defects, partly from his virtues. He was the first English King—that is to say (like George III.) the first of his family born in England and no longer living in a continental dependency. This great boon of a race of Princes who could look on England as their home, had been conferred on our Kings and on our country by the losses of his father, John 'Lackland.'

Sterile and obscure as is that portion of our annals, it is there that we must seek for the origin of our freedom, our prosperity, and our glory. Then it was that the great English people was formed, that the national character began to exhibit those peculiarities which it has ever since retained, and that our fathers become emphatically islanders— islanders not merely in geographical position, but in their politics, their feelings, and their manners. Then first appeared with distinctness that Constitution which has ever since, through all changes, preserved its identity; that Constitution of which all the other free constitutions in the world are copies, and which, in spite of some defects, deserves to be regarded as the best under which any great society has ever yet existed during many ages. Then it was that the House of Commons, the archetype of all the representative assemblies which now meet, either in the Old or in the New World, held its first sittings. Then it was that the Common Law rose to the dignity of a science, and rapidly became a not unworthy rival of the imperial jurisprudence. Then it was that

¹ See Chapter II.

² Pauli, i. 517.

³ See Chapter V.

⁴ This is well brought out in Rogers's *History of Prices*, i. 3.

the courage of those sailors who manned the rude barks of the Cinque Ports first made the flag of England terrible on the seas. Then it was that the most ancient colleges which still exist at both the great national seats of learning were founded. Then was formed that language, less musical indeed than the languages of the South, but in force, in richness, in aptitude for all the highest purposes of the poet, the philosopher, and the orator, inferior to that of Greece alone. Then appeared the first faint dawn of that noble literature, the most splendid and the most durable of the many glories of England.¹

Then too arose, in its present or nearly in its present form, the building which was destined to combine all these together, the restored Abbey of Westminster—‘the most ‘lovely and loveable thing in Christendom.’² It sprang, in the first instance, out of the personal sentiment, unconsciously fostered by these general influences, of the young King towards his Anglo-Saxon ancestors. Henry prided himself on his descent from Alfred, through the good Matilda. He determined to take up his abode in Westminster, beside the Confessor’s tomb. His sons were the first of the English princes who were called by Anglo-Saxon names. His first-born—the first Prince ever born at Westminster, and therefore called, after it, Edward of Westminster³—received his name from the Anglo-Saxon patron of Westminster; and was the first of that long series of ‘Edwards,’ which, though broken now and then by the necessities of intervening dynasties, is the one royal name that constantly reappears to assert its unchanging hold on the affections of the English people. His second son was in like manner named Edmund, after the other royal Anglo-Saxon saint, in whose abbey the King himself died, and to whom he had in life paid reverence only second to that due to St. Edward.

English
feelings of
Henry III.

¹ Macaulay’s *Hist. of England*, i. 47. *World*, p. 402).

² So called by one well qualified to judge, Mr. Street (*Essay on the Influence of Foreign Art on English Architecture in the Church and the*

³ He was sometimes called Edward III., reckoning Edward the Elder and Edward the Confessor as the first and second. (*Opus Chronicorum*, p. 37.)

His imi-
tation of
St. Denys.

The concentration of this English Edwardian passion upon the Abbey of Westminster was encouraged by many converging circumstances in the reign of Henry III. It is possible that, as the visit of the Saxon ambassadors to Reims may have led to the first idea of a Royal Abbey in the mind of the Confessor, so the rebuilding and re-embellishment of the Abbey of St. Denys by Louis IX. suggested the idea of a place of royal sepulture to the mind of Henry III.¹ Before that time the Kings of France, like the Kings of England, had been buried in their own private vaults; thenceforth they were buried round the tomb of Dagobert.

His devo-
tion.

Again, the erection of a new and splendid Church was the natural product of Henry's passionate devotion to sacred observances, strong out of all proportion to the natural feebleness of his character. Even St. Louis seemed to him but a lukewarm Rationalist. He kept the French peers in Paris so long waiting, by stopping to hear mass at every church he passed, that Louis caused all the churches on the road to be shut. When in France, he lived not in the royal palace, but in a monastery. On Henry's declaring that he could not stay in a place which was under an interdict, the French King complained, and added, 'You ought to hear sermons, as well as attend mass.'² 'I had rather see my friend than hear him talked about,'³ was the reply of the enthusiastic Henry. He would not be content with less than three⁴ masses a day, and held fast to the priest's hand during the service.⁵

His addic-
tion to
foreign art.

With this English and devotional sentiment the King combined a passionate addiction to art in all its forms, which

¹ This rivalry with St. Denys appears in his anxiety to outdo it by the relic of the Holy Blood. (Matthew Paris, p. 735.)

² Rishanger, *Chronica*, p. 75; Trivet, p. 280. (Pauli, i. 842.)

³ Rishanger and Trivet, *ibid.*—The

author of the *Opus Chronicorum* (p. 36) gives this as Henry's reply to a preaching friar, who was angry at the King's delay in coming to his sermon.

⁴ Four or five. (*Opus Chronicorum*, p. 35.)

⁵ Rishanger, *Chronica*, p. 75.

carried him far beyond the limits of his own country. His visits to France recalled to him the glories of Amiens, Beauvais, and Reims.¹ His marriage with Eleanor² of Provence opened the door for the influx of foreign princes, ecclesiastics, and artists into London. The Savoy Palace was their centre.

Of this union of religious feeling with foreign and artistic tendencies, the whole Abbey, as rebuilt by Henry, is a monument. He determined that his new Church was to be incomparable for beauty, even in that great age of art.³ Its Chapter House, its ornaments, down to the lecterns, were to be superlative of their kind. On it foreign painters and sculptors were invited to expend their utmost skill. 'Peter the Roman citizen' was set to work on the Shrine, where his name can still be read. The mosaics were from Rome, brought by the Abbot, who now, by his newly-won exemption from the jurisdiction of the see of London, had been forced to make his journey to the imperial city for the sake of obtaining the Papal confirmation.⁴ The pavement thus formed, and the twisted columns which stand round the Shrine, exactly resemble the like ornaments of the same date, in the Basilicas of St. John Lateran, St. Paul, St. Laurence, and St. Clement at Rome. Mosaics and enamel were combined throughout in a union found nowhere else in England. Many of the details of the tombs of Henry III. and Edward the Confessor are strictly classical. The architectural style of this portion of the building is French rather than English. The radiation of the polygonal chapels round the Choir and the bar tracery of the windows are especially French.⁵ The arrange-

¹ *Gleanings*, 20.

² The arms of her father, the Earl of Provence, are sculptured in the south aisle of the Nave, and were painted in the windows of the Chapter-house and elsewhere. (Sandford, 95.)

³ Wykes, p. 84. See Chapter V. 'Miræ pulchritudinis' is the phrase

used of it in a document in the Archives of St. Paul's.

⁴ See Chapter V.; *Gleanings of Westminster Abbey*, p. 60; and Ferguson's *Handbook*, ii. 18.

⁵ See *Gleanings*, pp. 19-24; and Mr. Street, *On the Influence of Foreign Art in England*, p. 402.

ment—to which the King was driven, perhaps, from the necessity of providing space for the new Shrine—is Spanish.¹ Eleanor of Castille, his daughter-in-law, must have recognised in the Choir, brought far into the Nave, the likeness of the ‘Coro’ in the cathedrals of her native country.

His extra-
vagance.

In the prosecution of his work another less pleasing feature of the King’s character was brought into play. He was a Prince of almost proverbial extravagance. His motto was, ‘Qui non dat quod habet, non accipit ille quod optat.’² Recklessly did he act on this principle always, and never more so than in erecting the Abbey. Unlike most cathedrals, it was built entirely at the cost of the Crown. The Royal Abbey, as in the Confessor’s time so in Henry’s, is absolutely a royal gift. The sums, in our money amounting to half-a-million, were snatched here and there, from high quarters or from low, with desperate avidity. There was a special office for the receipts. The widow of a Jew furnished 2,590*l.*;³ the vacancy of the Abbot’s seat at Westminster 100 marks. A fair was established in Tothill Fields, with a monopoly, for this sole purpose. The King himself took out of other abbeys what he had spent on Westminster, by living on them to ease the expenses of his own maintenance,⁴ and again took from the Abbey itself the jewels which he had given to it, and pawned them for his own necessities. The enormous exactions have left their lasting traces on the English Constitution, in no less a monument than the House of Commons, which rose into existence as a protest against the King’s lavish expenditure on the mighty Abbey which it confronts.⁵

Demolition
of the Old
Church,
1245.

The rise of the whole institution thus forms a new epoch at once in English history and English architecture. With

¹ Street’s *Gothic Architecture in Spain*, p. 418.

² Walpole’s *Anecdotes of Painting* (Wornum), p. 20; Hardy, Preface to the *Liberate Rolls of King John*, xii.

note (1).

³ Akerman, i. 241.

⁴ Fuller, book iii.; *Arch.* xiii. 36, 37.

⁵ See Chapter V.

the usual disregard which each generation, in the Middle Ages far more than in our own, entertains towards the taste of those who have gone before, the massive venerable pile, consecrated by the recollections of the Confessor and the Conqueror, was torn down, as of no worth at all, 'nullius omnino valoris.'¹

Ecclesiam stravit istam qui tunc renovavit,

was the inscription once written on Henry's tomb, which described this mediæval vandalism. He rebuilt exactly as far as the Confessor had built. A fragment of the nave alone was left standing. But the central tower, the choir, the transepts, the cloisters, all disappeared;² and in their place arose a building, which the first founder would as little have recognised, as the Norman style would have been recognised by Sebert, or the style of Wren by the Plantagenets.

The New Church.

It was a 'new minster,'³ of which St. Edward became the patron saint, almost to the exclusion of St. Peter.⁴ For him the Shrine was prepared, as the centre of all this magnificence. It was erected, like all the shrines of great local saints, at the east of the altar, by a new and strange arrangement, as peculiar to the thirteenth century as the numerous theological doctrines which then first assumed consistency and shape. But, in order to leave standing the Lady Chapel, which the King had already built in his youth, the high altar was moved westward to its present central position. A mound of earth, the last funeral 'tumulus' in England, was erected between this and the Lady Chapel, and on its summit was raised the tomb in which the body of the Confessor was to be laid.⁵ On each side, standing on the two twisted pillars

The Shrine of the Confessor.

¹ Wykes, p. 89.

² Matthew Paris, p. 661. The end of Henry III.'s work can be traced immediately at the west of the crossing. *Glencings*, 31.

³ Capgrave, p. 89.

⁴ Redman's *Henry V.*, p. 69; Smith's *Westminster*, p. 60.

⁵ Originally the Shrine was probably visible all down the church. Not till the time of Henry VI. was raised the screen which now conceals it. On

which now support the western end of the Shrine, were statues of the Confessor and St. John as the mysterious pilgrim. Round the Choir was hung arras, representing on one side the thief and Hugolin, on the other the royal coronations.¹ The top of the Shrine was doubtless adorned with a splendid tabernacle, instead of the present woodwork. The lower part was rich with gilding and colours. The inscription, now detected only at intervals, ran completely round it, ascribing the workmanship to Peter of Rome, and celebrating the Confessor's virtues. The arches underneath were ready for the patients, who came to ensconce themselves there for the sake of receiving from the sacred corpse within the deliverance from the 'King's Evil,' which the living sovereign was believed² to communicate by his touch. An altar stood at its western end, of which all trace has disappeared, but for which a substitute has ever since existed, at the time of the Coronations, in a wooden movable table.³

The second translation, Oct. 13, 1269.

That corpse was now to be 'translated' from the coffin in which Henry II. had laid it, with a pomp which was probably suggested to the King by the recollection of the grandest ceremony of the kind that England had ever seen, at which he in his early boyhood had assisted—the translation of the remains of St. Thomas of Canterbury.⁴ It was on the same day of the month that had witnessed the former removal on the occasion of Edward's canonisation. The King had lived to see the completion of the whole Choir and east end of the church. He was growing old. His family were all gathered round him, as round a Christmas hearth,⁵ for the last time

the summit of the screen stood a vast crucifix, with the usual accompanying figures, and those of the two Apostles, St. Peter and St. Paul. See *Gleanings*, plates xx. & xxvii.

¹ Till 1644. Weever, p. 45.

² This was the one remark made on the Shrine by Addison — 'We were

' then shown Edward the Confessor's ' tomb, upon which Sir Roger acquainted us that he was the first who ' touched for the Evil.' (*Spectator*, 321.)

³ Dart, i. 54.

⁴ *Memorials of Canterbury*, p. 193.

⁵ Ridgway, p. 82.

together—Richard his brother, Edward and Edmund, his two sons, Edward with Eleanor just starting for Palestine: ‘As ‘near a way to heaven,’ she said, ‘from Syria as from Eng-land or Spain.’ They supported the coffin of the Confessor,¹ and laid him in the spot where (with the exception of one short interval) he has remained ever since. The day was commemorated by its selection as the usual time when the King held his Courts and Parliaments.

Relics,
1247.

Behind the Shrine, where now stands the Chantry of Henry V., were deposited the sacred relics, presented to the King twenty years before by his favourite Order the Templars. Amongst them may be noticed the tooth of St. Athanasius, the stone which was believed to show the footprint of the ascending Saviour,² and (most highly prized of all) a phial containing some drops of the Holy Blood. This was carried in state by the King himself from St. Paul’s to the Abbey; and it was on the occasion of its presentation, and of Prince Edward’s knighthood, that Matthew Paris, the monk of St. Albans, was present (much as a modern photographer or artist attends a state ceremony at royal command), to give an exact account of what he saw, and to be rewarded afterwards by a dinner in the newly-finished refectory.³

With the Templars, who gave these precious offerings, it had been the King’s original intention to have been buried in the Temple Church. But his interest in the Abbey grew during the fifty years that he had seen it in progress, and his determination became fixed that it should be the sepulchre of himself and of the whole Plantagenet race. The short, stout, ungainly old man, with the blinking left eye,⁴ and the curious craft with which he wound himself out of the many

¹ Wykes, p. 88; Ridgway, p. 63.

² M. Paris, p. 768; Widmore, p. 64. One of these footprints is still shown in the Mosque or Church of the Ascension on Mount Olivet; another is

in the Mosque of Omar.

³ M. Paris, pp. 735–9.

⁴ Rishanger *Chronica*, p. 75; Tri-vet, p. 281.

difficulties of his long and troublesome reign, such as made his contemporaries regard him on both accounts as the lynx foretold by Merlin,¹ was at last drawing to his end. 'Quiet King Henry III., our English Nestor (not for depth of brains but for length of life), who reigned fifty-six years, in which time he buried all his contemporary princes in Christendom twice over. All the months in a year may be in a manner carved out of an April day: hot, cold, dry, moist, fair, foul weather—just the character of this King's life—certain only in uncertainty; sorrowful, successful, in plenty, in penury, in wealth, in want, conquered, conqueror.'²

Domestic calamities crowded upon him: the absence of his son Edward, the murder of his nephew Henry at Viterbo, the death of his brother Richard. He died at the Abbey of St. Edmund at Bury, on the festival of the recently canonised St. Edmund, Archbishop of Canterbury (Nov. 16), and was buried on the festival of St. Edmund the Anglo-Saxon martyr (Nov. 20), in the Abbey of Westminster, the Templars acknowledging their former connexion by supplying the funeral.³ The body was laid, not where it now rests, but in the coffin, before the high altar, vacated by the removal of the Confessor's bones, and still, as Henry might suppose, sanctified by their odour.⁴ As the corpse sank into the grave, the Earl of Gloucester, in obedience to the King's dying commands, put his bare hand upon it, and swore fealty to the heir-apparent, absent in Palestine. Edward, in his homeward journey, was not unmindful of his father's tomb. He had heard of the death of his son Henry,⁵ but his grief for him was swallowed up in his grief for Henry his father. 'God may give me more sons, but not another father.'⁶ From

Death of
Henry III.
Nov. 16,
buried
Nov. 20,
1272.

Building
of his
Tomb,
1281.

¹ Rishanger, *Chronica.*, p. 75.

² Fuller, *Church History*, A.D. 1276.

³ Dart, ii. 34.

⁴ Wykes, p. 98.

⁵ He was buried in the Abbey by the Archbishop of Canterbury. (See Chapter V.)

⁶ Widmore, p. 76.

His Re-
interment.

Delivery of
his Heart
to the
Abbess of
Fontev-
vrault,
1291.

the East, or from France, he brought the precious marbles, the slabs of porphyry, with which, ten years afterwards, the tomb was built up, as we now see it, on the north side of the Confessor's Shrine; and an Italian artist, Torel,¹ carved the effigy which lies upon it.² Ten years yet again, and into the finished tomb was removed finally the body of the King. Henry had in his earlier years, when at his ancestral burial-place in Anjou, promised that his heart should be deposited with the ashes of his kindred in the Abbey of Fontevrault. The Abbess,³ one of the grandest of her rank in France, usually of the blood-royal, with the singular privilege of ruling both a monastery of men and a nunnery of women, was in England at the time of the removal of Henry's body to the new tomb, and claimed the promise. It was on this occasion that, under warrant from the King, in the presence of his brother Edmund, and the two prelates specially connected with the Westminster coronations, the Bishops of Durham and of Bath and Wells, the heart was delivered in the Abbey into her hands—the last relic of the lingering Plantagenet affection for their foreign home.⁴

Such was the beginning of the line of royal sepultures in the Abbey; and so completely was the whole work identified with Henry III., that when, in the reigns of Richard II. and Henry V., the Nave was completed, the earlier style—contrary to the almost universal custom of the mediæval builders—was continued, as if by a process of antiquarian restoration; and this tribute to Henry's memory is visible even in the armorial bearings of the benefactors of the Abbey. To mark the date, and to connect it with the European history of the time, the Eagle of Frederick II., the heretical Emperor of

¹ *Gleanings*, p. 150; *Arch.* xxix. 191.

² See Westmacott in *Old London*, p. 187.

³ See the description of the convent in the *Memoirs of Mlle. de Mont-*

pensier, i. 49–52. The Abbess in her time was called 'Madame de Fontevrault,' and was a natural daughter of Louis XIII.

⁴ Dugdale's *Monasticon*, i. 312.

Germany, the Lilies of Louis IX., the sainted King of France, the Lion of Alexander III., the doomed King of Scotland,¹ had been fixed on the walls of the Choir, where they may still in part be seen. There, too, remains the only contemporary memorial which England possesses of Simon de Montfort, founder of the House of Commons. It was these and the like shields of nobles, coeval with the building of Henry III.,² not those of the later ages, that were still continued on the walls of the Nave when it was completed in the following centuries.

It would seem that, with the same domestic turn which appears in Louis Philippe's arrangement of the Orleans cemetery at Dreux, Henry at Westminster had provided for the burial of his whole family in all its branches round him.³ Twelve years before his own interment, he had already laid, in a small richly-carved tomb by the entrance of St. Edmund's Chapel, his dumb and very beautiful little daughter, of five years old, Catherine.⁴ Mass was said daily for her in the Hermitage of Charing. Beside her were interred his two other children who died young, and whose figures were painted above her tomb—Richard and John.⁵ The heart of Henry, son of his brother Richard, who was killed in the cathedral at Viterbo by the sons of Simon de Montfort, was brought home and placed in a gold cup, by the Shrine of the Confessor. The widespread horror of the murder had

1257.
Princess
Catherine,
and other
children of
Henry III.

The heart
of Prince
Henry,
1271.

¹ This disappeared in 1829.

² Mr. Gilbert Scott has pointed this out to me, particularly in the case of Valence Earl of Pembroke, and Ferrers Earl of Derby. Even the details of Henry III.'s architecture, though modified in the Nave, were continued in the Cloisters. The shield of the Confessor is the earliest of the kind, the martelets not having yet lost their legs. See the account of a MS. description of these shields in 1598,

in the *Proceedings of the Society of Antiquaries*, Jan. 26, 1866.

³ *Gleanings*, p. 146; *Arch.* xxix. 188; *Annals*, A.D. 1253.

⁴ *Matt. Paris*, p. 949. In the *Liberate Roll*, 41 Hen. III., is a payment for her funeral on May 16.

⁵ The arch is said to have been constructed by Edward I., as a memorial to his four young children—John, Henry, Alfonso [and Eleanor?] (See Crall, p. 28.)

procured, through this incident, the one single notice of the Abbey in the 'Divina Commedia' of Dante:—

Lo cor che 'n sul Tamigi ancor si cola.¹

William de
Valence,
1296.

The King's half-brother, William de Valence, lies close by, within the Chapel of St. Edmund, dedicated to the second great Anglo-Saxon saint. This chapel seems to have been regarded as of the next degree of sanctity to the Royal Chapel of St. Edward. William was the son of Isabel, widow of John, by her second marriage with the Earl of Marche and Poitiers, and the favour shown to him and his wild Poitevin kinsmen by his brother was one cause of the King's embroilment with the English Barons.² His whole tomb is French; its enamels from Limoge; his birthplace, Valence on the Rhone, represented on his coat-of-arms. His son³ Aymer—so called from the father of Isabel, Aymer Count of Angoulême—built the tomb; and also secured for himself a still more splendid restingplace on the north side of the sacrarium, making one range of sepulchral monuments,⁴ with his cousins Edmund and Aveline. Aveline, the greatest heiress in the kingdom, daughter of the Earl of Albemarle, had been married to Edmund, in the Abbey, in 1269, shortly after the translation of the relics of the Confessor. She died two years after her father-in-law the King; and was followed to the same illustrious grave by her husband, twenty-three years later.⁵ He was the second son of Henry. It is possible that his epithet *Crouchback*, if not derived from his humped back, was a corruption of Crossback or Crusader. Whether

Aveline,
Countess
of Lan-
caster,
1273.
Edmund,
Earl of
Lancaster,
1296.

¹ Dante's *Inferno*, xii. 115; *Gleanings*, p. 138.—Benvenuto of Imola, commenting on this line, says: 'In quodam monasterio monachorum vocato ibi *Guamister*.' (Robertson's *History of the Church*, iii. 463.)

² *Gleanings*, pp. 155–157; Crull, p. 155. The tomb has been much injured since 1685. (*Gleanings*, p. 62.)

³ His two other children, John and Margaret, occupy the richly-enamelled spaces at the foot of the Shrine. (Crull, p. 156.) The name of their father is still visible upon the grave.

⁴ See *Old London*, p. 194.

⁵ Her tomb originally was raised upon the present basement. (See Dart, ii. 7, 10.)

it be so or not, he remains the chief monument of the Crusading period.¹ He and his brother Edward started together before their father's death, and the ten knights carved on his tomb have been supposed to represent the gallant English band who engaged in that last struggle to recover the Holy Land. If in this respect he represents the close of the first period of the Middle Ages, in two other respects he contains the germs of much of the future history of England. First Earl of Lancaster, he was the founder of that splendid house. Henry IV., with that curious tenacity of hereditary right which distinguished his usurpation, tried to maintain that Edmund was really the eldest son of his father, excluded from the throne only by his deformity.² From Provins—where he resided on his return from the Holy Land, with his second wife, Blanche of Navarre, and which he converted almost into an English town—he brought back those famous Red roses, wrongly named 'of Provence,' planted there by the Crusaders from Palestine, which may be seen carved on his tomb, and which became in after-days the badge of the Lancastrian dynasty. His extravagance, with that of his father, combined to produce that reaction in the English people, which led to the foundation of the House of Commons. And the length of time which elapsed before his tomb was completed, arose from his own dying anxiety not to be buried till all his debts were paid. He died in the same year as his half-uncle William, but the tomb was evidently not erected till late in the reign of Edward II.

These are but the eddies of the royal history. The main stream flows through the Confessor's Chapel. Prince Edward and Eleanor have returned from the Crusades. Eleanor is the first to depart. The remembrance of their crusading kinsman, St. Louis, never leaves them; and when Eleanor died

¹ These tombs are architecturally connected with those of Archbishop Peckham at Canterbury, and Bishop De Luda at Ely. (*Gleanings*, p. 62.)
² Harding (*Turner*, ii. 273).

Eleanor of
Castille,
died Nov.
29, 1291.

at Hardby, the crosses which were erected at all the halting-places of his remains, from Mont Cenis to St. Denys, seem to have furnished the model of the twelve memorial crosses which marked the passage of the 'Queen of good memory' from Lincoln to Charing—'Mulier pia, modesta, misericors, 'Anglicorum omnium amatrix.'¹ Her entrails were left at Lincoln; her heart was deposited in the Blackfriars' monastery

Her tomb.

in London; but her body was placed in the Abbey, at the foot of her father-in-law, just before the removal of his own corpse into his new tomb. A hundred wax-lights were for ever to burn around her grave on 'St. Andrew's Eve, the anniversary of her death; and each Abbot of Westminster was bound by oath to keep up this service, before he entered on his office, and the charter requiring it was read aloud in the Chapter House. The Bishop of Lincoln buried her: a mortal feud between the Archbishop of Canterbury and the Abbot of Westminster kept them from meeting at the funeral.²

Eighteen years passed away. Edward had married a second time. He had erected splendid tombs, of which we have previously spoken, to his father, his wife, and his uncle. He had continued the Abbey for five bays westward into the Nave.³ The Chapel of the Confessor, where he had kept his vigil before his knighthood, he had filled with trophies of war, most alien to the pacific reign of his father—the Stone of Fate from Scotland, and a fragment of the Cross from some remote sanctuary of Wales.⁴ His little son Alfonso, called after his grandfather, Alfonso of Castille, hung up with his own hands before the shrine the golden crown of Llewellyn, the last Welsh Prince, slain amongst the broom at Builth; and was himself, almost immediately afterwards, buried between his brothers and sisters in the Abbey, whilst his heart lies with his mother's in the Blackfriars' convent.⁵

Alfonso,
Aug. 19,
1284.

¹ See *Memorials of Queen Eleanor*, and *Arch.* xxix. 170-4, 181.

² *Memorials of Queen Eleanor*, pp. 175, 179; *Old London*, p. 187.

³ *Gleanings*, p. 32.

⁴ See Chapters II. and V.

⁵ *Matthew of Westminster*, A.D. 1284; *Gleanings*, p. 151.

And now Edward himself is brought from the wild village of Burgh, on the Solway sands. For sixteen weeks he lay in Waltham Abbey, by the grave of Harold; and then, almost four months after his death, was buried by Anthony Beck, Bishop of Durham, between his brother's and his father's tomb.¹ The monument was not always so rude as it now appears. There are still remains of gilding on its black² Purbeck sides. A massive canopy of wood overshadowed it, which remained till it disappeared in a scene of uproar, which might have startled the sleeping King below into the belief that the Scots had invaded the sanctity of the Abbey, when, on the occasion of a midnight funeral, the terrified spectators defended themselves with its rafters against the mob.³

Death of
Edward I.,
Friday,
July 7,
1307.
Buried
Oct. 27.

His tomb.

But, even in its earliest days, the plain tomb of the greatest of the Plantagenets, without mosaic, carving, or effigy, amongst the splendid monuments of his kindred, cries for explanation. Two reasons are given. The first connects it with the inscription, which runs along its side:—‘Edvardus Primus ‘Scotorum malleus hic est, 1308. Pactum Serva.’⁴ Is the unfinished tomb a fulfilment of that famous ‘pact,’ which

Inscription
‘Pactum
Serva.’

¹ Rishanger, *Gesta Edwardi Primi*, A.D. 1307. (Pauli, ii. 178.)

² That it is of Purbeck marble, and that its base, as well as that of Henry III.'s tomb, is of Caen stone, I am assured by Professor Ramsay. This disposes of a tradition that the stones of Edward I.'s tomb were brought from Jerusalem.

³ See Chapter IV.

⁴ Lord Hailes (*Scotland*, i. 27) evidently supposes this to allude to the dying compact. But there can be no doubt that the inscription is of far later date; and the motto ‘*Pactum serva*’ is, in all probability, a mere moral maxim, ‘*Keep your promise*.’ For—1. The inscription is of the same character as that which runs round the Shrine of the Confessor, which has

obliterated the larger part of the older inscription; 2. That inscription is evidently of the time of Abbot Feckenham (see Chapter VI.); 3. The like inscription on Henry V.'s tomb is also of a later date, as appears from the allusion to Queen Catherine's coffin (see p. 189); 4. All these royal inscriptions are exactly similar in style, consisting of a Latin hexameter, a date (in the case of Henry III. and Edward I. a wrong date), and a moral maxim. Four inscriptions still remain, in whole or in part—that of Edward I., Henry III., Henry V., and the Confessor. (See also Neale, ii. 69–109.) That of Edward I. has attracted more attention, both from its intrinsic interest and from its more conspicuous position.

the dying King required of his son, that his flesh should be boiled, his bones carried at the head of the English army till Scotland was subdued, and his heart sent to the Holy Land,¹ which he had vainly tried in his youth to redeem from the Saracens? It is true that with the death of the King the charms of the conquest of Scotland ceased. But it may possibly have been 'to keep the pact' that the tomb was left in this rude state, which would enable his successors at any moment to take out the corpse and carry off the heart;—and it may have been with a view to this that a singular provision was left and enforced. Once every two years the tomb was to be opened, and the wax of the King's cerecloth renewed. This renewal constantly took place as long as his dynasty lasted, perhaps with a lingering hope that the time would come when a victorious English army would once more sweep through Scotland with the conqueror's skeleton, or another crusade embark for Palestine with that true English heart. The hour never came, and when the dynasty changed with the fall of Richard II., the renewal of the cerement ceased. From that time the tomb remained, unfinished but undisturbed, till, in the middle of the last century, it was opened in the presence of the Society of Antiquaries,² and the King was found in his royal robes, wrapped in a large waxed linen cloth. Then for the last time was seen that figure, lean and tall, and erect as a palm-tree,³ whether running or riding. But the long shanks, which gave him his surname, were concealed in the cloth of gold;

Opening of
the tomb
in 1771.

¹ Walsingham, A.D. 1307. — Two thousand pounds in silver were laid up, and 140 knights named for the expedition. How deeply this expedition was impressed on popular feeling appears from the allusion in the *Elegy* in *Percy's Reliques* (ii. 9), with the Pope's lament —

'Jerusalem, thou last y-lore [lost],
The flower of all chivalry,
Now King Edward liveth no more.
Alas, that he should die!'

² *Arch.* iii. 376, 398, 399; Neale, ii. 172; *D'Israeli's Curiosities of Literature*, iii. 81.—The corpse was six feet two inches long.

³ *Chron. Roff.* (Pauli, ii. 178.)

the eyes, with the cast which he had inherited from his father, were no longer visible; nor the hair, which had been yellow¹ or silver-bright in childhood, black in youth, and snow-white in age, on his high broad forehead. Pitch was poured in upon the corpse, and, as Walpole comically laments, in deploring the final disappearance of the crown, robes, and sceptre, 'They boast now of having enclosed him so effectually 'that his ashes cannot be violated again.'²

There is yet another explanation, to which, even under any circumstances, we must in part resort, and which carries us on to the next reign. 'As *Malleus Scotorum*, "the hammer "or crusher of the Scots," is written on the tomb of King 'Edward I. in Westminster, so *Incus Scotorum*, "the "anvil of the Scots," might as properly be written on the 'monument (if he had any) of Edward II.'³ His monument is at Gloucester, as William Rufus's at Winchester, the nearest church to the scene of his dreadful death. But he is not without his memorial in the Abbey. That unfinished condition of the tomb of his father, is the continued witness of the wastefulness of the unworthy son, who spent on himself the money which his father had left for the carrying on of his great designs,⁴ if not for the completion of his monument.⁵

Wasteful-
ness of
Edward II.

His tomb
at Glou-
cester,
1327.

But his son, John, surnamed, from his birth in that fine old palace, of Eltham, who died at Perth at the early age of 19, was expressly ordered to be buried 'entre les royaux,'⁶ yet 'so as to leave room for the King and his successors.' The injunction was fulfilled by his interment in the quasi-royal Chapel of St. Edmund, under a tomb which lost its beautiful canopy⁷ in the general crash of the Chapel at the

Tomb of
John of
Eltham,
1334.

¹ Rishanger, p. 76.

² Walpole's *Letters*, iv. 197.

³ Fuller's *Church Hist.* A.D. 1814.

⁴ Walsingham, A.D. 1307.

⁵ In 1866, a slight memorial of some festival in Edward II.'s reign was found in fragments of paper-hang-

ings, bearing his arms, affixed to the pillars near the altar.

⁶ Archives.

⁷ For the canopy, see Chapter IV.; Crull, p. 46; Nichols's *Anecdotes* (1760 & 1777), iii. 745; Malcolm's *Lond.* p. 258.

time of the Duchess of Northumberland's funeral in the last century.

Aymer
de Valence,
Earl of
Pembroke,
1323.

The whole period of the two Edwards is well summed up in the tomb of Aymer de Valence, cousin of Edward I., planted, as we have seen, in the conspicuous spot between Edmund and Aveline of Lancaster,—the tall pale man, nicknamed by Gaveston 'Joseph the Jew,'¹—the ruthless destroyer of Nigel Bruce, of Piers Gaveston, and of Thomas of Lancaster. If the Scots could never forgive him for the death of Nigel, neither could the English for the death of the almost canonised Earl of Lancaster. 'No Earl of Pembroke,' it was believed, 'ever saw his father afterwards;' and Aymer's mysterious death in France was regarded as a judgment for 'consenting to the death of St. Thomas.'² Pembroke College at Cambridge was founded by his widow, to commemorate the terrible bereavement which, according to tradition, befell her on her wedding-day.

Queen
Philippa,
1369.

The northern side of the Royal Chapel and its area—a position peculiarly honourable in connexion with the mediæval position of the priest at the Eucharist—was now filled. The southern side carried on and completed the direct line of the House of Anjou. In the tomb of Philippa a more historical spirit is beginning to supersede the ideal representations of early times. Her face is the earliest attempt at a portrait;³ and the surrounding figures are not merely religious emblems, but the thirty princely personages with whom, by birth, the Princess of Hainault was connected,⁴ as the tomb is probably by an Hainault artist. But 'she built 'to herself,' says Speed, 'a monument of more glory and 'durability by founding a college, called of her the Queen's,

¹ Capgrave, p. 252.

² Leland; Neale, ii. 273.—For the narrow escape of Aymer's tomb from destruction in the last century, see Chapter IV. Masses were said for

his soul in the Chapel of St. John, close behind his tomb. (*Lysons' Environs*, p. 349.)

³ *Gleanings*, p. 170.

⁴ Neale, ii. 98; *Gleanings*, p. 64.

'in Oxford.' On her deathbed she said to the King, 'I ask that you will not choose any other sepulchre than mine, and that you lie by my side in the Abbey of Westminster.'

'King Edward's fortunes seemed to fall into eclipse when she was hidden in her sepulchre.' His features are said to be represented, from a cast taken after death, as he lay on his deserted deathbed¹:—

Death of
Edward
III., June
21, 1377.

Mighty victor, mighty lord,
Low on his funeral couch he lies!

His long flowing hair and beard agree with the contemporary accounts. The godlike grace which shone in his countenance⁴ is perhaps hardly perceptible, but it yet bears a curious resemblance to an illustrious living poet who is said to be descended from him. His tomb.

His twelve children⁵—including those famous 'seven sons,' the springheads of all the troubles of the next hundred years—were graven round his tomb, of which now only remain the Black Prince, Joan de la Tour, Lionel Duke of Clarence, Edmund Duke of York, Mary Duchess of Brittany, and William of Hatfield. Two infant children, William of Windsor and Blanche de la Tour (so called from her birth in the Tower), have their small tomb in St. Edmund's Chapel.⁶ His children.

The monument of Edward III.⁷ is the first that has entered into our literature:—

The honourable tomb
That stands upon your royal grandsire's bones.⁸

The sword⁹ and shield that went before him in France His sword and shield.

¹ Speed, p. 724.

² Froissart.

³ *Gleanings*, p. 173.

⁴ Pauli, ii. 500. *Gleanings*, 173.

⁵ Stow (p. 24) saw them all, as well as those on Queen Philippa's tomb.

⁶ Ibid. p. 173; Neale, ii. 301.

⁷ Feckenham's inscription on the tomb is the same as that under Edward III.'s statue at Trinity College, Cambridge.

⁸ Shakespeare's *Richard II.*

⁹ A similar sword is in the Chapter House at Windsor.

formed part of the wonders of the Abbey as far back as the time of Queen Elizabeth.¹ Dryden describes—

How some strong churl would brandishing advance
The monumental sword that conquer'd France.

Relics
from
France.

Sir Roger de Coverley 'laid his hand on Edward III.'s sword, 'and, leaning on the pommel of it, gave us the whole history 'of the Black Prince, concluding that, in Sir Richard Baker's 'opinion, Edward III. was one of the greatest princes that 'ever sate on the English throne.' Other valued trophies of the French wars were the vestments of St. Peter, patron of the Abbey; and the head of St. Benedict, patron of its Order, which was supposed to have been brought from Monte Casino to France.²

Tombs of
the Bohun
children.

The circle of the Confessor's Chapel was now all but filled. The only space left was occupied by a small tomb (now removed to the Chapel of St. John the Baptist) of the grandchildren of Edward I.—Hugh and Mary de Bohun, children of his daughter Elizabeth by Humphrey de Bohun. It may be from the absence of any further open space by the side of the Royal Saint, that Edward the Black Prince had already fixed his tomb under the shelter of the great ecclesiastical martyr of Canterbury Cathedral.³ But his son Richard was not so disposed to leave the Abbey. His affection for it

Edward
the Black
Prince,
buried at
Canter-
bury 1376.

Richard II.
His
affection
for the
Abbey.

His mar-
riage, Jan.
22, 1383.

seems to have equalled that of any of his predecessors. In it his coronation had been celebrated with unusual formality and splendour.⁴ In it his marriage, like that of Henry III., had been solemnised.⁵ Here he had consulted the Hermit on his way to confront the rebels.⁶ The great northern entrance, known as Solomon's Porch, was rebuilt in his time, and once

¹ Rye's *England* (1592), pp. 10, 92.
There was then a wolf upon it.

² Walsingham, pp. 171, 178.

³ *Memorials of Canterbury*, c. 3.

⁴ See Chapter II.

⁵ Walsingham, ii. 48; Sandford, 230; Neale, ii. 114.

⁶ See Chapter V.

contained his well-known badge of the White Hart,¹ which still remains, in colossal proportions, painted on the fragile partition which shuts off the Muniment Room from the southern triforium of the Nave. He affected a peculiar veneration for the Confessor. He bore his arms, and when he went over to Ireland, which 'was very pleasing to the 'Irish,'² by a special grace granted them to his favourite, the Earl of Norfolk.³ 'By St. Edward!' was his favourite oath.⁴ He had a ring, which he confided to St. Edward's Shrine when he was not out of England.⁵ His portrait⁶ long remained in the Abbey, probably in the attitude and dress in which he appeared at the Feast of St. Edward.⁷ It is the oldest contemporary representation of any English sovereign, an unquestionable likeness of the fatal and (as believed at the time) unparalleled beauty which turned Richard's feeble brain. The original picture had almost disappeared under successive attempts at restoration. It was reserved for a distinguished artist of our own day to recover the pristine form and features; the brow and look still to be traced in his royal⁸ descendants; the curling masses of auburn hair, the

His badge.

His portrait.

¹ The badge was first given at a tournament in 1396, taken from his mother, Joan of Kent. According to the legend, it was derived from the white stag caught at Besastine, near Bagshot, in Windsor Forest, with the collar round its neck, '*Nemo me tan-gat; Caesaris sum.*' From the popularity of Richard II., it was adopted by his followers with singular tenacity, and hence the difficulty which Henry IV. experienced in suppressing it. (*Archæologia*, xx. 106, 152; xxix. 38, 40.) Hence also its frequency as the sign of inns. Hence, in Epworth Church, in Lincolnshire, it has been recently found painted with the arms of the Mowbrays, his faithful adherents.

² Creton. (*Arch.* xx. 28.)

³ It was one of the articles of the

impeachment of the Earl of Surrey by Henry VIII.

⁴ Creton. (*Arch.* xx. 43.)

⁵ Inventory of Relics.

⁶ It hung above the pew used by the Lord Chancellor, on the south side of the Choir, till, injured by the wigs of successive occupants, it was removed, in 1776, to the Jerusalem Chamber. (See Chapter VI.) For the whole history of the portrait, and its successful restoration by Mr. Richmond, with the aid of Mr. Merrit, see the full account, by Mr. George Scharf, in the *Fine Arts Quarterly Review*, February 1867.

⁷ Weaver, p. 473.

⁸ The Prince of Wales and the Princess Alice may be specially mentioned.

large heavy eyes, the long thin nose, the short tufted hair under his smooth chin,¹ the soft and melancholy expression, which suits at once the Richard of history and of Shakspeare.²

Was this face the face,
That every day under his household roof
Did keep ten thousand men? Was this the face
That like the sun did make beholders wink?
Was this the face, that fac'd so many follies,
And was at last out-fac'd by Bolingbroke?'³

Richard is thus a peculiarly Westminster King; and it is clear from all these indications that he must have desired for himself and all for whom he cared,⁴ a burial as near as possible to the Royal Saint of Westminster. The grandchildren of Edward I. were removed from their place in the Confessor's Chapel to the Chapel of St. John the Baptist, and on the vacant site thus secured was raised the tomb for his wife, Anne of Bohemia, the patroness of the Wycliffites, the link between Wycliffe and Huss. The King's extravagant grief for her loss, which caused him to raze to the ground the Palace at Sheen, in which she died, broke out also at her funeral.⁵ It was celebrated at an enormous cost. Hundreds of wax candles were brought from Flanders. On reaching the Abbey from St. Paul's, he was roused to a frenzy of rage, by finding that the Earl of Arundel not only had come too late for the procession, but asked to go away before the ceremony was over. He seized a cane from the hand of one of the attendants, and struck the Earl such a blow on the head, as to bring him to the ground at his feet. The sacred pavement was stained with blood, and the service was so long delayed, by the altercation and reconciliation, that night came

Funeral of
Queen
Anne,
1394.

¹ Evesham, pp. 162, 169.—In a rage his colour fled, and he became deadly pale. (*Arch.* xx. 43; Shakspeare's *Richard II.*, act ii. sc. 1.)

² Compare also Gray's lines, Chapter II. For the chair in which

he sits, see Mr. Scharf, *Fine Arts Quarterly Review*, p. 36.

³ *Richard II.*, act iv. sc. 1.

⁴ *Gleanings*, 174. See Chapter IV.

⁵ *Weever*, p. 477.

on before it was completed.¹ The King's affection for his wife was yet further to be shown by the arrangement of his own effigy by the side of hers, grasping her hand in his. The tomb was completed during his reign,² and decorated with the ostrich-feathers and lions of Bohemia, the eagles of the Empire, the leopards of England, the broomcoats of the Plantagenets, and the sun rising through the black clouds of Crécy.³ The rich gilding and ornaments can still be discerned through their thick coating of indurated dust.⁴ The inscription round the tomb contains the first indication of the conflict with the rising Reformers—in the pride with which Richard records his beauty, his wisdom, and his orthodoxy:

Corpore procerus,⁵ animo prudens ut Homerus,
Obruit hæreticos, et eorum stravit amicos.⁶

But whether the King himself really reposes in the sepulchre which he had so carefully constructed is open to grave doubt. A corpse was brought from Pomfret to London by Henry IV., with the face exposed, and thence conveyed to Langley;⁷ and long afterwards, partly as an expiation for Henry's sins, partly to show that Richard was really dead, it was carried back by Henry V. from Langley, and was buried in state in this tomb.⁸ The features were recognised by many, and were believed to resemble the unfortunate King; but there were still some who maintained that it was the body of his chaplain, Maudlin, whose likeness to the King was well known.⁹ In the last century the basement was accidentally

Tomb of
Anne,
and of
Richard II.
1395.

His Burial
at Langley,
1399.
Removed
to West-
minster
1413.

¹ Trokelowe, pp. 169, 424.

² Neale, ii. 107–112.

³ For a full description of the armorial bearings, see *Arcæ* xxix. 43, 47, 51. Some of them appear also on Langham's tomb (*ibid.* 53).—See Chapter V.; also *Memorials of Canterbury*, pp. 153, 164, 174–182.

⁴ *Arcæ* xxix. 57.

⁵ This contradicts the Evesham

chronicler, who says he was short (p. 169).

⁶ See the whole inscription in Neale, ii. 110.

⁷ See Pauli, iii. 60.

⁸ Turner, ii. 380.

⁹ Creton (*Arcæ* xx. 220, 409). But Maudlin had been executed a month before. (Pauli, iii. 11.)

opened, and bones and skulls were seen and handled. As the King was probably laid within the tomb itself,¹ it is difficult to draw any conclusion from these relics; still if it be true, as asserted, that two copper-gilt crowns were found with the two skulls, it is not easy to avoid the inference that they were those of the King and Queen. The small cleft on the side of that supposed to be the King's skull was pronounced to be the opening of a suture, from length of time and decay; and, besides, was in such a part of the head that it must have been visible, had it been from the stroke of a battle-axe, when the visage was exposed after death. No other presumable mark of violence was seen. But, whatever may be the genuineness of the royal remains in this tomb, thus closing the precinct of the Chapel, the direct line of the descendants of its founder, Henry III., was brought to an end; and with it closes a complete period of English history.²

THE
HOUSE OF
LANCÁSTER.
Henry IV.

The Lancastrian House, which begins the new transitional epoch, reaching across the fifteenth century, had no place in this immediate circle. Henry IV., although he died almost within the walls of the Abbey, sought his last restingplace in Canterbury Cathedral; and it may be, that had his son succeeded only to the affection of the great ecclesiastical party, which the crafty and superstitious usurper had conciliated, Westminster would have been deserted for Canter-

¹ *Arch.* vi. 316; Neale, ii. 110. The hole was stopped by order of Dean Thomas. (*Londiniana*, i. 222.)

² Thomas of Woodstock, youngest son of Edward III., murdered at the instigation of Richard II., was interred on the south side of the Confessor's Chapel, beneath the pavement, under a splendid brass (see Sandford, p. 230), of which nothing but the indentations can now be traced. His widow lies in the Chapel of St. Edmund, under

a brass representing her in her conventual dress as a nun of Barking. Philippa, widow of Edward Duke of York, afterwards wife of Sir Walter Fitzwalter, was the first to occupy the Chapel of St. Nicholas, built probably in the time of Edward I., to receive the relics of that saint, and next in dignity to those of St. Edward and St. Edmund. Her tomb (now removed to the side) was then in the middle of the Chapel. (Neale, ii. 170.)

Thomas of Woodstock and his wife, Duke and Duchess of Gloucester, 1297, 1299.

Philippa, Duchess of York, 1432.

bury.¹ But Henry V. cherished a peculiar veneration for Henry V. the Abbey, which had been the scene of that great transformation,² from a wild licentious youth to a steady determined man, to an austere champion of orthodoxy, to the greatest soldier of the age, ‘*Hostium victor et sui.*’ Not only did he bring back the dead Richard—not only did he give lands and fat bucks to the Convent, but he added to the Church itself some of its most essential features. The Nave—which had remained stationary since the death of Edward I., except so far as it had been carried on by the private munificence of Abbot Langham,³—was, by the orders of Henry V., prolonged nearly to its present extremity by the great architect of that age, remembered now for far other reasons—Whittington, Lord Mayor of London.⁴ It was continued, as has been already remarked, in the same style as that which had prevailed when it was first begun, two centuries before. The first grand ceremonial which it witnessed was worthy of itself—the procession which assisted at the Te Deum for the victory of Agincourt.⁵

July 7,
1413.
Dec. 25,
1416.

Nov. 23,
1415.

It was just before the expedition which terminated in that victory, that the King declared in his will his intention to be buried in the Abbey, with directions so precise, as to show that he must carefully have studied the difficulties and the capabilities of the locality.⁶

The fulfilment of his intention derives additional force from the circumstances of his death. Like his father, he had conceived the fixed purpose of another crusade. He had borrowed from the Countess of Westmoreland the

¹ After Edward the Confessor's tomb, Sir Roger de Coverley was shown 'Henry the Fourth's; upon which he 'shook his head, and told us there was 'fine reading from the casualties of 'that reign.' (*Spectator*, No. 329.) This was doubtless a confusion, either in the good knight, or his guide, with

Henry III.'s tomb.

² See Chapter V.

³ *Ibid.*

⁴ Redman, pp. 70–72; *Gleanings*, 213; Rymer, *Fœd.* ix. 78.

⁵ *Memorials of London*, 621.

⁶ Rymer, *Fœd.* ix. 289.

'Chronicle of Jerusalem' and the 'Voyage of Godfrey de Bouillon;' he had sent out a Palestine Exploration party under Chevalier Lannoy.¹ Just at this juncture his mortal illness overtook him at Vincennes.² When the Fifty-first Psalm was chanted to him, he paused at the words, 'Build Thou the walls of Jerusalem,' and fervently repeated them. 'As surely as I expect to die,' he said, 'I intended, after I had established peace in France, to go and conquer Jerusalem, if it had been the good pleasure of my Creator to have let me live my due time.' A few minutes after, as if speaking to the evil spirit of his youth, he cried out, 'Thou liest—thou liest! my part is with my Lord Jesus Christ;' and then, with the words strongly uttered, *In manus tuas, Domine, ipsum terminum redemisti!*—he expired.³

So much had passed since the time when he wrote his will, in the third year of his reign, that it seemed open for France and England to contest the glory of retaining him. Paris and Rouen both offered, it is said, immense sums of money for that purpose.⁴ But his known attachment to Westminster prevailed, and the most sumptuous arrangements were made for the funeral. The long procession from Paris to Calais, and from Dover to London, was headed by the King of Scots, James I., as chief mourner, followed by Henry's widow, Catherine of Valois. As it approached London it was met by all the clergy.⁵ The obsequies were performed in the presence of Parliament, first at St. Paul's, and then at the Abbey. No English king's funeral had ever been so grand. It is this scene alone which brings the interior of the Abbey on the stage of Shakspeare⁶—

Funeral of
Henry V.,
Nov. 7,
1422.

¹ *Arch.* xxi. 312; *Rymer*, x. 307; *Pauli*, iii. 178.

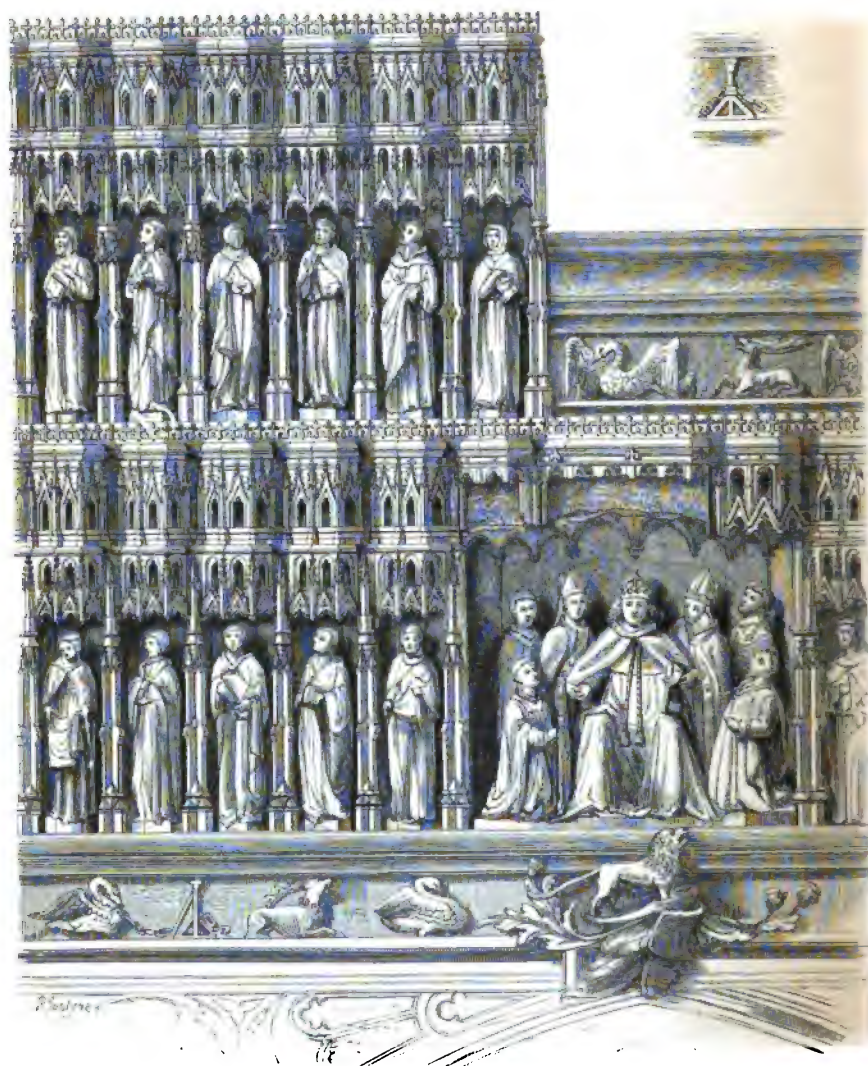
² He was attacked by a violent dysentery, from the excessively hot summer,—the *mal de St. Fiacre*,—August 31, at midnight. (*Pauli*, iii. 173.)

³ *Pauli*, iii. 178.

⁴ *Walsingham*, p. 407.

⁵ *Ibid.* p. 408.

⁶ Shakspeare's *Henry VI.*, First Part, act 4 sc. i.



CHANTRY OF HENRY V

Hung be the heavens with black, yield day to night! . . .
 King Henry the Fifth, too famous to live long!
 England ne'er lost a king of so much worth.

On the splendid car, accompanied by torches and white-robed priests innumerable, lay the effigy, now for the first time seen in the royal funerals.¹ Behind were led up the Nave, to the altar steps, his three chargers. To give a worthy place to the mighty dead a severe strain was put on the capacity of the Abbey. Room for his grave was created by a summary process, on which no previous King or Abbot had ventured. The extreme eastern end of the Confessor's Chapel, hitherto devoted to the sacred relics, was cleared out; and in their place was deposited the body of the most splendid King that England had down to that time produced;—second only as a warrior to the Black Prince—second only as a sovereign to Edward I. His tomb, accordingly, was regarded almost as His tomb. that of a saint in Paradise.² The passing cloud of Reforming zeal, which Chichele had feared, had been, as Chichele hoped, diverted by the French wars. From the time of Henry's conversion he affected and attained an austere piety unusual among his predecessors. Instead of their wild oaths, he had only two words,—‘Impossible,’ or ‘It must be done.’ In his army he forbade the luxury of feather beds. Had he conquered the whole of France, he would have destroyed all its vines, with a view of suppressing drunkenness.³ He was the most determined enemy of Wycliffe and of all heretics that Europe contained.⁴ He had himself intended that the relics should be still retained in the same locality, though transferred to the chamber above his tomb.⁵ The recesses still existing in that chamber seem designed for this purpose. But the staunch support

¹ Previously the Kings themselves had been exhibited in their royal attire. (Bloxham, p. 92.) See Chapter IV.

² Monstrelet, pp. 325, 326.

³ Pauli, iii. 175.

⁴ Rymer, x. 291, 604; Pauli, iii. 177.

⁵ Rymer, ix. 289.

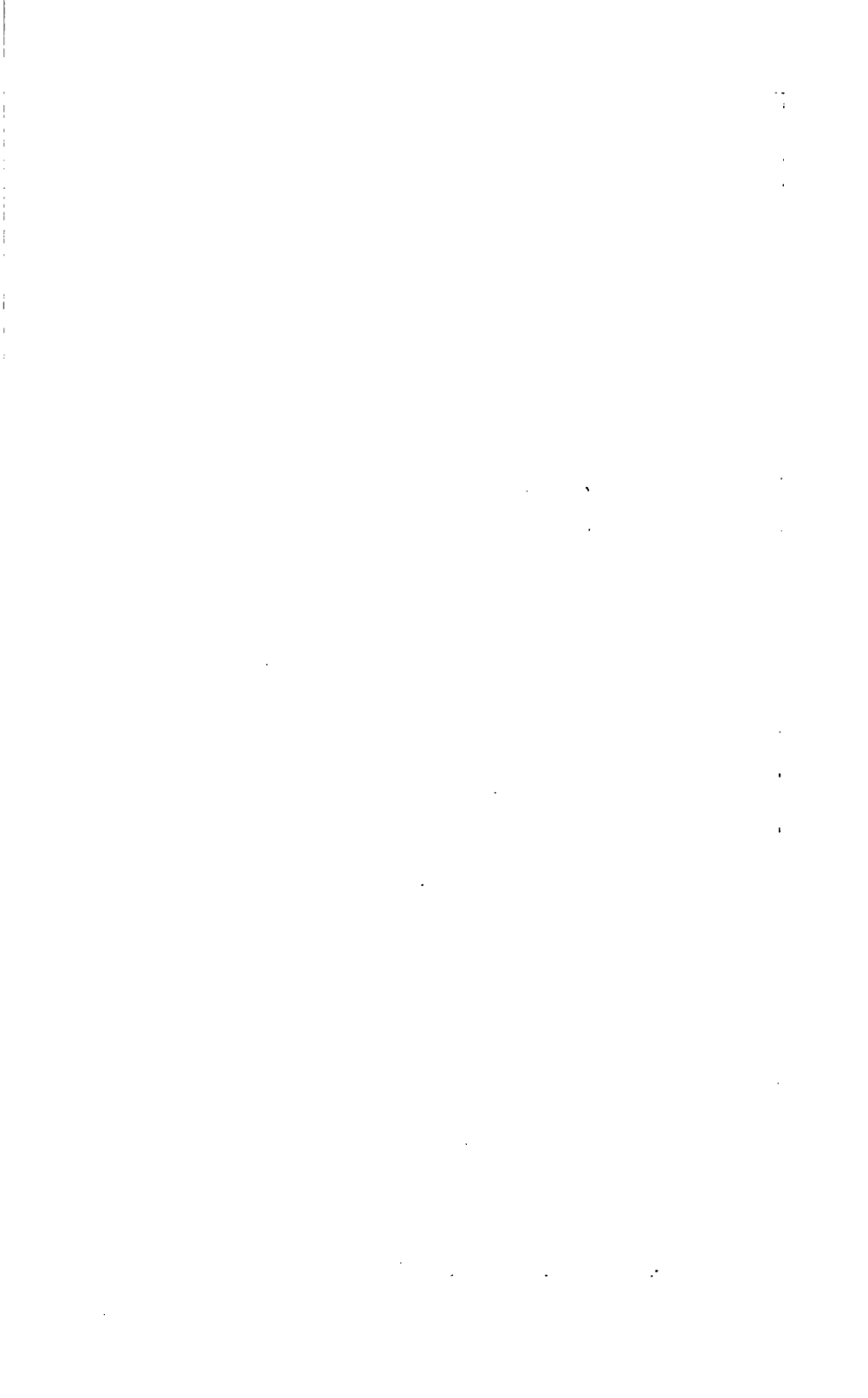
which the dead King had given to the religious world of that age, if not his brilliant achievements, seemed, in the eyes of the clergy, to justify a more extensive change. The Relics were altogether removed, and placed in a chest, between the tomb of Henry III. and the Shrine of the Confessor, and the chamber was exclusively devoted to the celebration of services for his soul on the most elaborate scale. He alone of the Kings, hitherto buried in the Abbey, had ordered a separate Chantry to be erected, where masses might be for ever offered up.¹ It was to be raised over his tomb. It was to have an altar in honour of the Annunciation.² It was to be high enough for the people down in the Abbey to see the priests officiating there. Accordingly a new Chapel sprang up, growing out of that of St. Edward, and almost reaching the dignity of another Lady Chapel. It towers above the Plantagenet graves beneath, as his empire towered above their kingdom. As ruthlessly as any improvement of modern times, it defaced and in part concealed the beautiful monuments of Eleanor and Philippa. Its structure is formed out of the first letter of his name—H. Its statues represent not only the glories of Westminster, in the persons of its two founders, but the glories of the two kingdoms which he had united—St. George, the patron of England; St. Denys, the patron of France. The sculptures round the Chapel break out into a vein altogether new in the Abbey. They describe the personal peculiarities of the man and his history—the scenes of his coronation, with all the grandees of his Court around him, and his battles in France. Amongst the heraldic emblems—the swans and antelopes derived from the De Bohuns³—is the flaming beacon or cresset light which he took for his badge, ‘showing thereby that, although his

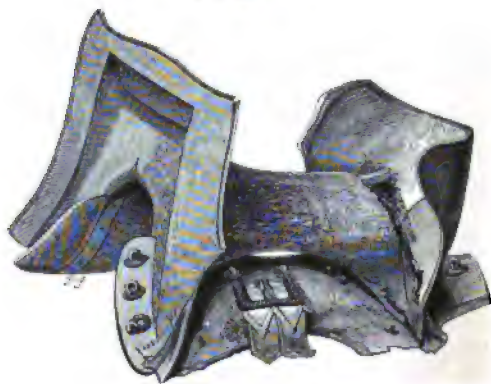
¹ They were specified in his will, and amounted to 20,000. (Rymer, ix. 290.) A similar Chantry was prepared by the side of his father's tomb

at Canterbury.

² This is sculptured over the door.

³ See Roberts's *Houses of York and Lancaster*, ii. 254, 255.





HELMET. SHIELD AND SADDLE OF HENRY V. AS SUSPENDED OVER HIS TOMB

'virtues and good parts had been formerly obscured, and lay
'as a dead coal, waiting light to kindle it, by reason of tender
'years and evil company, notwithstanding, he being now come
'to his perfecter years and riper understanding, had shaken
'off his evil counsellors, and being now on his high imperial
'throne, that his virtues should now shine as the light of a
'cresset, which is no ordinary light.'¹ Aloft were hung his
large emblazoned shield, his saddle, and his helmet, after
the example of the like personal accoutrements of the Black
Prince at Canterbury. The shield has lost its splendour, but
is still there.² The saddle is that on which he

His saddle.

Vaulted with such ease into his seat,
As if an angel dropp'd down from the clouds,
To witch the world with noble horsemanship.³

The helmet—which, from its elevated position, has almost
become a part of the architectural outline of the Abbey,
and on which many a Westminster boy has wonderingly
gazed from his place in the Choir—is in all probability
'that very casque that did affright the air at Agincourt,'
which twice saved his life on that eventful day—still show-
ing in its dints the marks of the ponderous sword of the
Duke of Alençon—'the bruised helmet' which he refused to
have borne in state before him on his triumphal entry into
London, 'for that he would have the praise chiefly given
'to God.'⁴

His
helmet.

Being free from vainness and self-glorious pride,
Giving full trophy, signal, and ostent,
Quite from himself, to God.⁵

Below is his tomb, which still bears some marks of the
inscription which makes him the Hector of his age. Upon

His statue.

¹ MS. history, quoted in Gough's
Sepulchral Monuments, ii. 69.

² Its ornaments still appear in Sand-
ford, 280.

³ Shakspeare's *Henry V.*, act iv.

sc. 1.

⁴ Account of the Helmet by the
Ironmongers' Company, pp. 145, 146.

⁵ Shakspeare's *Henry V.*, act v.,
Chorus.

it lay his effigy stretched out, cut from the solid heart of an English oak, plated with silver-gilt, with a head of solid silver. It has suffered more than any other monument in the Abbey. Two teeth of gold were plundered in Edward IV.'s reign.¹ The whole of the silver was carried off by some robbers, who had 'broken in the night-season into 'the Church of Westminster,' at the time of the Dissolution.² But, even in its mutilated form, the tomb has always excited the keen interest of Englishmen. The robbery 'of the image 'of King Henry of Monmouth' was immediately investigated by the Privy Council. Sir Philip Sidney felt, that 'who goes 'but to Westminster, in the church may see Harry the 'Fifth;'³ and Sir Roger de Coverley's anger was roused at the sight of 'the figure of one of our English Kings without 'a head, which had been stolen away several years since.' 'Some Whig, I'll warrant you. You ought to lock up your 'kings better; they'll carry off the body too, if you don't 'take care.'⁴

If the splendour of Henry V.'s tomb marks the culmination of the Lancastrian dynasty, the story of its fall is no less told in the singular traces left in the Abbey by the history of his widow and his son.

They, no doubt, raised the sumptuous structure over the dead King's grave; and they also clung, though with far different fates, to the neighbourhood of the sepulchre for which they had done so much.

Queen Catherine, after her second marriage with Owen Tudor, sank into almost total oblivion. On her death her remains were placed in the Abbey,⁵ but only in a rude coffin in the Lady Chapel beyond—in a 'badly apparelled'⁶ state—

Tomb of
Catherine
of Valois.
Died June
3, buried
Feb. 8,
1437.

¹ Inventory of Relics. (Archives.)

² Jan. 30, 1546. *Archæol.* xviii. 27.
See Keepe, p. 156. The grates were
added by Henry VII. (Sandford, 180.)

³ *Defence of the Earl of Leicester.*

(P. Cunningham.)

⁴ *Spectator*, No. 329. It would
seem that the name was not given.

⁵ Strickland's *Queens*, iii. 183, 209.

⁶ Archives. See Appendix.

the body open to view. There it lay for many years. It was, on the destruction of that Chapel by her grandson, placed on the right side of her royal husband ;¹ and so it ' continued to be ' seen, the bones being firmly united, and thinly clothed with ' flesh, like scrapings of fine leather.'² Pepys, on his birthday visit to the Abbey, ' kissed a Queen.'³

This strange neglect was probably the result of the disfavour into which her memory had fallen from her ill-assorted marriage. But in the legends of the Abbey it was ' by her own appointment (as he that showeth the tombs ' will tell you by tradition), in regard of her disobedience ' to her husband, for being delivered of her son, Henry VI., ' at Windsor, the place which he forbade.'⁴

That unfortunate son was not willing, any more than his father, to abandon his hold on the Confessor's Shrine. In his time was probably erected the screen⁵ which, as in the contemporary instance at St. Albans, divides the Shrine from the High Altar, with the legendary scenes from the Confessor's life; and he, first of his house, revived the traditional name of *Edward* in the person of his first-born son, who was born on St. Edward's Day.⁶ A long recollection lived in the memory of the old officers and workmen of the Abbey, how they had, in the disastrous period between the Battle of St. Albans and the Battle of Wakefield, seen the King visit the Abbey, at all hours of the day and night, to fix the place of his sepulture.⁷ On one occasion, between 7 and 8 P.M., he came from the Palace, attended by his confessor, Thomas Manning,

Visits of
Henry VI.
1451-
1460.

¹ As specified in Feckenham's inscription, added in the next century.

² Dart, ii. 39.—The position is seen in Sandford, 289. The body was afterwards interred in a vault under the Villiers monument, in the Chapel of St. Nicholas, at the time of the Duchess of Northumberland's funeral, in 1776. (Neale, ii. 89.)

³ Pepys's *Diary* (Feb. 24, 1668), iv. 253.

⁴ Weever, p. 475; Fuller, book iv. art. xv. § 48.

⁵ See Chapter I. Some heraldic ornaments point to the reign of Edward IV.

⁶ Ridgway, p. 178.

⁷ Archives. See Appendix.

afterwards Dean of Windsor. The Abbot (Kirton) received him by torchlight at the postern, and they went round the Chapel of the Confessor together. It was proposed to him, with the reckless disregard of antiquity which marked those ages, to move the tomb of Eleanor. The King, with a better feeling, said, 'That might not be well in that place,' and that 'he could in nowise do it;' and, on being still pressed, fell into one of his silent fits, and gave them no answer. He then was led into the Lady Chapel, saw his mother's neglected coffin, and heard the proposal that it should be more 'honourably apparelled,' and that he should be laid between it and the altar of that Chapel. He was again mute. On another occasion he visited the Chapel of the Confessor with Flete, the Prior and historian of the Abbey. Henry asked him, with a strange ignorance, the names of the Kings amongst whose tombs he stood, till he came to his father's grave, where he made his prayer. He then went up into the Chantry, and remained for more than an hour surveying the whole Chapel. It was suggested to him that the tomb of Henry V. should be pushed a little on one side, and his own placed beside it. With more regal spirit than was usual in him, he replied, 'Nay, let him alone; he lieth like a noble prince. I would not trouble him.' Finally, the Abbot proposed that the great Reliquary should be moved from the position which it now occupied close beside the Shrine, so as thus to leave a vacant space for a new tomb. The devout King anxiously asked whether there was any spot where the Relics, thus a second time moved, could be deposited, and was told that they might stand 'at the back side of the altar.' He then 'marked with his foot seven feet,' and turned to the nobles who were with him. 'Lend me your staff,' he said to the Lord Cromwell; 'is it not fitting I should have a place here, where my father and my ancestors lie, near St. Edward?' And then, pointing with a white staff to the spot indicated, said,

'Here methinketh is a convenient place;' and again, still more emphatically, and with the peculiar asseveration which, in his pious and simple lips, took the place of the savage oaths of the Plantagenets, 'Forsooth, forsooth, here will we lie! 'Here is a good place for us.' The master-mason of the Abbey, Thirsk by name, took an iron instrument, and traced the circuit of the grave on the pavement. Within three days the Relics were removed, and the tomb was ordered. The 'marbler' (or, as we should now say, the statuary) and the coppersmith received forty groats for their instalment, and gave one groat to the workmen, who long remembered the conversation of their masters at supper by this token. But 'the great trouble' came on, and nothing was done. Henry died in the Tower, and thence his corpse was taken first to the Abbey of Chertsey, and then (in consequence, it was said, of the miracles which attracted pilgrims to it) was removed by Richard III. to St. George's Chapel at Windsor—perhaps to lie near the scene of his birth, perhaps to be more closely under the vigilant eye of the new dynasty.

Death of
Henry
VI., May
22, 1471.

For now it was that the attachment which so many Princes had shown to Windsor became definitely fixed. Edward IV., though he died at Westminster, and though his obsequies were celebrated in St. Stephen's Chapel and in the Abbey, was buried in St. George's Chapel, over against his unfortunate rival. This severance of the York dynasty from the Confessor's Shrine marks the first beginning of the sentiment which has eventually caused the Royal Sepultures at Westminster to be superseded by Windsor. The obligations of Edward to the Sanctuary which had sheltered his wife and children, compelled him indeed to contribute towards the completion of the Abbey. Here, as at the Basilica of Bethlehem, fourscore oaks were granted by him for the repairs of the roof.¹ But, whilst Edward lay at Windsor, George at

With-
drawal of
the York
dynasty to
Windsor.

Edward
IV., died

¹ Neale, i. 92; Tobler's *Bethlehem*, p. 112. See Chapter V.

April 9,
1483;
buried at
Windsor
April 17,
1483.

Margaret
of York.

Dec. 11,
1472.

Anne of
Warwick,
1485.

Anne
Mowbray
of York.

Devo-
tion to
Henry VI.

Claims of
Windsor,
Chertsey,
and West-
minster for
his burial.

Tewkesbury, Richard at Leicester, Edward V. and his brother in the Tower, the younger George and his sister Mary at Windsor,¹ Cecilia at Quarre² in the Isle of Wight, Anne at Thetford (now at Framlingham), Catherine at Tiverton, Bridget at Dartford,³ one small tomb alone—that of Margaret, a child of nine months old—found its way into the Abbey. It now stands by Richard II.'s monument, apparently moved from 'the altar end, afore St. Edward's Shrine.' Anne, the Queen of Richard III., and daughter of the Earl of Warwick, is believed to be buried on the south side of the altar;⁴ Anne Mowbray, the betrothed wife of young Richard of York, in the Islip Chapel.⁵

But the passion for the House of Lancaster still ran underground; and when the Civil Wars were closed, its revival caused the Abbey to leap again into new life. In every important church an image of the sainted Henry had been erected. Even in York Minster pilgrimages were made to his figure in the rood-screen, which it required the whole authority of the Northern Primate to suppress.⁶ This general sentiment could not be neglected by the Tudor King. He had from the first bound up his fortunes with those of Henry of Lancaster, amongst whose miracles was conspicuous the prediction that Henry Tudor would succeed him.⁷ Accordingly, he determined to reconstruct at Windsor the Chapel at the east end of St. George's, originally founded by Henry III. and rebuilt by Edward III., in order to become the receptacle of the sacred remains, with which he intended that his own dust should mingle. Then it was that the two

¹ Green's *Princesses*, iii. 402.

² *Ibid.* iv. 436.—Her first husband, Lord Wells, was buried in the Abbey, in the Lady Chapel, not yet destroyed. (*Ibid.* iii. 428.) Her connexion with the Isle of Wight was through her second husband, Thomas Kyme, a Lincolnshire gentleman, with whom

she lived at East Standen.

³ *Ibid.* iii. 437; iv. 11, 12, 38, 47.

⁴ Crull, p. 23.—A leaden coffin was found there in 1866.

⁵ Keepe, 133.

⁶ Order of Archbishop Booth, October 27, 1479. See Appendix.

⁷ Pauli, iii. 634

Abbeys of Chertsey and of Westminster put in their claims for the body—Chertsey on the ground that Richard III. had taken it thence by violence to Windsor; Westminster on the ground that the King, as we have seen, had in his lifetime determined there to be buried. Old vergers, servants, and workmen, who remembered the dates only by the imperfect sign that they were before or after ‘the field of York,’ or of ‘St. Albans,’ had yet a perfect recollection of the very words which Henry had used; and the Council, which was held at Greenwich, to adjudicate the triangular contest, decided in favour of Westminster.¹ Windsor made a stout resistance, and continued its endeavours to reverse the decree by legal processes. But the King and Council persevered in carrying out what were believed to have been Henry’s intentions; and, accordingly, the unfinished chapel at Windsor was left to the singular fate which was to befall it in after-times—the sepulchre designed for Cardinal Wolsey, the Roman Catholic chapel of James II., the burialplace of the family of George III., and finally the splendid monument of the virtues of the Saxon Prince, whose funeral rites it in part witnessed.

Decision in
favour of
West-
minster.
1498.

At Westminster every preparation was made to receive the saintly corpse. Henry VII. characteristically stated the great expenses to which he was subjected, and insisted on the Convent of Westminster contributing its quota of 500*l*. (equal to 5,000*l*. of our money) for transference of ‘the holy body.’² This sum was duly paid by Abbot Fascet. The King determined to found at Westminster a Chapel yet more magnificent than that which he had designed at Windsor, a greater than the Confessor’s Shrine, in order ‘right shortly to ‘translate into the same the body and reliques of his uncle ‘of blissful memory, King Henry VI.’³ Pope Julius II.

¹ Archives. See Appendix.

² Archives. See Appendix.

³ Will of Henry VII. (Neale, i. pt.

ii. p. 7).

Confirmed
by the
Pope,
1504.

granted the license for the removal, declaring that the obscurity in which the enemies of Henry had combined to envelope his miracles, first at Chertsey and then at Windsor, was at last to be dispersed.¹

Chapel of
Henry VI.
at West-
minster.

This was the last cry of 'the aspiring blood of Lancaster.' Suddenly, imperceptibly, it 'sank into the ground.' The language of the Westminster records certainly implies that the body was removed (according to a faint tradition, of which no distinct trace remains) to some 'place undistinguished' in the Abbey.² But the language of the wills both of Henry VII.³ and of Henry VIII. no less clearly indicates that it remains, according to the Windsor tradition, in the south aisle of St. George's Chapel. Unquestionably, no solemn 'translation' ever took place. The 'canonisation,' which the Pope had promised, was never carried out. The Chapel at Westminster was still pushed forward, but it became the Chapel, not of Henry VI., but of Henry VII.

Changed
into the
Chapel of
Henry
VII.

It may be that this change of purpose represents the penurious spirit of the King, whose features, even in his monumental effigy, were thought by an observant antiquary to indicate 'a strong reluctance to quit the possessions of 'this world;'⁴ and that the failure of canonisation was occasioned by his unwillingness, parsimonious even beyond the rest of his race, to part with the sum requisite for so costly an undertaking. But it may be that, as he became more firmly seated on his throne, the consciousness of his own importance increased, and the remembrance of his succession to Henry of Lancaster was gradually merged in the proud thought that, as the founders of a new dynasty, he and his Queen would take the chief place 'in the com-

¹ Rymer, xiii. 103, 104; Dugdale, i. 316.

² Malcolm, pp. 218, 225; Speed, p. 869.

³ Neale (part ii.), i. 7. Will of Henry VIII. (Fuller's *Church Hist.* A.D. 1546.)

⁴ Pennant, p. 29.

'mon sepulchre of the kings of this realm' with 'his noble progenitors.'¹

The Chapel of Henry VII. is indeed well called by his name for it breathes of himself through every part. It is the most signal example of the contrast between his closeness in life, and his 'magnificence in the structures he hath left 'to posterity'²—King's College Chapel, the Savoy, Westminster. Its very style was a reminiscence of his exile, being 'learned in France,' by himself and his companion Fox.³ His pride in its grandeur was commemorated by the ship, vast for those times, which he built, 'of equal cost 'with his Chapel,' 'which afterwards, in the reign of Mary, 'sank in the sea and vanished in a moment.'⁴

It was to be his chantry as well as his tomb, for he was determined not to be behind the Lancastrian princes in devotion; and this unusual anxiety for the sake of a soul not too heavenward in its affections, expended itself in the immense apparatus of services which he provided. Almost a second Abbey was needed to contain the new establishment of monks, who were to sing in their stalls⁵ 'as long 'as the world shall endure.'⁶ Almost a second shrine, surrounded by its blazing tapers, and shining like gold with its glittering bronze, was to contain his remains.

The
Chantry.

To the Virgin Mary, to whom the Chapel was dedicated, he had a special devotion.⁷ Her 'in all his necessities he 'had made his continual refuge;' and her figure, accordingly, looks down upon his grave from the east end, between the apostolic patrons of the Abbey, Peter and Paul, with 'the

The
Saints.

¹ Will of Henry VII.

² Fuller's *Worthies*, iii. 555.

³ Speed, p. 757.

⁴ Fuller's *Worthies*, iii. 558.

⁵ The stalls at that time, and till the arrangements for the Knights of the Bath, left free entrance from the main Chapel into the north and south aisle on each side. These entrances

were used on the occasion of the royal funerals in those aisles. See MS. Herald's College in the funeral of Charles II.

⁶ Malcolm, pp. 226, 227. For the cost (30,000*l.* for purchasing lands for his Chapel), see Pauli, v. 644.

⁷ Will of Henry VII. (Neale, ii. 6, 7).

' holy company of heaven—that is to say, angels, archangels, ' patriarchs, prophets, apostles, evangelists, martyrs, confes- ' sors, and virgins,' to ' whose singular mediation and prayers ' he also trusted,' including the royal saints of Britain, St. Edward, St. Edmund, St. Oswald, St. Margaret of Scotland, who stand, as he directed, sculptured, tier above tier, on every side of the Chapel; some retained from the ancient Lady Chapel; the greater part the work of his own age. Round his tomb stand his nine ' accustomed Avours or ' guardian saints,' to whom ' he calls and cries'—' St. ' Michael, St. John the Baptist, St. John the Evangelist, ' St. George, St. Anthony, St. Edward, St. Vincent, St. Anne, ' St. Mary Magdalene, and St. Barbara,'¹ each with their peculiar emblems,—'so to aid, succour, and defend him, ' that the ancient and ghostly enemy, nor none other evil ' or damnable spirit, have no power to invade him, nor with ' their wickedness to annoy him, but with holy prayers to ' be intercessors for him to his Maker and Redeemer.'² These were the adjurations of the last mediæval King, as the Chapel was the climax of the latest mediæval architecture. In the very urgency of the King's anxiety for the perpetuity of those funeral ceremonies, we seem to discern an unconscious presentiment of terror lest their days were numbered.

But, although in this sense the Chapel hangs on tenaciously to the skirts of the ancient Abbey and the ancient Church, yet that solemn architectural pause between the two—which arrests the most careless observer, and renders it a separate structure, a foundation ' adjoining the Abbey,' rather than forming part of it³—corresponds with marvellous fidelity to the pause and break in English history of which Henry VII.'s reign is the expression. It is the close of the Middle Ages :

¹ For the enumeration of these see Neale, ii. 39.

² Neale, i. 18. For the Bulls relating to the Chapel, see Dugdale, i. 316–320.

³ Will of Henry VII. (Neale, ii. 6, 7).

the apple of Granada in its ornaments shows that the last Crusade was over; its flowing draperies and classical attitudes indicate that the Renaissance had already begun. It is the end of the Wars of the Roses, combining Henry's right of conquest with his fragile claim of hereditary descent. On the one hand, it is the glorification of the victory of Bosworth. The angels, at the four corners of the tomb, held or hold the likeness of the crown which he won on that famous day. In the stained-glass we see the same crown hanging on the green bush in the fields of Leicestershire. On the other hand, like the Chapel of King's College at Cambridge, it asserts everywhere the memory of the 'holy Henry's shade;' the Red Rose of Lancaster appears in every pane of glass: and in every corner is the Portcullis—the 'Altera securitas,'¹ as he termed it, with an allusion to its own meaning, and the double safeguard of his succession—which he derived through John of Gaunt from the Beaufort Castle in Anjou, inherited from Blanche of Navarre by Edmund Crouchback;² whilst Edward IV. and Elizabeth of York are commemorated by intertwining these Lancastrian symbols with the Greyhound of Cecilia Neville, wife of Richard Duke of York, with the Rose in the Sun, which scattered the mists at Barnet, and the Falcon on the Fetter-lock,³ by which the first Duke of York expressed to his descendants that 'he was locked up from the hope of the kingdom, but advising them to be quiet and silent, as God knoweth what may come to pass.'

The close
of the
Middle
Ages.

The close
of the Civil
Wars.

It is also the revival of the ancient, Celtic, British element in the English monarchy, after centuries of eclipse. It is a strange and striking thought, as we mount the steps of

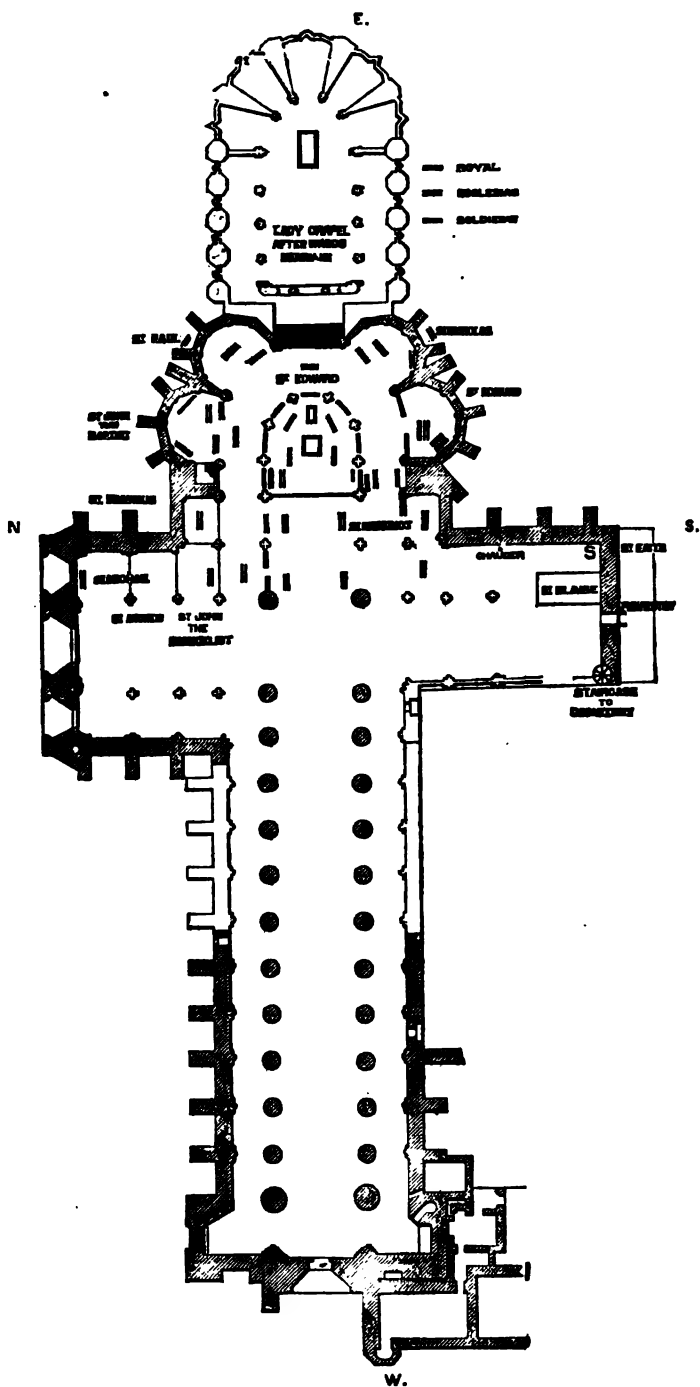
The revival
of the
Celtic
races.

¹ Neale (part ii.), i. 28; *Biog. Brit.* ii. 669; Roberts, ii. 257.

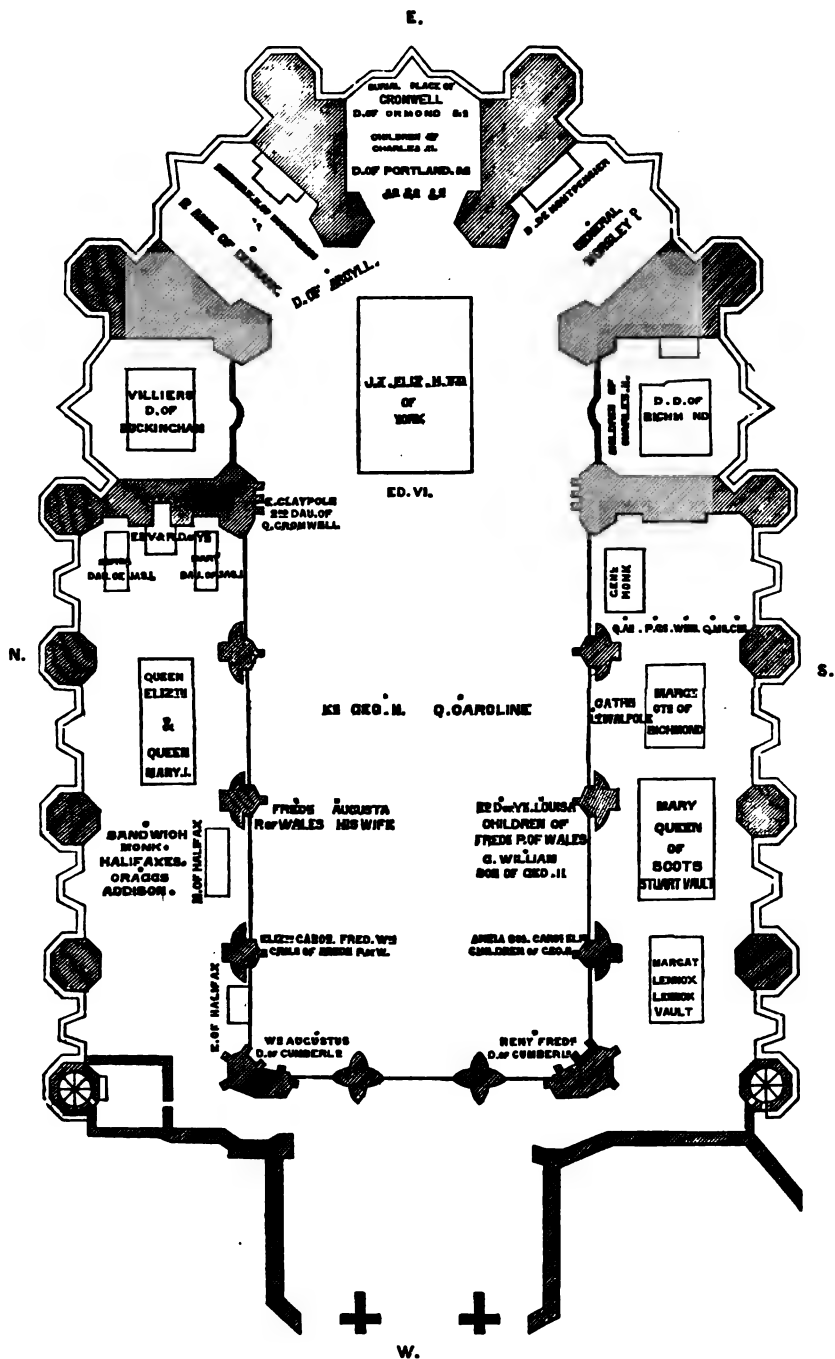
² Stow, p. 11.

³ He built his castle in the form of a fetterlock, and gave to his sons, who

asked the Latin for 'fetterlock,' the expressive answer, *Hic hæc hoc tacatis.* (Dallaway's *Heraldic Inquiries*, 384, 385.)



THE TOMBS OF THE ABBEY AS THEY APPEARED IN 1809.



CHAPEL OF HENRY VII.

Henry VII.'s Chapel, that we enter there a mausoleum of princes, whose boast it was to be descended, not from the Confessor or the Conqueror, but from Arthur and Llewellyn;¹ and that round about the tomb, side by side with the emblems of the great English Houses, is to be seen the Red Dragon² of the last British king, Cadwallader—'the dragon of the 'great Pendragonship' of Wales, thrust forward by the Tudor king in every direction, to supplant the hated White Boar³ of his departed enemy—the fulfilment, in another sense than the old Welsh bards had dreamt, of their prediction that the progeny of Cadwallader should reign again :—

Visions of glory, spare my aching sight—
Ye unborn ages, crowd not on my soul—
No more our long-lost Arthur we bewail :
All hail, ye genuine kings, Britannia's issue hail !

The begin-
ning of
modern
England.

These noble lines well introduce us to the great Chapel which, as far as the Royal Tombs of the Abbey are concerned, contains within itself the whole future history of England. The Tudor sovereigns, uniting the quick understanding and fiery temper of their ancient Celtic lineage with the iron will of the Plantagenets, were the fit inaugurators of the new birth of England at that critical season—for guiding and stimulating the Church and nation to the performance of new duties, the fulfilment of new hopes, the apprehension of new truths.

Jan. 24,
1503.
Building
of the
Chapel.

In the eighteenth year of his reign, 'on the 24th day of 'January, at a quarter of an hour before three of the clock, at 'afternoon of the same day,'⁴ the first stone of the new Chapel was laid by Abbot Islip, Sir Reginald Bray the architect, and

¹ Owen Tudor, the brother of Edmund, who was a monk in the Abbey, was buried in the Chapel of St. Blaize. (Crull, p. 233.)

² Grafton, ii. 158.—The banner of the Red Dragon of Cadwallader, on

white and green silk, was carried at Bosworth. Hence the Rouge Dragon Herald.

³ Roberts's *York and Lancaster*, ii. 461, 463.

⁴ Neale, ii. 6; Holinshed, iii. 529.

others. In this work, as usual, the old generation was at once set aside. Not only the venerable White Rose Inn of Chaucer's garden, but the old Chapels of St. Mary and of St. Erasmus,¹ were swept away as ruthlessly as the Norman church had been by Henry III. 'His granddame of right 'noble memory, Queen Catherine, wife to King Henry V., 'and daughter of Charles King of France' (for whose sake, amongst others, he had wished to be interred here), was thrust carelessly into the vacant space beneath her husband's Chantry. One last look had been cast backwards to the Plantagenet sepulchres. His infant daughter Elizabeth, aged three years and two months, was buried, with great pomp, in a small tomb at the feet of Henry III.² The first grave in the new Chapel was that of his wife, Elizabeth of York. She died, in giving birth to a child, who survived but a short time:

Adieu, sweetheart! my little daughter late,
Thou shalt, sweet babe, such is thy destiny,
Thy mother never know; for here I lie.
. . . . At Westminster, that costly work of yours,
Mine own dear lord, I now shall never see.³

Tomb of
Princess
Elizabeth,
Sept. 1496.

Elizabeth
of York,
died
Saturday,
Feb. 11,
buried
Feb. 25,
1503.

The first stone of the splendid edifice in which she now lies had been laid but a month before, and she was meanwhile buried in one of the side⁴ chapels. The sumptuousness of her obsequies, in spite of Henry's jealousy of the House of York, and of his parsimonious habits, was justly regarded as a proof of his affection.⁵ Six years afterwards, he died at the splendid palace which he had called by his own name of Richmond, at the ancient Sheen. His vehement protestations of amendment—bestowing promotions, if he

Death of
Henry
VII.,
Saturday,
April 21,
1509.

¹ Probably in compensation for this the Chapel built by Islip (see Chapter V.) was dedicated to St. Erasmus.

² Green's *Princesses*, iv. 507; Stow's *Survey*, ii. 600; Sandford, p. 478.

³ More's *Elegy on Elizabeth of York*.

⁴ From a record communicated by Mr. Doyne Bell.

⁵ *Antiq. Repository*, p. 654; Sandford, pp. 469-471; Strickland, iv. 60-62.

Burial of
Henry
VII., May
9, 1509.

lived, only on virtuous, able, and learned men—executing justice indifferently to all men; his expressions of penitence, passionately grasping the crucifix, and beating his breast, were in accordance with that dread of his last hour, out of which his sepulchre had arisen. The funeral corresponded to the grandeur of the mausoleum, which was now gradually advancing to its completion. From Richmond the procession came to St. Paul's, where elaborate obsequies were closed by a sermon from Fisher, Bishop of Rochester. At Westminster, after like obsequies, and a sermon from Fitzjames, Bishop of London, who had already preached on the death of the Queen and of Prince Arthur (on Job xix. 21), 'the black velvet coffin, marked by a white satin cross from 'end to end,' was deposited, not, as in the burials of previous Kings, in the raised tomb, but in the cavernous vault beneath, by the side of his Queen. The Archbishops, Bishops, and Abbots stood round, and struck their croziers on the coffin, with the word *Absolvimus*. The Archbishop of Canterbury (Warham) then cast in the earth. The vault was closed. The Heralds stripped off their tabards, and hung them on the rails of the hearse, exclaiming in French, 'The noble King Henry VII. is dead!' and then immediately put them on again, and cried 'Vive le noble Roy Henry VIII.!' ¹

So he 'lieth buried at Westminster, in one of the stateliest 'and daintiest monuments of Europe, both for the chapel and 'the sepulchre. So that he dwelleth more richly dead, in the 'monument of his tomb, than he did alive in Richmond or 'any of his palaces. I could wish,' adds his magnificent historian, 'that he did the like in this monument of his fame.' ²

His effigy.

His effigy represents him still to us, as he was known by tradition to the next generation, 'a comely personage, a 'little above just stature,³ well and straight-limbed, but

¹ Leland, *Collect.* (part ii.) iv. 309.

² Bacon's *Henry VII.*, iii. 417.

³ 'Frontis honos, facies augusta, heroica forma.' (Epitaph.)

'slender,' with his scanty hair and keen grey eyes,¹ 'his countenance reverend and a little like a churchman;' and 'as it was not strange or dark, so neither was it winning or pleasing, but as the face of one well disposed.'² It was completed, within twenty years from his death, by the Florentine sculptor Torregiano, the fierce rival of Michael Angelo, who 'broke the cartilage of his enemy's nose, as if it 'had been paste.' He lived for most of that time within the precincts of the Abbey, and there performed the feats of pugilism against the 'bears of Englishmen,' of which he afterwards boasted at Florence.

Within three months another funeral followed. In the south aisle of the Chapel, graven by the same skilful hand, lies the most beautiful and venerable figure that the Abbey contains. It is Margaret Beaufort, Countess of Richmond and Derby, mother of Henry VII., who died, and was buried, in the midst of the rejoicings of her grandson's marriage and coronation; her chaplain (Fisher) preaching again, with a far deeper earnestness, the funeral sermon, on the loss which, to him at least, could never be replaced. 'Every one that knew her,' he said, 'loved her, and everything that she said or did became her.'³ . . . More noble and more refined than in any of her numerous portraits, her effigy well lies in that Chapel, for to her the King, her son, owed everything. For him she lived. To end the Civil Wars by his marriage with Elizabeth of York she counted as a holy duty.⁴ Her tomb bears the heraldic⁵ emblems of her third husband, the Earl of Derby. But she still remained faithful to the memory of her first youthful love, the father of Henry VII. She was always 'Margaret Richmond.'

Her outward existence belonged to the mediæval past.

¹ Grafton, ii. 232.

² Bacon, p. 416.

³ Grafton, ii. 237.

⁴ Hallstead's *Margaret Richmond*, p. 225.

⁵ The antelope at her feet is the supporter of the arms of Lancaster. The daisies on the chapel gates represent her name.

Tomb of Margaret of Richmond. Died June 29, 1509, aged 69.

Effigy of
Margaret
of Rich-
mond.

She lived almost the life, in death she almost wears the garb, of an Abbess. Even her marriage with Edmund Tudor was the result of a vision of St. Nicholas. The last English sigh for the Crusades went up from those lips. She would often say, that if the Princes of Christendom would combine themselves, and march against the common enemy, the Turk, she would most willingly attend them, and be their laundress in the camp.¹ The bread and meat doled out to the poor of Westminster in the College Hall is the remnant of the old monastic charity which she founded in the Almonry.²

But in her monumental effigy is first seen, in a direct form, the indication of the coming changes, of which her son and his tomb are so tragically unconscious.

Foremost, and bending from her golden cloud,
The venerable Margaret see!

So the Cambridge poet³ greets the Foundress of St. John's and Christ's Colleges, as of the two first Divinity Chairs in either University. She, who was the instructress-general of all the Princes of the Royal House,⁴ might by her own impulse have founded those great educational endowments. But her charity, like that of her contemporary, Bishop Fox, the founder of Corpus Christi College at Oxford, was turned into academical channels by the warning which Fisher gave her of the approaching changes, in which any merely conventual foundations would perish, and any collegiate institutions would as certainly survive.⁵ Caxton, as he worked at his printing-press, in the Almonry which she had founded, was under her special protection;⁶ and 'the worst thing she ever 'did' was trying to draw Erasmus from his studies to train her untoward stepson, James Stanley, to be Bishop of Ely.'⁷

¹ Camden's *Remains*, i. 357; Ful-
ler's *Worthies*, i. 167.

² Stow, p. 476. See Chapter V.

³ Gray's *Installation Ode*.

⁴ Jesse's *Richard III.*, p. 263.

⁵ Hallstead, p. 226.

⁶ See Chapter V.

⁷ Coleridge's *Northern Worthies*, ii.

Strikingly are the old and the new combined as, round the monument of that last mediæval Princess, we trace the letters of the inscription¹ written by that first and most universal of the Reformers.

We feel, as we stand by her tomb, that we are approaching the great catastrophe. Yet in the Abbey, as in history, there is a momentary smoothness in the torrent ere it dashes below in the cataract of the Reformation. It was Prince Arthur's death—that silent prelude of the rupture with the See of Rome—which intercepted the magnificent window² sent by the magistrates of Dort from Gouda as a present to Henry VII. for his Chapel, as a wedding-gift for Prince Arthur and Catherine of Arragon. The first of the series of losses which caused Henry VIII. to doubt the lawfulness of his marriage with Catherine is marked by the grave of the infant Prince Henry, who lies at the entrance either of this Chapel, or that of the Confessor.³ He in that exulting youth, when all seemed so bright before him, had, it would seem, contemplated a yet further enlargement of the Abbey. Another Chapel⁴ was to rise for the tomb of himself and Catherine of Arragon. 'Peter Torrisany, of the city of Florence, graver,' was still to prolong his stay to make their effigies. Their sepulchre was to be one-fourth more grand than that of Henry VII. His father's tomb was the subject of his own special care. The first draft of it was altered, because 'misliked by him;' and it forms the climax of Henry the Seventh's virtues, as recorded in his epitaph, that to him and his Queen England owed a Henry the Eighth:

Henricum quibus Octavum, terra Anglia, debes.

¹ Erasmus for this received twenty shillings.

² Now in St. Margaret's Church. See its curious history, in Walcott's *Memorials of Westminster*, pp. 103, 136.

³ Crull, p. 218.—If so, perhaps in a small leaden coffin found in 1866, before the High Altar.

⁴ *Archæologia*, xvi. 80.—A reminiscence of this may be found in the

Death of Prince Arthur, April 2, 1502. Marriage window.

Death of Prince Henry, Feb. 22, 1509.

Intended tomb of Henry VIII.

To his determination that his father should be honoured almost as a canonised saint, was probably owing the circumstance that besides the humbler altar at the foot of the tomb, for which the vacant steps still remain, was erected by the same sculptor 'the matchless altar'¹ at its head, as for the shrine of another Confessor.

Nothing shows more clearly the force of the shock that followed, than the upheaving even of the solid rock of the Abbey as it came on. Nothing shows more clearly the hold which the Abbey had laid on the affections of the English people, than that it stood the shock as firmly as it did.

The Re-
formation
in the
Abbey.

1538.
August.

1546.
Jan. 30.

Not all the prestige of Royalty could save the treasures of the Confessor's Chapel. Then, doubtless, disappeared not only the questionable relics of the elder faith, but also the coronet of Llewelyn, and the banners and statues round the Shrine. Then even the bones of the Royal Saint were moved out of their place, and buried apart, till Mary brought them back to the Shrine which so long had guarded them. Then broke in the robbers who carried off the brazen plates and silver head from the monument of Henry V.² Then all thought of enlarging or adorning the Abbey was extinguished in the mind of Henry, who turned away, perhaps with aversion, from the spot connected in his mind with the hated marriage of his youth, and determined that his bones should be laid at Windsor, beside his best-loved wife, Jane Seymour.³ Then, as the tide of change in the reign of his son rose higher and higher, the monastic buildings became, in great part, the property of private individuals; the Chapter House was turned into a Record Office;⁴ and the Protector Somerset was believed to have meditated the demolition of the church itself.

name of 'the Chapel of Henry VIII.'
for the Revestry. (Dart, i. 64.)

¹ Ryves's *Mercurius Rusticus*, p.
155.

² See Chapter VI.

³ A splendid tomb was prepared
for him in St. George's Chapel. (See
Sandford, p. 494.)

⁴ See Chapter V.

The Abbey, however, still stands. It was saved, probably, in Henry's time by the Royal Tombs, especially by that of his father—just as Peterborough Cathedral was spared for the grave of his wife, Catherine of Arragon, and St. David's (according to the local tradition) for the tomb of his grandfather, Edmund Tudor. It was saved, it is said, under the more pitiless Edward, either by the rising of the inhabitants of Westminster in its behalf, or by the sacrifice of seventeen manors to satisfy the needs of the Protector. The Shrine too, although despoiled of its treasures within and without, alone of all the tombs in England which had held the remains of a canonised saint, was allowed to remain.¹

It was natural that under Queen Mary so great a monument of the past should partake of the reaction of her reign. Not only was Westminster, almost alone of the monastic bodies, restored to something of its original splendour, but the link with Royalty was carefully renewed.² Mary's first anxiety was for her brother's fitting interment. For a whole month he lay unburied, during the long negotiations between Mary and her ministers as to the mode of the funeral rites.³ But they ended in his burial, not, as he himself probably would have designed, beside his father and mother at Windsor, but at Westminster. 'The greatest moan was made for him as ever was heard or seen.' He was brought from Whitehall the night before 'without cross or light.'⁴ The procession from the Palace to the Abbey was a mass of black velvet. Side by side with the banner of his own mother Jane Seymour waved the banner of his sister's mother,⁵ Catherine of Arragon. He was the first King that had been buried in the Abbey since his grandfather had built his gorgeous receptacle for the Tudor

EDWARD
VI., died
July 6,
buried
Aug. 8,
1553.

¹ See Chapter VI.

² See Chapter VI.

³ Froude, vi. 38, 42, 49, 58.

⁴ *Grey Friar's Chronicle*, p. 82.

⁵ *Machyn's Diary*, Aug. 8, 1553.

dynasty. Not in the vault itself of Henry VII., fully occupied as it was by Henry himself and Elizabeth of York, but in the passage by which it is approached, underneath the sumptuous 'touchstone altar, all of one piece,' with its 'excellent 'workmanship of brass,'¹ 'the last male child of the Tudor 'line' was laid. Mary herself was absent, at the requiem sung in the Tower under the auspices of Gardiner. But, by a hard-won concession, the funeral service was that of the Reformed Church of England, the first ever used over an English sovereign; and 'the last and saddest function 'of his public ministry that Archbishop Cranmer was destined to perform,' was this interment of the Prince whom he had baptized and crowned.⁴ On his coffin had been fastened a leaden plate bearing an inscription, doubtless immediately after his death, unique in the tombs of English sovereigns, reciting that he was 'on earth, under Christ, of 'the Church of England and Ireland the supreme head;' and proceeding to record with a pathetic and singular earnestness the precise hour 'in the evening,' when in the close of that long and stormy day of the 6th of July he 'departed 'from this life.'²

Tomb of
Edward
VI.

It is one of our many paradoxes, that the first Protestant Prince should have thus received his burial from the bitterest enemy of the Protestant cause, and that the tomb under which he reposed should have been the altar built for the chanting of masses which he himself had been the chief means of abolishing. It is a still greater paradox, that 'he,

¹ Ryves's *Mercurius Rusticus*, p. 155; Fuller's *Worthies*, ii. 37.—An engraving is to be seen in Sandford (p. 498). It resembled Elizabeth's tomb in style. There was an altarpiece of the Resurrection, surmounted by angels, in terra cotta, at the top holding the emblems of the Passion, and a dead Christ beneath. These were the

work of Torregiano. (See the Indenture quoted in Neale, vol. i. pt. ii. 58.)

² Froude, vi. 58.—Day, Bishop of Chichester, 'preached a good sermon,' and Cranmer administered the Communion, 'and that poorly.' (Strype's *E. M.* vol. ii. pt. ii. p. 122.; *Grey Friar's Chronicle*, p. 82.)

³ See Appendix.

'who deserved the *best*, should have *no* monument erected to 'his memory,'¹ and that the only royal memorial destroyed² by the Puritans should have been that of the only Puritan Prince who ever sate on the English throne.

The broken chain of royal sepulchres, which Mary thus pieced anew in her brother's grave, was carried on. Anne of Cleves, a friend both to Mary and Elizabeth—whose strange vicissitudes had conducted her from her quiet Lutheran birth-place in the Castle of Cleves, to a quiet death, as a Roman Catholic convert, at Chelsea—was interred, by Mary's restored monks, on the south side of the Altar. She was carried³ past St. James's Palace and Charing Cross. Bonner, as Bishop of London, and Feckenham, as Abbot of Westminster, rode together. The scholars, the almsmen, and the monks went before. Bonner sang mass, and Feckenham preached. An artist was brought from Cleves to construct the tomb. But it was left to be finished by Dean Neale in the reign of James I.⁴

Anne of
Cleves,
died July
17, buried
Aug. 4,
1557

Mary soon followed. With 'Calais on her heart' she was borne from St. James's Palace to Henry VII.'s Chapel, and thus became the first occupant of the north aisle, here, as in St. Edward's Chapel, the favoured side. Bishop White preached on the text 'A living dog is better than a dead 'lion.' Heath, Archbishop of York, closed the service. The black cloth in which the Abbey was draped, was torn down by the people before the ceremony⁵ was well over. Her obsequies were, with one exception, the last funeral solemnity of the Roman Church celebrated in the Abbey: that ex-

QUEEN
MARY,
died
Nov. 17,
buried
Dec. 13,
1558.

¹ Fuller's *Worthies*, ii. 37.

² In 1643. (Ryves's *Mercurius Rusticus*, p. 155. See Chapter VI.) The name on the grave was first inscribed in 1866. See Appendix.

³ Machyn's *Diary*, Aug. 3, 1557.

⁴ Neale, ii. 288.—It is marked by

the initials A. C., and a bas-relief, apparently intended for it, was found in 1865 packed in the Revestory. The tomb seems to have been apparently built on the site of an older tomb—probably of an Abbot. See Chapter VI.

⁵ Machyn's *Diary*, Dec. 13, 1558.

Obsequies
of Charles
V., Dec. 24,
1558.

ception was the dirge and requiem ordered by Elizabeth, a few days later, for Charles V.,¹ 'Emperor of Rome.'

April 16,
1561.

The grave of Mary bore witness to the change that succeeded on her death. The altars which she had re-erected, or which had survived the devastation of her brother's reign, were destroyed by her sister. The fragments of those which stood in Henry VII.'s Chapel were removed, and carried to 'where Mary was buried, perhaps toward the 'making of her monument with those religious stones.'² It was, however, forty-five years before the memory of her unhappy reign would allow a word to indicate her sepulchre. At last the hour of reconciliation came. Queen Elizabeth, the third foundress of the institution, and who clung to it with peculiar affection, had breathed her last on the cushioned floor in Richmond Palace. The body was brought by the Thames to Westminster :

QUEEN
ELIZABETH,
died
March 24,
buried
April 28,
1603.

The Queen did come by water to Whitehall,
The oars at every stroke did tears let fall.³

With these and other like exaggerations, which, however, indicate the excess of the national mourning, she was laid in the Abbey. 'The city of Westminster was surcharged with 'multitudes of all sorts of people, in their streets, houses, 'windows, leads, and gutters, that came to see the obsequy ; 'and when they beheld her statue or picture lying upon the 'coffin, set forth in royal robes, having a crown upon the 'head thereof, and a ball and sceptre in either hand, there 'was such a general sighing, groaning, and weeping, as the 'like has not been seen or known in the memory of man ; 'neither doth any history mention any people, time, or state, 'to make like lamentation for the death of their sovereign.'⁴

¹ Stirling's *Cloister Life of Charles V.*, p. 251 ; Machyn, Dec. 23, 1558.

² Strype's *Annals*, i. pt. i. p. 400 ; Machyn, April 16, 1561.

³ Camden's *Remains*, p. 524. See

Chapter VI.

⁴ Stow, p. 815. The effect was increased by the fact that so many were there in mourning for the plague. (St. John's *Raleigh*, ii. 78.)

In the twelve banners, which were carried before her, her descent from the House of York was carefully emblazoned, to the exclusion of the Lancastrian line.¹ On the oaken covering of the leaden coffin was carefully engraved the double rose with the simple august initials 'E. R., 1603.' Dean Andrews preached the funeral sermon. Raleigh was present as captain of the guard. It was his last public act. She was carried, doubtless by her own desire, to the North Aisle of Henry VII.'s Chapel, to the unmarked grave of her unfortunate predecessor. At the head of the monument raised by her successor over the narrow vault are to be read two lines full of a far deeper feeling than we should naturally have ascribed to him—'*Regno consortes et urnâ, hîc obdormimus Elizabetha et Maria sorores, in spe resurrectionis.*' The long war of the English Reformation is closed in those words. In that contracted sepulchre, admitting of none other but those two, the stately coffin of Elizabeth rests on the coffin of Mary. The sisters are at one: the daughter of Catherine of Arragon and the daughter of Anne Boleyn repose in peace at last.

Her own monument is itself a landmark of English history and of the Abbey. There had been a prediction, which the nameless graves of Edward and Mary had thus far justified, that 'no child of Henry VIII. should ever be buried with 'any memory.' This 'blind prophecy' it was now determined to frustrate. 'Rather than fail in payment² for

Tomb of
Queen
Elizabeth.

¹ Programme of the funeral, in the tract called *England's Mourning Garment*, and *Vetusta Monumenta*, vol. iii. plate 18, where there is also an engraving of a sketch of it (now in the British Museum) supposed to have been drawn by Camden.

² See Appendix. Compare Washington Irving's *Sketch Book*, p. 221.

³ Letter of Viscount Cranbourne to Sir Thomas Lake. (State Papers,

1609.) It was made of white marble and touchstone from the royal store at Whitehall. Warrant of James I. to Viscount Cranbourne. (Ibid.) The cost, which was not to exceed 600*l.* (ibid.), reached 965*l.*, 'besides stone-work.' It was erected by Maximilian Poutram. (MS. in possession of Baroness North.) For the wax effigy, see Chapter IV.

‘Queen Elizabeth’s tomb, neither the Exchequer nor London ‘shall have a penny left.’ Considering the little love between the two, its splendour is a tribute to the necessity which compelled the King to recognise the universal feeling of the nation. Disfigured as it is, it represents the great Queen as she was best known to her contemporaries; and of all the monuments in the Abbey, it was the one for many years the widest known throughout the whole kingdom. Far into the next century, Fuller could still speak of ‘the ‘lively draught of it, pictured in every London and in most ‘country churches, every parish being proud of the shade of ‘her tomb; and no wonder, when each loyal subject created ‘a mournful monument for her in his heart.’¹ It is probable that this thought was suggested by one such copy, amongst many, at St. Saviour’s, Southwark, with the lines:—

St. Peter’s Church at Westminster,
Her sacred body doth inter;
Her glorious soul with angels sings,
Her deeds have patterns been for kings,
Her love in every heart hath room:
This only shadows forth her tomb.²

THE
STUARTS.

So ended the Tudor tombs in the Chapel of their Founder. But the Stuarts were not slow in vindicating their right to be considered as Kings of England, by regarding Westminster Abbey as their new Dunfermline or Holyrood. The Scottish dynasty lies side by side with the Welsh. Already there had been laid in the western end of the South Aisle, of which the eastern end was occupied by Margaret Countess of Richmond, another Margaret, far less eminent in character, but claiming her place here as the link between the English and the Scottish thrones. Margaret Lennox, daughter of Margaret Tudor by her second husband, and wife of Stuart Earl of Lennox, after a series of family disasters, died in poverty at what was then the suburban village of Hack-

Margaret
Lennox,
1577.

¹ *Church History*, book x. § 12.

² *Londiniana*, i. 243.

ney; and was, in consideration of her kinship with no less than twelve sovereigns (as her epitaph records), buried here at the expense of Queen Elizabeth. The monument, doubtless, was erected by her grandson, James I. Round it kneel her children—Henry Darnley, marked, by the fragments of the crown above his head, as the unfortunate King of Scotland;¹ and Charles Lennox, ‘father to the Ladie Arbell,’² who is buried with his mother in the vault beneath.

Charles
Lennox.

Next to this tomb — by a double proximity, as remarkable as that which has laid Mary Tudor with Elizabeth — is the grave of Mary Stuart. We need not follow her obsequies from Fotheringay Castle to the neighbouring Cathedral of Peterborough. But the first Stuart king of England, who raised the monument to his predecessor, was not likely to overlook his mother. The letter is still extant, and now hangs above the site of her grave at Peterborough, in which James I. ordered the removal of her body to the spot where he had commanded a memorial of her to be made in the Church of Westminster, ‘in the place where the kings and ‘queens of this realm are commonly interred,’ that the ‘like ‘honour might be done to the body of his dearest mother, ‘and the like monument be extant of her, that had been ‘done to his dear sister, the late Queen Elizabeth.’³ A vault was made in the South Aisle, close to that of the mother of Darnley. In the centre of the north wall of that new vault, hereafter to be thronged by her unfortunate descendants, the leaden coffin was placed.⁴ Over it was raised a monument ‘like ‘to that of Elizabeth,’ but on a grander scale, as if to indicate the superiority of the mother to the predecessor, of the victim

Mary
Queen of
Scots :
executed
1587 ;
transferred
from Peter-
borough,
Oct. 4,
1612.

¹ ‘He is here entombed,’ says Crull (p. 96). But he probably remains at Holyrood.

² *Epitaph*. Through the leaden coffin the parched skin could be seen in 1711. (Crull, p. 119.) In 1624

was laid in the same vault his cousin Henry Esme Duke of Lennox. (See Chapter IV. and Appendix.)

³ See Appendix.

⁴ *Ibid*.

to the vanquisher. Her elaborate epitaph is closed by the words from St. Peter,¹ recommending the Saviour's example of patient suffering. Her tomb was revered by devout Scots as the shrine of a canonised saint. 'I hear,' says Demster, thirteen years after the removal of the remains from Peterborough, 'that her bones, lately translated to 'the burialplace of the Kings of England at Westminster, 'are resplendent with miracles.'² This probably is the latest instance of a miracle-working tomb in England, and it invests the question of Queen Mary's character with a theological as well as an historical interest.

End of the
Royal Mo-
numents.

In the tombs of the two rival Queens, the series of Royal Monuments is brought to an end.³ Elizabeth and Mary are the last sovereigns in whom the gratitude of a successor or the affection of a nation have combined to insist on so august a memorial. It may have been the result of the circumstances or the character of the succeeding sovereigns. Charles I. was indifferent to the memory of James I. Charles II. wasted on himself the money which Parliament granted to him for the monument to Charles I. James II., even if he had cared sufficiently, reigned too short a time to erect a monument to his brother. William III. and Mary were not likely to be honoured by Anne, nor Anne by George I., nor George I. by George II., nor George II. by George III. But, in fact, a deeper than any personal feeling was behind. Even in France the practice was dying out. At

¹ 1 Pet. i. 21, 22.

² Demster, *Hist. Eccl. Ant. Scot.*, ed. Bannatyne Club, 1829.—It was published at Bologna in 1627, but written before 1626, as the author died in 1626. Communicated by the late Joseph Robertson, of the Register House, Edinburgh.

³ This blank appears to have struck Sir Roger de Coverley. 'The glorious 'names of Henry the Fifth and of

'Queen Elizabeth gave the knight 'great opportunities of shining and of 'doing justice to Sir Richard Baxter, 'who, as our knight observed with 'some surprise, had a great many 'kings in him, whose monuments he 'had not seen in the Abbey.' (*Spectator*, No. 329.) The context seems to show some confusion between Henry V. and Henry VII.

St. Denys the royal tombs ceased after that of Henri II. Princes were no longer, as they had been, the only rulers of the nation. With Elizabeth began the tombs of Poets' Corner; with Cromwell a new impetus was given to the tombs of warriors and statesmen; with William III. began the tombs of the leaders of Parliament.¹ Other figures than those of Kings began to occupy the public eye. Yet even as the monarchy, though shrunk, yet continued, so also the graves, though not the monuments, of sovereigns,—the tombs, if not of sovereigns, yet of royal personages—still keep up the shadow of the ancient practice.

Two infant children of James I., Mary and Sophia, lie in the north aisle of Henry VII.'s Chapel, under the urn which, probably from their neighbourhood, Charles II. erected, in what may thus be called the Innocents' Corner, to receive the remains of the two murdered York princes which he brought from the Tower.² Of Mary—the first of his children born in England, and therefore the first 'Princess of Great Britain,'—James used 'pleasantly to say,' with his usual mixture of theology and misplaced wit, 'that he would not pray to the 'Virgin Mary, but would pray for the Virgin Mary.'³ She was, according to her father, 'a most beautiful infant;' and her death, at the age of two years and a half, is described as peculiarly touching. The little creature kept repeating, 'I go, I go'—'Away I go;' and again a third time, 'I go, I go.'⁴ Her coffin was brought in a coach to the Deanery, and thence through the cloisters to the Abbey.⁵ In the same year had died Sophia,⁶ *rosula regia præpropere fato decerpta*,

Princess
Mary, died
Dec. 16,
1607.

Princess
Sophia,
1607,
buried
June 23,
1607.

¹ See Chapter IV.

(Sandford, p. 537.)

² The bones of the York Princes were placed in 'Monk's vault,' 1678 (Dart, i. 167), but only till the urn was ready. It was made by Wren. See Appendix.

³ Fuller's *Worthies*, i. 490.

⁴ Green's *Princesses*, ii. 91-95.—Margaret Lennox was chief mourner.

⁵ Dart, i. 167.

⁶ The first Sophia of English history, herself called after her grandmother, Sophia of Denmark, and bequeathing her name to her niece, the Electress of Hanover. (Strickland's *Queens of Scotland*, viii. 286; *Life of Arabella Stuart*, ii. 89.)

who lived but a day. The King 'took her death as a wise 'prince should, and wished her to be buried in Westminster 'Abbey, as cheaply as possible, without any solemnity or 'funeral;' 'sleeping in her cradle [the cradle is itself the 'tomb], wherewith vulgar eyes, especially of the weaker sex, 'are more affected (as level to their cognisance, more capable 'of what is pretty than what is pompous) than with all the 'magnificent monuments in Westminster.'²

Prince
Henry,
died Nov.
6, buried
Dec. 8
1612.

Henry Frederick, Prince of Wales, in whose grave were buried the hopes of the Puritan party, was laid in the South Aisle of the Chapel, 'under his grandmother's monument,'³ in the vault which had been just made for her. He died 'on 'a day of triumph⁴ for a former memorable deliverance (Nov. '5), and in the heat of preparation for his sister's marriage. 'So we are all turned to black, and exceeding much mourn- 'fulness.'⁵ His funeral was attended by 2,000 mourners. Nine banners went before, each preceded by 'two trumpeters 'that sounded wofully.' His effigy was clothed with the richest garments he had, which 'did so lively represent his person, 'as that it did not only draw tears from the severest be- 'holders, but caused a fearful outcry among the people, as if 'they felt their own ruin in that loss.'⁶ His friend, Arch- bishop Abbott, who had attended his last hours, preached the sermon on Psalm lxxxii. 6, 7.⁷ The absence of any special monument for one so deeply lamented, caused much comment at the time. Three years later Arabella Stuart, daughter of Charles Lennox, and cousin of James I., after her troubled life, 'was brought at midnight by the dark river from the

Arabella
Stuart,
buried
Sept. 27,
1615.

¹ Fuller's *Worthies*, ii. 129. It cost 140*l*. (Lodge's *Illustrations*, iii. 309.)

² Fuller's *Worthies*, i. 490.

³ So the Burial Register.

⁴ State Papers, Nov. 11, 1612.

⁵ Giles Fletcher, and others in Pet- tigre's *Epitaphs*, p. 314.

⁶ 'If wise, amaz'd, depart this holy grave,

Nor these new ashes ask what name they have :

The graver in concealing them was wise,

For whose learns, strait melts in tears and dies.'

⁷ State Papers, Dec. 19, 1612.

⁸ Birch's *Life of Henry Prince of Wales*, pp. 363, 522.

'Tower,' and laid 'with no solemnity' upon the coffin of Mary Stuart—her coffin without a plate, and so frail, that the skull and bones were seen as far back as the record of visitors extends, visible through its shattered frame. 'To have had a 'great funeral for one dying out of the King's favour would 'have reflected on the King's honour.'¹

Anne of Denmark next followed. She died at Somerset House, called, from her, Denmark House, after making a dying profession of her faith, 'free from Popery.' The king, detained by illness at Newmarket, was unable to be present at her death. It was postponed again and again till more than two months from her death. 'There was no money to 'put the King's servants in mourning.' It was intended to have been three times more costly than Queen Elizabeth's, but the public expectation was disappointed with the general effect. There was a long procession of two hundred and fifty ladies in black—'a drawling dolorous sight—lagging, tired 'with the length of the way.' The Dean of Westminster (Tounson) was charged to find 'a convenient place for her,' and she was laid—at least she now lies—alone in a spacious vault² in the Northeasternmost recess of Henry's VII.'s Chapel. Archbishop Abbott preached on Psalm cxlvi. 3.³

Anne of
Denmark,
died
March 2,
buried
May 13,
1619.

In five years followed King James himself. Not with his predecessor, nor with his mother, nor with his wife, nor with his children, but in the august tomb of Henry VII., founder of the Chapel and of the dynasty through which the Stuarts claimed their throne, was laid the founder of the new race of kings. Edward VI. must for the moment have been disturbed, and Elizabeth of York displaced, to receive the unwieldy coffin. But the entrance was effected, and with his great-grand-

JAMES I.,
died Mar.
27, buried
May 5,
1625.

¹ Register; Keepe, p. 105; *Life of Arabella Stuart*, ii. 246, 298. For the tomb of Lewis Stuart, Duke of Richmond, see Chapter IV.

27, April 16, 1619. See Appendix.

² Heralds' College and Lord Chamberlain's Office. State Papers, March

³ The Prince Palatine sate in the Dean's stall; the Lord Chancellor (*Bacon*) in the scholars' pew. (Harl. MS. 5176.)

parents the Scottish King reposes as in a patriarchal sepulchre.¹ His funeral sermon was preached by Dean Williams, who, with an ingenuity worthy of James himself, compared the dead King in eight particulars to Solomon. His hearse was of unusual splendour, a masterpiece, as it was thought, of Inigo Jones.²

The chief mourner at James's funeral was the new King, Charles I. His two infant children were the first to follow. Theirs were the first of that vast crowd of small coffins that thronged their grandmother's vault. One was his eldest-born, Charles, over whose short life the Roman Catholic priests of his mother and the Anglican chaplains of his father fought for the privilege of baptizing him.³ The other was the Princess Anne, who, on her deathbed at four years old, 'was not able to say her long prayer (meaning the Lord's Prayer), but said she would say her short one,—“Lighten “mine eyes, Lord, lest I sleep the sleep of death,” and so “the little lamb gave up the ghost.”'

Prince
Charles,
buried
May 13,
1629.
Anne, died
Dec. 5,
1640.

THE
COMMON-
WEALTH
AND PRO-
TECTORATE.

Two years after the death of this 'little innocent,' the Royal Abbey passed into the hands of the Commonwealth and the Protector. The changes of its constitution will appear as we proceed. But its outward fabric was hardly injured. The Royal Monuments, which cruelly suffered under Henry VIII., received, so far as we know, no harm⁴ under Cromwell; and the Abbey, so far from losing its attractions, drew into it not only, as we shall see,⁵ the lesser magnates of the Commonwealth, but also the Protector himself. Nothing shows more completely how entirely he regarded himself as the founder of a royal dynasty, than his determination that he and his whole family should lie amongst the Kings of England. Already at

Cromwell's
family.

¹ See Appendix.

² See note at end of Chapter IV.

³ Fuller's *Worthies*, i. 490.

⁴ Ibid. ii. 108; Sandford, p. 608; Fisher, p. 288.

⁵ Dart speaks of injuries to the Confessor's Shrine; but these must have been chiefly confined to the altar at its west end. (See Chapter VI.)

⁶ See Chapters IV. and VI.

the time of Essex's funeral, in 1646, the public mind was prepared for his burial in Henry VII.'s Chapel, 'with the immortal turf of Naseby under his head.'¹ Three members of his family were interred there before his death—his sister Jane,² who married General Disbrowe; his venerable mother, Elizabeth Stuart, through whom his descent was traced to the brother of the founder of the Stuarts; and Elizabeth Claypole, his favourite daughter.³

'At three o'clock in the afternoon' of the 3rd of September, 'a day of triumph and thanksgivings for the memorable victories of Dunbar and Worcester, his most serene and renowned highness Oliver Lord Protector was taken to his rest.'⁴ The arrangements of the funeral were left to Mr. Kinneraley, Master of the Wardrobe, who, 'being suspected to be inclined to Popery, recommended the solemnities used at the like occasion for Philip the Second, who had been represented to be in Purgatory for about two months. In the like manner was the body of this great reformer laid in Somerset House, the apartment hung with black, the daylight excluded, and no other but that of wax tapers to be seen. This scene of Purgatory continued till the 1st of November, which being the day preceding that commonly called "All Souls," he was removed into the great hall of the said House, and represented in effigy standing on a bed of crimson velvet, covered with a gown of the like coloured

Jane Disbrowe, died 1656.
Elizabeth Cromwell, died Nov. 18, 1654, aged 96.
Elizabeth Claypole, died Aug. 6, buried Aug. 10, 1658.

OLIVER CROMWELL, died Sept. 3, 1658.

¹ Vines's *Sermon on Essex's Funeral*. See Chapter IV.

² Nichols's *Coll. Top.* viii. 153. Amongst the family must be reckoned 'Anne Fleetwood,' mentioned in the warrant for disinterment (see Appendix), who may be a daughter of the General Fleetwood, and granddaughter of Cromwell.

³ She died at Hampton Court, August 6, and was laid in state in the Painted Chamber, and thence was buried on August 10 in a vault made

on purpose. Her aunt, the wife of Dr. Wilkins, afterwards Bishop of Chester, was chief mourner. (*Mercurius Politicus*.) She is the 'Betty' of Oliver's earlier letters, 'who belongs to the sect rather of seekers than of finders. Happy are they who find—most happy are they who seek!' (Carlyle's *Cromwell*, i. 295.) See Appendix.

⁴ *Commonwealth Mercury*, Sept. 2-9, 1658.

'velvet, a sceptre in his hand, and a crown on his head. . . .
'Four or five hundred candles set in flat shining candlesticks,
'so placed round near the roof of the Hall, that the light they
'gave seemed like the rays of the sun, by all which he was
'represented to be in a state of glory.'¹ The profusion of the ceremony, it is said, so far provoked the people that they threw dirt, in the night, on his escutcheon, placed over the great gate.

At the east end of Henry VII.'s Chapel, a vault had been prepared, which many years afterwards was still called 'Oliver's,' or 'Oliver Cromwell's vault.'² Its massive walls, abutting immediately on the royal vault of Henry VII., are the only addition to the structure of the Abbey dating from the Commonwealth. Here 'the last ceremony of honour was 'paid to the memory of him, to whom (so thought his adherents³) posterity will pay (when envy is laid asleep by 'time) more honour than they were able to express.' Two Royalists who stood by, and saw the procession pass, have also recorded their feelings.⁴ 'It was,' says Cowley, 'the funeral day of the man late who made himself to be called Protector. . . . I found there had been much more cost bestowed than either the dead man, or even death itself, could deserve. There was a mighty train of black assistants; the hearse was magnificent, the idol crowned: 'and (not to mention all other ceremonies which are practised

Burial of
OLIVER
CROM-
WELL,
Sept. 26;
funeral,
Nov. 23,
1658.

¹ Ludlow, pp. 259, 260. I cannot find that Philip II.'s funeral was so conducted. In fact, the Protector's corpse was removed from Whitehall to Somerset House on Sept. 20, and the state show began on Oct. 18. (*Commonwealth Mercury*, Nov. 18-25, 1658.) The expenses were paid by Parliament to Richard Cromwell. The Royalist interpretation was that it was designed to bring Richard in debt, and so ruin him, which in effect it did. The sum expended was 60,000*l.*, more

by one-half than ever was used for royal funerals. (Heath's *Chron.*, p. 411; Winstanley's *Worthies*, p. 605; Noble's *Cromwell*, Appendix B.) The hearse was of the same form as, only more stately than, that of James I. (Heath's *Chron.*, p. 413.)

² Register, May 26, 1691; August 29, 1701.

³ *Commonwealth Mercury*, Nov. 23, 1658.

⁴ For the like feelings inside the Abbey see Chapter VI.

'at royal interments, and therefore could be by no means omitted here) the vast multitude of spectators made up, as it uses to do, no small part of the spectacle itself. But yet, I know not how, the whole was so managed, that, methought, it somewhat represented the life of him for whom it was made; much noise, much tumult, much expense, much magnificence, much vain-glory: briefly, a great show, and yet, after all this, but an ill sight.' 'It was,' says Evelyn, 'the joyfullest funeral that ever I saw, for there were none that cried but dogs, which the soldiers hooted away with as barbarous noise, drinking and taking tobacco in the streets as they went.' It is said that the actual interment, from the state of the corpse, had taken place two months before in private;¹ and this mystery probably fostered the fables which, according to the fancies of the narrators, described the body as thrown into the Thames,² or laid in the field of Naseby,³ or in the coffin of Charles I. at Windsor,⁴ or in the vault of the Claypoles in the parish church of Northampton,⁵ or 'carried away in the tempest the night before.'⁶

The fact, however, of his interment at Westminster is proved beyond doubt by the savage ceremonial which followed the Restoration. Cromwell, Ireton, and Bradshaw were dug up, on the eve of the 30th of January, 1661; and on the following day dragged to Tyburn, hanged (with their faces turned towards Whitehall),⁷ decapitated, and buried under the gallows.⁸ The plate found on the breast of the corpse, with the inscription, passed into the

Disinterment of Cromwell's remains, Jan. 29, 1660-1.

¹ *Elenchus mortuorum*, pt. ii. p. 231.

² Oldmixon's *Stuarts*, i. 426.

³ Barkstead's *Complete History*, iii. 228; *Biog. Brit.* iii. 1573

⁴ Pepys's *Diary*, Oct. 14, 1664.

⁵ This tradition is based on two grave stones over the Claypole vault at Northampton, one with the letters

E. C., supposed to be Elizabeth Claypole; one without inscription, supposed to be her father. It is disproved by the discovery of her grave in the Abbey. (See Appendix.)

⁶ Heath's *Flagellum*, p. 187.

⁷ Pepys's *Diary*, Jan. 30, 1660-1; Heath's *Flagellum*, p. 192.

⁸ i. e. near Connaught Square.

possession of the serjeant who took up the body, from whom it descended, through his daughter, Mrs. Giffard, into the hands of the Hobarts, and from them to the present Earl de Grey.¹ The head was planted on the top of Westminster Hall, on one side, as Ireton's on the other side, of Bradshaw's, which was set up in the centre,² as over the place in which he had passed judgment, 'to be the becoming 'spectacle of his treason, where, on that pinnacle and legal 'advancement, it is fit to leave this ambitious wretch.'³

No mark was left to indicate the spot where Oliver, with his kindred, lay beneath his stately hearse. Nor yet where his favourite daughter still continued to repose, in her separate grave.⁴

THE RE-
STORA-
TION.

Intended
tomb of
Charles I.

With the Restoration the burials of the legitimate Princes recommenced, in a gloom, it may be added, a privacy, singularly contrasting with the joyous solemnity of the return. Charles I. himself, who had been buried at Windsor, was to have been transported to Henry VII.'s Chapel at Westminster, and reinterred, under a splendid tomb, to be executed by Wren.⁵ 'And many good people thought this so necessary, 'that they were much troubled that it was not done.' The 'reasons given were not liked,'—the apprehension of a disturbance, the length of time that had passed, but chiefly the difficulty of finding the grave. Since the discovery of the body at Windsor, in 1813, exactly where it was said to have been interred, we know that this reason was fictitious, and we can hardly avoid the conclusion that the King had appropriated to himself the money (70,000*l.*) granted for this purpose. The Abbey, no doubt, was fortunate to escape the intrusion of

¹ Barkstead, iii. 229; Noble's *Cromwell*; and *Gent. Mag.* May, 1867.

² Pepys's *Diary*, Jan. 5, 1661-2.—They seem then to have been inside the Hall.

³ Heath's *Flagellum*, p. 192.—The

traditions of the fate of Cromwell's skull are too intricate to be here described.

⁴ See Chapter IV.

⁵ The plan is in All Souls' College Library.

what would have been, architecturally, the only thoroughly incongruous of all the regal monuments.¹

The other members of the House of Stuart followed fast, even amidst the rejoicings of the Restoration, to the royal sepulchre, and were all laid in the vault of their ancestress Mary. First came Henry of Oatlands, Duke of Gloucester, the child who said that he would be torn in pieces before he should be made King in his elder brother's place. He died of the small-pox,² at Whitehall, 'the mirth and entertainments of that time had raised his blood so high.'³ Nothing ever affected his heartless royal brother so deeply.⁴ Next came Mary of Orange, mother of William III., laid, by her own desire, close to the Duke of Gloucester, 'honourably though privately buried in 'Henry VII.'s Chapel.'⁵ She had visited England, 'to congratulate the happiness of her brother's miraculous restoration.'⁶ And within the next year, 'after all her sorrows and afflictions,' Elizabeth Queen of Bohemia,⁷ eldest daughter of James I., and mother of the Electress Sophia, who died at Leicester House. 'The night of her burial fell such a storm of hail, thunder, and lightning, as was never seen the like.'⁸ Her son, Prince Rupert, who had usually been brought out as chief mourner to all the lesser royal funerals, followed in 1682,⁹ dying in embarrassed circumstances, and buried without the usual pomp, close to the coffin of his mother.

Henry, Duke of Gloucester, died Sept. 13, buried Sept. 21, 1660.

Mary of Orange, buried Dec. 29, 1660.

Elizabeth of Bohemia, buried Feb. 17, 1661-2. Prince Rupert, died Nov. 26, buried Dec. 6, 1682.

Apart from these, but within the same august Chapel, were laid child after child of the illegitimate progeny of

¹ Clarendon's *Life*, ii. 16; *History*, vol. iii. pt. i. p. 393; Wood's *Ath. Ox.* ii. 703; Sir Henry Hallford's *Essays*, pp. 157-192.

² Burnet's *Own Time*, i. 172, 292.

³ Pepy's *Diary*, Sept. 5, 13, 16, 17, and 21 (1660).

⁴ Fuller's *Worthies*, ii. 204.

⁵ Ashmole apparently was present.

(Green's *Princesses*, vi. 381.) Dean Earles preached on Luke ii. 12-14 on Christmas Day. He alluded to the public sorrow. (Evelyn, ii. 161.)

⁶ Fuller's *Worthies*, ii. 117.

⁷ Green's *Princesses*, vi. 84.

⁸ Evelyn, ii. 189.

⁹ Crull, p. 119. (Register.) MS. Herald's College.

Earl of
Doncaster,
Feb. 10,
1673-4.
Duke of
Cleveland,
Nov. 3,
1730.
Earl of
Plymouth,
buried
Jan. 18,
1680-1.

CHARLES
II., died
Feb. 6,
buried
Feb. 14,
1684-5.

Charles II. Charles Earl of Doncaster,¹ son of the Duke of Monmouth and of the heiress of the House of Buccleuch; Charles Fitzroy, Duke of Cleveland and Southampton; Charles Fitz-Charles, Earl of Plymouth² (transported here from Tangiers), lie in the vault which had been built for Cromwell.³ Charles himself, after that last scene of his life, which none can repeat after Macaulay, was 'very obscurely buried at night, without any manner of pomp, and soon forgotten, after all his vanity.' All the great officers broke 'their staves over the grave, according to form.'⁴ A new vault had been made⁵ immediately after his death, at the east end of the South Aisle, which, from that time till it was superseded, as we shall see, by the Hanoverian dynasty, was known as 'the Royal Vault.'⁶ Thus reposes⁷ one of the most popular and the least deserving of monarchs, over whose unmarked grave Rochester's words rise to our minds:—

Here lies our sovereign lord the king,
Whose word no man relies on;
Who never said a foolish thing,
And never did a wise one.

In the same narrow vault, equally unmarked by any praise or blame, and buried with a plainness arising either from the indifference natural on the accession of a rival House, or from the simplicity of his own character,⁸ reposes one of the

¹ Register.

² Of the other natural sons of Charles II., the Duke of St. Albans was buried in St. Andrew's Chapel, attracted thither by his wife, Diana de Vere (Register, 1726; see Chapter IV.); and the Duke of Richmond in the Lennox vault. (Ibid.)

³ Crull, p. 111.

⁴ Evelyn's *Diary*, iii. 138; Register.

⁵ Feb. 8, Heralds' College.

⁶ Archives of the Lord Chamberlain's office. Communicated by the kindness of Mr. Doyne Bell.

⁷ It is stated in Clarke's *Life of*

James II. (ii. 6.) that the rites of the Church of England were not used. The account preserved in Heralds' College proves that they were. The Scottish Covenanters rejoiced that their oppressor had been buried with the burial of an ass; but the London housemaids all wore a fragment of black crape. (Macaulay, i. 444.)

⁸ His coffin plate is distinguished from all the others on the royal coffins by the extreme brevity of the enumeration of his titles, which are given with the barest initials.

Duke
of St.
Albans.

Duke of
Rich-
mond.

least popular but, by his public acts, one of the most deserving of monarchs—William III. His grave endeared the Abbey to the Nonconformist poet:—¹

Preserve, oh ! venerable pile,
 Inviolate thy sacred trust,
 To thy cold arms the British Isle
 Weeping commits her richest dust.

WILLIAM
 III., died
 March 8,
 buried
 April 12,
 1702-3.

‘The remains of James II. had but a short time before been escorted, in the dusk of the evening, by a slender retinue, to the Chapel of the English Benedictines at Paris, and deposited there in the vain hope that, at some future time, they would be laid with kingly pomp at Westminster, amongst the graves of the Plantagenets and Tudors.’² The actual result was still less within the ken of the mourners, that over their ultimate restingplace, in the Church of St. Germain, a monument should be erected to his memory by a descendant of the dynasty that had taken his throne—‘*Regio Cineri Pietas Regia.*’³ His first wife, Anne Hyde,⁴ daughter of Lord Clarendon, and mother of the two Stuart Queens, lies in the vault of Mary Queen of Scots, beneath the coffin of Elizabeth of Bohemia, ancestress of the line

James II.,
 died Sept.
 16, 1701,
 buried at
 Paris, and
 removed to
 St. Ger-
 mains.

Anne
 Hyde,
 Duchess of
 York,
 buried
 April 5,
 1671.

¹ Watts, *Works*, iv. 490.

² Macaulay, v. 295; Clarke’s *Life of James II.* ii. 599-603. The remains, which had been distributed amongst no less than three convents in Paris, were finally collected in 1814, and placed in the parish church of St. Germain-en-Laye, where the present monument was erected by George IV. in 1826. (Pettigrew’s *Epitaphs*, pp. 258, 259.)

³ In his reign the Confessor’s body was believed to have been seen for the last time. Shortly after his coronation, in removing the scaffold, the coffin in which it was enclosed ‘was found to be broke,’ and ‘Charles Taylor, Gent,’ ‘put his hand into the

‘hole, and turning the bones, which he felt there, drew from underneath ‘the shoulder-bones’ a crucifix and gold chain, which he showed to San-croft, Dugdale, and finally to the King, who took possession of it, and had the coffin closed. It was remarked as an omen that the relics were discovered on June 11, the day of Mon-mouth’s landing, and given to the King on July 6, the day of his victory at Sedgemoor. (Taylor’s *Narrative*, p. 16.) The story is doubted by Gough (*Sepulchral Monuments*, ii. 7), but is strongly confirmed by the positive assertion of James II. to Evelyn. (*Memoirs*, ii. 177.)

⁴ Keepe, pp. 106-110.

Children
of James
II. and of
Queen
Anne.
Duke of
Gloucester,
died
July 30,
buried
Aug. 9,
1700.

MARY II.,
died Dec.
28, 1694.

Her
funeral,
March 5,
1694-5.

which was to supplant her father's house.¹ Above and around, in every direction, crushing by the accumulated weight of their small coffins the receptacles of the illustrious dust beneath, lie the numerous children of James II. who died in infancy—six² sons and five daughters—and the eighteen children of Queen Anne, dying in infancy or still-born,³ ending with William Duke of Gloucester, the last hope of the race—thus withered, as it must have seemed, by the doom of Providence.⁴

The two last sovereigns of that race close the series of the unfortunate dynasty in the Southern Aisle, over which the figure of their ancestress presides with such tragical solemnity.

The funeral of Mary was long remembered as the saddest and most august that Westminster had ever seen.⁵ While the Queen's remains lay in state at Whitehall, the neighbouring streets were filled every day, from sunrise to sunset, by crowds which made all traffic impossible. The two Houses with their maces followed the hearse—the Lords robed in scarlet and ermine, the Commons in long black mantles. No preceding Sovereign had ever been attended to the grave by a Parliament: for, till then, the Parliament had always expired with the Sovereign. . . . The whole Magistracy of the City swelled the procession. The banners of England and France, Scotland and Ireland, were carried by great nobles before the corpse. The pall was borne by the chiefs of the illustrious houses of Howard, Seymour, Grey, and Stanley. On the gorgeous coffin of purple and gold were laid the crown and sceptre of the realm. The day was well suited to such a ceremony. The sky was dark and troubled, and a few ghastly flakes of snow fell on the black plumes of the funeral car. Within the Abbey, nave, choir,

¹ The last interment in this vault was that of the infant Prince George William, second son of George II., when Prince of Wales, who was carefully embalmed by Dr. Mead, Sir Hans Sloane, and other eminent physicians, and placed there on Feb. 16, 1717. This was probably the occasion when Dart saw the vault (ii. 53). The body was in 1737 removed to George II.'s Vault, where it now is.

² Including a natural son, James Darnley, probably the son of Catherine Sedley. See Appendix.

³ Dart, ii. 52, 53. This was called sometimes 'the Royal,' but more often 'the Royal Family Vault,' as distinct from the 'Royal Vault' at the east end. (MS. Herald's College.)

⁴ Register.

⁵ Macaulay, iv. 534, 535.

and transept were in a blaze with innumerable waxlights. The body was deposited under a sumptuous canopy in the centre of the church while the Primate (Tenison) preached.¹ The earlier part of his discourse was deformed by pedantic divisions and subdivisions: but towards the close he told what he had himself seen and heard with a simplicity and earnestness more affecting than the most skilful rhetoric. Through the whole ceremony the distant booming of cannon was heard every minute from the batteries of the Tower.²

A robin redbreast,³ which had taken refuge in the Abbey, was seen constantly on her hearse, and was looked upon with tender affection for its seeming love to the lamented Queen.

Anne was buried in the vault beside her sister Mary and her husband, Prince George of Denmark. Her unwieldy frame filled a coffin larger even than that of her gigantic spouse.⁴ An inquisitive antiquary went to see the vault before it was bricked up.⁵ It was full from side to side, and was then closed, amidst the indignant lamentations of the adherents of the extinct dynasty:

Where Anna rests, with kindred ashes laid,
What funeral honours grace her injur'd shade?
A few faint tapers glimmer'd through the night,
And scanty sable shock'd the loyal sight.
Though millions wail'd her, none compos'd her train,—
Compell'd to grieve, forbidden to complain.⁶

It was not to be expected that George I., as much a foreigner in England as had been the first Norman Princes who lie at Caen and Fontevrault, should be buried elsewhere than amongst his ancestors at Hanover. But George II. and his Queen Caroline are again genuine personages of English History and of the English Abbey. In the centre of the

QUEEN
ANNE,
died Aug.
1, buried
Aug. 24,
1714.
Prince
George of
Denmark,
died Oct.
28, buried
Nov. 13,
1708.

THE
HOUSE OF
HANOVER.
George I.,
died June
11, 1727,
buried at
Hanover.

¹ On Eccles. vii. 14. The Dean performed the service.

² Macaulay's account is taken from the Herald's College.

³ Sketch in the Library of the Society of Antiquaries.

⁴ Strickland, xii. 459.

⁵ Thoresby's *Diary*, ii. 252.—The five coffins are described in the Register for August 24, 1714. The names on the five Royal graves were first inscribed in 1866.

⁶ Samuel Wesley, in Atterbury's *Letters*, ii. 428.

Queen
Caroline, of
Anspach,
died Nov.
20, buried
Dec. 17,
1737.

Chapel of Henry VII., which, under the auspices of his great minister, had been animated with a new life by the banners of the remodelled Order of the Bath,¹ were deposited the royal pair. Queen Caroline, the most discriminating patroness of learning and philosophy that down to that time had ever graced the throne of England—endeared to every reader of the master-works of historical fiction by her appearance in the ‘Heart of Midlothian’—was buried in that newly-opened vault,² with the sublime music, then first composed, of Handel’s Anthem—‘When the ear heard her, then it blessed her; and when the eye saw her, it gave witness to her. How are the mighty fallen! She that was great among the nations, and Princess among the provinces.’³ Her husband, as a last proof of his attachment, gave directions that his remains and those of his wife should be mingled together. Accordingly, the two coffins were ordered to be placed in a large stone sarcophagus, and one side of each of the wooden coverings of the two coffins withdrawn. So it was; and the last time the royal vault was opened, the two planks were seen standing against the wall.⁴

GEORGE
II., died
Oct. 25,
1760.

More than twenty years passed before the King followed. It is probably the last direct royal reminiscence of Edward the Confessor that, in the extravagant eulogies published on George II.’s death, his devotion was compared to that of St. Edward.⁵ His funeral must be left to Horace Walpole to describe:—

His
funeral,
Nov. 11,
1760.

Do you know, I had the curiosity to go to the burying to other night; I had never seen a royal funeral; nay, I walked as a rag

¹ See Chapter II.

² There was much confusion at the funeral. (Chapter Book, 1737.) The Psalms were not sung, and the Lesson was omitted. (Precentor’s Book, 1737.)

³ *Gent. Mag.* 1737, pp. 763–767.

⁴ Note of Dean Milman in *Lord Hervey’s Memoirs* (ii. 541), who, as Prebendary of Westminster, saw the vault in 1837, when opened for the removal

of a child of the King of Hanover.

⁵ Smollett, vi. 372.—For the details see *Gent. Mag.* (1760), p. 539. The heart had been previously deposited in the vault (on Sunday, October 9) by the Lord Chamberlain. The procession entered by the north door. The service was read by the Dean of Westminster (Bishop Pearce), though the two Archbishops were present.

of quality, which I found would be, and so it was, the easiest way of seeing it. It is absolutely a noble sight. The Prince's Chamber, hung with purple, and a quantity of silver lamps, the coffin under a canopy of purple velvet, and six vast chandeliers of silver on high stands, had a very good effect. The Ambassador from Tripoli and his son were carried to see that chamber. The procession, through a line of foot-guards, every seventh man bearing a torch, the horse-guards lining the outside, their officers with drawn sabres and crape sashes on horseback, the drums muffled, the fifes, bells tolling, and minute-guns—all this was very solemn. But the charm was the entrance of the Abbey, where we were received by the Dean and Chapter in rich robes, the choir and almsmen bearing torches; the whole Abbey so illuminated, that one saw it to greater advantage than by day; the tombs, long aisles, and fretted roof, all appearing distinctly, and with the happiest *chiaroscuro*. There wanted nothing but incense, and little chapels here and there, with priests saying mass for the repose of the defunct; yet one could not complain of its not being Catholic enough. I had been in dread of being coupled with some boy of ten years old; but the heralds were not very accurate, and I walked with George Grenville, taller and older, to keep me in countenance. When we came to the Chapel of Henry VII., all solemnity and decorum ceased; no order was observed, people sat or stood where they could or would; the yeomen of the guard were crying out for help, oppressed by the immense weight of the coffin; the Bishop read sadly, and blundered in the prayers; the fine chapter, 'Man that is born of a woman,' was chaunted, not read; and the anthem, besides being immeasurably tedious, would have served as well for a nuptial. The real serious part was the figure of the Duke of Cumberland, heightened by a thousand melancholy circumstances. He had a dark-brown adonia, and a cloak of black cloth, with a train of five yards. Attending the funeral of a father could not be pleasant: his leg extremely bad, yet forced to stand upon it near two hours; his face bloated and distorted with his late paralytic stroke, which has affected too one of his eyes, and placed over the mouth of the vault, in which, in all probability, he must himself so soon descend; think how unpleasant a situation! He bore it all with a firm and unaffected countenance. This grave scene was fully contrasted by the burlesque Duke of Newcastle. He fell into a fit of crying the moment he came into the chapel, and flung himself back in a stall, the Archbishop hovering over him with a smelling-bottle; but in two minutes his curiosity got the better of his hypocrisy, and he ran about the

chapel with his glass to spy who was or was not there—spying with one hand, and mopping his eyes with the other. Then returned the fear of catching cold; and the Duke of Cumberland, who was sinking with heat, felt himself weighed down, and turning round, found it was the Duke of Newcastle standing upon his train, to avoid the chill of the marble. It was very theatric to look down into the vault, where the coffin lay, attended by mourners with lights. Clavering, the groom of the bedchamber, refused to sit up with the body, and was dismissed by the King's order.¹

Into that vault, as Walpole anticipated, soon descended the sad figure of the Duke of Cumberland, the last apparition of the Prince who, as a little child of four years old, had received in that same chapel his knightly sword,² and who grew up to be the ablest and the fiercest of the family. Frederick Prince of Wales was already there. His wife Augusta followed, after seeing her son, George III., mount the throne. His sisters, Caroline and Amelia,³ and his younger children, are all in the same vault; ending with Edward Augustus the Albino Duke of York, who was transported hither in state from Monaco, where he died, and (last of the family) Henry Frederick, Duke of Cumberland, the subject of so much real scandal and fictitious romance. No monument commemorates any of these Princes, and till within the last few years their graves were unmarked by any name.⁴

William Augustus, Duke of Cumberland, died Oct. 31, buried Nov. 10, 1766. Family of George II. Duke of York, died Sept. 17, buried Nov. 3, 1767. Duke of Cumberland, died Sept. 18, buried Sept. 28, 1790.

¹ Walpole's *Letters*, iv. 361–362.

² See Chapter II.

³ A touching account of her funeral is given by Carter. (*Gent. Mag.* lxi. pt. ii. p. 942.)

⁴ The names were added (from the engraving of the vault in Neale) in 1866. George IV., it is said, had the intention of erecting a monument to Frederick Prince of Wales in St. Paul's, 'Westminster being overcrowded.' Letter of W. in the *Times*, April 4, 1832. A contemporary epitaph, somewhat irreverently composed on these Princes, corresponds to this neglect of their graves:

'Here lies Fred,
Who was alive and is dead;
I had much rather
Had it been his father [George II.];
Had it been his brother [the Duke of Cumberland]
Much better than another;
Had it been his sister [Princess Amelia]
No one would have missed her;
Had it been the whole generation
So much better for the nation;
But as it's only Fred,
Who was alive and is dead,
There's no more to be said.'

It was the close of George III.'s reign that witnessed the final separation of the royal interments from Westminster Abbey. His two youngest children, Alfred and Octavius, had been laid on each side of George II. and Queen Caroline. But their remains were removed to the vault constructed by their father under the Wolsey Chapel at Windsor, where he and his numerous progeny were with a few exceptions interred; thus, by a singular rebound of feeling, restoring to that Chapel the honour of royal sepulture, which had been originally intended for it by its founder, Henry VII. It is an almost exact copy of his grandfather's vault at Westminster—he himself and Queen Charlotte reposing at the east end, and the Princes and Princesses in chambers on each side, leaving the central aisle for sovereigns.¹ And, though another mausoleum has arisen within the bounds of the royal domain of Windsor, the renewed splendour of the Chapel which contains the last remains of the House of Hanover well continues the transition to 'the Father of our Kings to be,'—the coming dynasty of Saxe-Coburg.

George
III.'s vault
at Wind-
sor.

This is the close of the history of the Abbey in its connexion with the tombs of the Kings and Queens of England. One more royal tomb, however, has been added, which, though not of English lineage, combines so much of European interest, so much of the generosity of the English Church and nation, so much of the best characteristics of the Abbey, as fitly to terminate the whole series.

In the side-chapel on the south of Henry VII.'s tomb is the only modern monument of the Abbey which follows the mediæval style of architecture, and which thus marks

ROYAL
EXILES.

¹ The last removal from the Abbey was that of a stillborn child of the King of Hanover, buried in 1817, and transported to St George's Chapel on the night of William IV.'s funeral, in 1837. The King of Hanover, the Queen of Wurtemberg, the Princess

Elizabeth of Hesse Homburg, were buried in their own vaults in Germany; the Duke of Sussex and the Princess Sophia in Kensal Green, and the Duchess of Gloucester in the south aisle at Windsor.

Antony,
Duke of
Mont-
pensier,
died May
18, buried
May 26,
1807.

The in-
scription.

the revival of the Gothic taste. It is the recumbent effigy of Antony, Duke of Montpensier, younger brother of Louis Philippe, King of the French. His end took place during his exile in England, at Salthill. Dying as he did in the Church of his fathers, and attended in his obsequies by the solemn funeral rites of that Church, he was received from the Roman Catholic chapel¹ into Westminster Abbey, and laid there, 'at half-past four in the evening,'—first in a vault by the side of a member of the Rochefoucault family, the Marquis de Montandre, who with his wife, the daughter of Ezekiel Spanheim,² was buried beneath the entrance of Henry VII.'s Chapel; and then removed to a new vault, opened for the purpose, on the south-east corner of the Chapel, over which the tomb was afterwards erected by Westmacott. The Latin inscription was written by the old Revolutionary general, Dumouriez,³ then living in exile in England, with a grace and accuracy of diction worthy of the scholarship for which the exiled chief (who had been educated at La Bastie) was renowned; and it records how, after his many vicissitudes, the amiable Prince at last had 'found his repose in this asylum of Kings'—*'hoc demum in Regum asylo requiescit.'*⁴

¹ From the French Chapel, King Street, Portman Square. The body lay there in state. High mass was performed in the presence of the Duke of Bourbon, and a requiem sung there afterwards. (*Gent. Mag.* 1807, pt. i. p. 584.) The account, which is in some detail, has mistaken the time, making it June 6, at half-past three.

² Appendix to Crull, p. 39.

³ This information I owe to the kindness of H.R.H. the Duke of Aumale.

⁴ In the correspondence on the subject between Dean Vincent and the Government, preserved in the Receiver's Office, the Dean proposes some alterations, 'unless the inscrip-

tion is sacred; that is, so approved 'by the Duke of Orleans that it may 'not be touched.' It does not appear whether his suggestions were accepted. In the same correspondence, Louis Philippe, then Duke of Orleans (through his secretary, M. de Brovel) communicates his gratitude to 'the Most Reverend the Dean' and the Receiver, for their 'very 'safe and humane care,' and to 'the 'venerable prelate' his full approbation of the spot chosen. A difficulty was raised as to whether anyone not belonging to the Royal Family could be laid there. The correspondence on this point is doubly curious—first, as

He remains apart from that most pathetic of royal cemeteries, the burialplace of the House of Orleans, beside the ancient tower of Dreux. But the Princes of that illustrious race will not grudge to Westminster Abbey this one link, uniting the glories of the insular Protestant sanctuary of England to the continental Catholic glories of France, by that invisible chain of hospitality and charity which stretches across the widest gulf of race, and time, and creed, and country; uniting those whom all the efforts of all the kings and all the ecclesiastics who lie in Westminster or St. Denys have not been able to part asunder.¹

showing how rigidly the limitation of the title of 'Royal' to the elder branch of the Bourbons was observed by the English Court; secondly, how little was known of the many non-regal interments in Henry VII.'s Chapel. Even the Dean seems to have been ignorant of the burial of any person of inferior rank, except the Duchess of Richmond and the two Dukes of Buckingham. There are, in fact, not less than seventy.

¹ In the same vault as the Duke of Montpensier, was interred (with

the burialplace marked) Louise de Savoy, the Queen of Louis XVIII., who died at Hartwell. Her remains were removed to Sardinia on March 5, 1811 (Burial Register); and at the same time the coffins of two Spanish ambassadors—one, that of Don Pedro Ronquillo (see Evelyn's *Memoirs*, iii. 41), which had lain in the Lennox Chapel since the time of William III. (Crull, p. 107), the other which had been deposited in the Ormond vault March 2, 1811—were sent back to Spain.

Queen
Louise
de Sa-
voy,
Nov. 26,
1810.

NOTE ON THE TOMB OF THE PRINCESS CATHERINE.

(See p. 139.)

It was made by a mason of Dorsetshire, Master Simeon de Well, probably Weal, near Corfe Castle, who also furnished the Purbeck marble for the tomb of John, eldest son of Edward I. (Pipe Rolls, Dorset, 41, H. iii.) I owe this to Mr. Bond of Tyneham.



CHAPTER IV.

THE MONUMENTS.

Oft let me range the gloomy aisles alone,
Sad luxury! to vulgar minds unknown,
Along the walls where speaking marbles show
What worthies form the hallow'd mould below;
Proud names, who once the reins of empire held
In arms who triumph'd; or in arts excell'd;
Chiefs, grac'd with scars, and prodigal of blood;
Stern patriots, who for sacred freedom stood;
Just men, by whom impartial laws were given;
And saints who taught, and led, the way to heaven.

Tickell's Lines on the Death of Addison. (See p. 311.)

Some would imagine that all these monuments were so many remnants of folly. I don't think so; what useful lessons of morality and sound philosophy do they not exhibit!—'Burke's First Visit to the Abbey' (Prior's *Life of Burke*, i. 39).

SPECIAL AUTHORITIES.

Besides the ample details in Keepe, Crull, Dart, and Neale, there are for the ensuing Chapter the following authorities:—

- I. The earlier Burial Register¹ of the Abbey, contained in one volume folio, from 1606 to 1706.²
- II. The later Burial Registers, from 1706 to the present day, are contained—(1) in another folio volume, and (2) (from 1711) more fully in six volumes octavo, more properly called the 'Funeral Books.'

III. MS. Herald's College.

¹ The first part of this is a compilation of Philip Tynchare, the Precentor, who was buried 'near the door of Lord Norris's monument, May 12, 1673.'

² These, as far as the year 1706, are published, with notes, in Nichols's *Collectanea Topographica et Genealogica*, vol. vii. 355–377, viii. 1–13, to which are added, in vol. vii. 163–174, the Marriages from 1655 to 1705, and in vol. vii. 243–248, the Baptisms from 1605 to 1655, and 1661 to 1702, from the same source. But these transcripts have been found to be so full of errors, that a new and corrected version was absolutely needed. Under these circumstances the Dean and Chapter have been fortunate in obtaining the valuable aid of a learned and laborious antiquarian—Colonel Chester, of the United States of America—who has undertaken a complete edition of the whole Register, with references and annotations wherever necessary, with a zeal which must be as gratifying to our country as it is creditable to his own.

CHAPTER IV.

THE MONUMENTS.

OF all the characteristics of Westminster Abbey, that which most endears it to the nation, and gives most force to its name—which has, more than anything else, made it the home of the people of England, and the most venerated fabric of the English Church—is not so much its glory as the seat of the coronations, or as the sepulchre of the kings, not so much its school, or its monastery, or its chapter, or its sanctuary, as the fact that it is the restingplace of famous Englishmen, from every rank and creed, and every form of mind and genius. It is not only Reims Cathedral and St. Denys both in one; but it is also what the Pantheon was intended to be to France—what the Valhalla is to Germany—what Santa Croce is to Italy. It is this aspect which, more than any other, won for it the delightful visits of Addison in the ‘Spectator,’ of Steele in the ‘Tatler,’ of Goldsmith in ‘The Citizen of the World,’ of Charles Lamb in ‘Elia,’ of Washington Irving in ‘The Sketch Book.’ It is this which inspired the saying of Nelson, ‘Victory or Westminster Abbey!’¹ and which has intertwined it with so many eloquent passages of Macaulay. It is this which gives point to the allusions of recent Nonconforming statesmen least inclined to draw illustrations from ecclesiastical buildings. It is this which gives most promise of vitality to the whole

Peen-
liarity of
the Tombs
at West-
minster.

¹ See Note at end of this Chapter.

institution. Kings are no longer buried within its walls; even the splendour of pageants has ceased to attract; but the desire to be interred in Westminster Abbey is still as strong as ever.

And yet it is this which has exposed the Abbey to the severest criticism. 'To clear away the monuments' has become the ardent wish of not a few of its most ardent admirers. The incongruity of their construction, the caprice of their erection, the false taste or false feeling of their inscriptions and their sculptures, has provoked the attacks of each succeeding generation. It will be the object of this Chapter to unravel this conflict of sentiments, to find the clue through this labyrinth of monumental stumblingblocks and stones of offence. Although this branch of the Abbey be a parasitical growth, it has struck its fibres so deep that, if rudely torn out, both perchance will come down together. If sooner or later it must be pruned, we must first well consider the relation of the engrafted mistletoe to the parent tree.

This peculiarity of Westminster Abbey is of comparatively recent origin. No theory of the kind existed when the Confessor procured its first privileges, nor yet when Henry III. planned the burialplace of the Plantagenets. No cemetery in the world had as yet been based on this principle. The great men of Rome were indeed buried along the side of the Appian Way, but they had no exclusive right to it; it was by virtue rather of their family connexions than of their individual merit. The appropriation of the Church of Ste. Geneviève at Paris, under the name of the Pantheon, to the ashes of celebrated Frenchmen, was almost confined to the times of the Revolution and to the tombs of Voltaire and Rousseau. The adaptation of the Pantheon at Rome to the reception of the busts of famous Italians dates from the same epoch, and it ceased to be so employed after the restoration of Pius VII. The nearest

approach to Westminster Abbey in this aspect is the Church of Santa Croce at Florence. There, as here, the present destination of the building was no part of the original design, but was the result of various converging causes. As the church of one of the two great preaching orders, it had a nave large beyond all proportion to its choir. That order being the Franciscan, bound by vows of poverty, the simplicity of the worship preserved the whole space clear from any adventitious ornaments. The popularity of the Franciscans, especially in a convent hallowed by a visit from St. Francis himself, drew to it not only the chief civic festivals, but also the numerous families who gave alms to the friars, and whose connexion with their church was, for this reason, in turn encouraged by them. In those graves, piled with the standards and achievements of the noble families of Florence, were successively interred—not because of their eminence, but as members or friends of those families—some of the most illustrious personages of the fifteenth century. Thus it came to pass, as if by accident, that in the vault of the Buonarotti was laid Michael Angelo; in the vault of the Viviani the preceptor of one of their house, Galileo. From those two burials the church gradually became the recognised shrine of Italian genius.¹

Comparison to Santa Croce at Florence.

The growth of our English Santa Croce, though different, was analogous. It sprang, in the first instance, as a natural offshoot from the coronations and interments of the Kings. Had they been buried far away, in some conventual or secluded spot, or had the English nation stood aloof from the English monarchy, it might have been otherwise. The sepulchral chapels built by Henry III. and Henry VII. might have stood alone in their glory: no meaner dust need ever have

Result of the Royal Tombs.

¹ I owe this account of Santa Croce to the kindness of Signor Bonaini, Keeper of the Archives at Florence. See also Trollope's novel of *Malatesta*, vol. iii.

mingled with the dust of the Plantagenets, Tudors, Stuarts, and Guelphs. The Kings of France rest almost alone at St. Denys. The Kings of Spain, the Emperors of Austria, the Czars of Russia, rest absolutely alone in the vaults of the Escorial, of Vienna, of Moscow, and St. Petersburg. But it has been the peculiar privilege of the Kings of England, that neither in life nor in death have they been parted from their people. As the Council of the nation and the Courts of Law have pressed into the Palace of Westminster, and engirdled the very Throne itself, so the ashes of the great citizens of England have pressed into the sepulchre of the Kings, and surrounded them, as with a guard of honour, after their death. On the tomb designed for Maximilian at Innspruck, the Emperor's effigy lies encircled by the mailed figures of ancient chivalry—of Arthur and Clovis, of Rudolph and Cunegunda, of Ferdinand and Isabella. A like thought, but yet nobler, is that which is realised in fact by the structure of Westminster Abbey, as it is by the structure of the English Constitution. We are sometimes inclined bitterly to contrast the placid dignity of our recumbent Kings, with Chatham gesticulating from the Northern Transept, or Pitt from the western door, or Shakspeare leaning on his column in Poets' Corner, or Wolfe expiring by the Chapel of St. John. But, in fact, they are, in their different ways, keeping guard over the shrine of our monarchy and our laws—and their very incongruity and variety become symbols of the harmonious diversity in unity which pervades our whole commonwealth.

Had the Abbey of St. Denys admitted within its walls the poets and warriors and statesmen of France, the Kings might yet have remained inviolate in their graves. Had the monarchy of France connected itself with the surrounding institutions of Church and State, assuredly it would not have fallen as it did in its imperial isolation. Let us accept the

omen for the Abbey of Westminster—let us accept it also for the Throne and State of England.

I. We have now to trace the slow gradual formation of this side of the story of Westminster—a counterpart of the irregular uncertain course of the history of England itself. Reserving for future consideration the graves of those connected with the Convent,¹ it was natural that, in the first instance, the Cloisters, which contained the little monastic cemetery, should also admit the immediate families and retainers of the Court. It was the burialplace of the adjacent Palace of Westminster, just as now the precincts of St. George's Chapel contain the burialplace of the immediate dependents of the Castle of Windsor. The earliest of these humbler intruders—who heads, as it were, the long series of private monuments—was Hugolin, the chamberlain of the Confessor, buried (with a fitness, perhaps, hardly appreciated at the time) within or hard by the Royal Treasury, which he had kept so well.² Not far off (we know not where) was Geoffrey of Mandeville, with his wife Adelaide, who followed the Conqueror to Hastings, and who, in return for his burial here, gave to the Abbey the manor of Eye, then a waste morass, which gave its name to the Eye Brook, and under the names of Hyde, Eye-bury (or Ebury), and Neate, contained Hyde Park, Belgravia, and Chelsea.³

Hugolin.

Geoffrey of
Mandeville.

We dimly trace a few interments within the Church. Amongst these were Egelric, Bishop of Durham, imprisoned at Westminster, where, by prayer and fasting, he acquired the fame of an anchorite—buried in the Porch of St. Nicholas;⁴ Sir Fulk de Castro Novo, cousin of Henry III., and attended to his grave by the King;⁵ Richard of Wendover, Bishop of Rochester, who had the reputation of a saint;⁶ Ford, Abbot

Egelric,
1072.

Fulk de
Castro
Novo,
1247.

Richard of
Wendover,
1251.
Abbot
Ford,
1261.

¹ See Chapter V.

² Matthew Paris, 724.

³ See Chapters I. and V.

⁴ *Anglia Sacra*, I. 348–350. Weever,

⁵ Widmore, p. 21; *Arch.* xxvi. 234. p. 338.

⁶ See Chapter V.

Trussel,
1364.

of Glastonbury;¹ Trussel, Speaker of the House of Commons in the reigns of Edward II. and Edward III., buried in St. Michael's Chapel;² Walter Leycester (1391), buried in the North Transept, at the foot of the Great Crucifix.³

COURTIERS
OF RICH-
ARD II.

But the first distinct impulse given to the tombs of famous citizens was from Richard II. It was the result of his passionate attachment to Westminster, combined with his unbounded favouritism. His courtiers and officers were the first magnates not of royal blood who reached the heart of the Abbey. John of Waltham, Bishop of Salisbury, Treasurer, Keeper of the Privy Seal, and Master of the Rolls, was, by the King's order, buried not only in the church, but in the Chapel of the Confessor, amongst the Kings.⁴ It was not without a general murmur of indignation⁵ that this intrusion was effected; but the disturbance of the mosaic pavement by the brass effigy marks the unusual honour, the pledge of the ever-increasing magnitude of the succession of English statesmen, whose statues from the adjoining transept may claim John of Waltham as their venerable precursor. Other favourites of the same sovereign lie in graves only less distinguished. Sir John Golofre, who was his ambassador in France, was, by the King's ex-

John of
Waltham,
1395.

Golofre,
1396.

¹ Domesday, 525.

² In connexion both with the House of Commons, in the Chapter House, and the interment of eminent commoners in the Abbey, must be mentioned that of William Trussel, Speaker of the House of Commons, in St. Michael's Chapel. (Crull, 290.) Mr. F. S. Haydon has assisted me in the probable identification of this 'Mons. William Trussel,' who was Speaker in 1366 (Rolls of Parl. 1369) with a procurator for Parliament and an escheator south of Trent in 1327. If so, his death was on July 20, 1364. (Frag. p. m. 37 E. III. No. 69.) Foss's *Judges*, iii. 307-309.

³ *Will of Walter Leycester*, Serjeant-at-Arms, dated at Westminster, September 3, 1389.—To be buried in Chapel of St. Mary the Virgin, in the Church of St. Margaret, Westminster — afterwards altered thus in the codicil, April 5, 1391:

'Volo et lego quod corpus meum sepeliatur in ecclesia Sancti Petri Monasterii Westm' coram magna cruce in parte boreali ecclesie ejusdem.' He had a house at Westminster. Amongst his executors was 'Magister Arnold Brokas.'

⁴ Godwin, p. 359.

⁵ Inter reges, multis murmurantibus. (Walsingham, ii. 218.)

press command, transferred from the Grey Friars' Church at Wallingford, where he himself had desired to be buried, and was laid close beneath his master's tomb.¹ The father-in-law of Golofre,² Sir Bernard Brocas, who was chamberlain to Richard's Queen, and was beheaded on Tower Hill, in consequence of having joined in a conspiracy to reinstate him, lies in the almost regal Chapel of St. Edmund.³ He was famous for his ancient descent, his Spanish connexion (as was supposed) with Brozas near Alcantara, above all his wars with the Moors, where he won the crest, on which his helmet rests, of the crowned head of a Moor, and which was either the result or the cause of the 'account,' to which Sir Roger de Coverley was so 'very attentive,' of 'the lord who 'cut off the King of Morocco's head.'⁴ Close to him rests Robert Waldeby, the accomplished companion of the Black Prince, then the tutor of Richard himself, and through his influence raised to the sees successively of Aire in Gascony, Dublin, Chichester, and York, who, renowned as at once physician and divine, is in the Abbey the first representative of literature, as Waltham is of statesmanship.

Brocas,
1400.

Waldeby,
1397.

Next come the chiefs of the court and camp of Henry V. One, like John of Waltham, lies in the Confessor's Chapel⁵—Richard Courtney, Bishop of Norwich, who during his illness at Harfleur was tenderly nursed by the King himself, and died immediately before the Battle of Agincourt.⁶ Lewis Robsart, who from his exploits on that great day was made the King's standard-bearer, was a few years afterwards interred in St. Paul's Chapel; and on the same side in the northern aisle, at the entrance of the Chapels of

COURTIERS
OF HENRY
V.

Courtney,
died Sept.
15, 1415.

Robsart,
1431.

¹ Dart, ii. 21.

² Crull, App. p. 20.

³ See Chapter III.

⁴ *Spectator*, No. 329. An inscription was composed by the family in 1838. See Neale, ii. 156, and Gough's

Sepulchral Monuments, 1399.

⁵ On the north side of the Shrine—
'in ipsius ostii ingressu.' (Godwin,
p. 438.)

⁶ Tyler's *Henry V.*, ii. 148.

Windsor,
1414.
Harpedon,
1457.

COURTIER
OF ED-
WARD IV.

Bourchier,
1471.
Lord
Carew,
1471.
Dudley,
1483.

Vaughan.

COURTIER
OF HENRY
VII.

Stanley,
1505.

Daubeny,
1507.
Ruthell,
1523.

the two St. Johns, were laid under brass effigies, which can still be faintly traced, Sir John Windsor and Sir John Harpedon.

The fashion slowly grew. Though Edward IV. himself, with his best-beloved companion in arms, lies at Windsor, four of his nobles were brought to Westminster. Humphrey Bourchier, who died at the field of Barnet, was buried in St. Edmund's Chapel. In St. Nicholas's Chapel lie Lord Carew, who died in the same year; and Dudley—who, being the first Dean of Edward's new Chapel of Windsor, was elevated to the see of Durham—uncle of Henry VII.'s notorious financier, and founder of the great house which bore his name. The first layman in the Chapel of St. John the Baptist is Sir Thomas Vaughan, treasurer to Edward IV. and chamberlain to Edward V.

The renewed affection for the Abbey in the person of Henry VII.¹ reflects itself in the tombs of three of his courtiers. In the Chapel of St. Nicholas is interred Sir Humphrey Stanley, who with his relatives had in the Battle of Bosworth fought on the victorious side.² In the Chapel of St. Paul is the King's chamberlain and cousin, Sir Giles Daubeny, Lord-Lieutenant of Calais; and in that of St. John the Baptist his favourite secretary Ruthell,³ Bishop of Durham, victim of his own fatal mistake in sending to his second master, Henry VIII., the inventory of his private wealth, instead of a state-paper on the affairs of the nation.

The statesmen and divines who died under Henry VIII., Edward VI., and Mary have left hardly any trace in the Abbey. We only detect Sir Thomas Clifford, Governor of

¹ A curious record of Henry VII.'s adventures in crossing by the Channel Islands is preserved on Sir Thomas Hardy's monument in the Nave, erected in 1732.

² Hence the burial of other mem-

bers of the Derby family in this chapel. (Register, 1603, 1620, 1631.)

³ Godwin, p. 755.—He died at Durham Place, in the Strand; hence, perhaps, his burial at Westminster.

Berwick, and his wife, under the pavement of the Choir,¹ with two or three other persons of obscure name.² Tower Hill, Smithfield, and the ditch beneath the walls of Oxford, in that fierce struggle, contain ashes more illustrious than any interred in consecrated precincts.

It is characteristic of the middle of the sixteenth century, when the destinies of Europe were woven by the hands of the extraordinary Queens who ruled the fortunes of France, England, and Scotland, and when the royal tombs in the Abbey are occupied by Elizabeth, the two Marys, and the two Margarets,³ that the more private history of the time should also be traced, more than at any other period, by the sepulchres of illustrious ladies. Frances Grey, Duchess of Suffolk, granddaughter⁴ of Henry VII., by Charles Brandon and Mary Queen of France, and mother of Lady Jane Grey, reposes in the Chapel of St. Edmund, under a stately monument erected by her second husband, Adrian Stokes,⁵ *Esquire*. 'What,' exclaimed Elizabeth, 'hath she 'married her horsekeeper?' 'Yes, Madam,' was the reply, 'and she saith that Your Majesty would fain do the same;' alluding to Leicester, the Master of the Horse. She lived just long enough to see the betrothal of her daughter, Catherine Grey, to the Earl of Hertford,⁶ and to enjoy the turn of fortune which restored our Elizabeth to the throne, and thus allowed her own sepulture beside her royal ancestors.⁷ The service was probably the first celebrated in

LADIES
OF THE
TUDOR
COURT.

Frances
Grey,
Duchess of
Suffolk,
buried
Dec. 5,
1559.

¹ Dart, ii. 23. Machyn's *Diary*, Nov. 26, 1557.

² 'Master Wentworth,' cofferer to Queen Mary. (Machyn, Oct. 23, 1558.) 'Master Gennings' (*ibid.*), servant of Philip and Mary, who left considerable sums to the abbot and monks, and desired to be buried under a brass. Nov. 26, 1557. (These particulars I learn from his will, communicated by Colonel Chester.) Sir Thomas Parry,

treasurer of Elizabeth's household, with a monument (1560) is in the Islip Chapel.

³ See Chapter III.

⁴ Machyn's *Diary*, Dec. 5, 1559.

⁵ *Nupta Duci prius est, uxor post Armigeri Stokes. (Epitaph.)*

⁶ Cooper's *Life of Arabella Stuart*, i. 172.

⁷ Compare Edward VI.'s funeral, Chapter III.

Her tomb.

English in the Abbey since Elizabeth's accession; and it was followed by the Communion Service,¹ in which the Dean (Dr. Bill) officiated, and Jewel preached the sermon. Could her Puritanical spirit have known the site of her tomb, she would have rejoiced in the thought that it was to take the place of St. Edmund's altar, and thus be the first to efface the memory of one of the venerated shrines of the old-Catholic saints.

Anne
Seymour,
Duchess of
Somerset,
1587.

The same lot befell the altar of St. Nicholas, which sank under the still more splendid pile of a still grander patroness of the Reformation—Anne Seymour, descended by the Stanhopes and Bouchiers from Anne, sole heir of Thomas of Woodstock, herself widow of the Protector Somerset, and sister-in-law of Queen Jane Seymour—‘a mannish or rather a ‘devilish woman, for any imperfectibilities intolerable, but for ‘pride monstrous, exceeding subtle, and violent.’² She lived far into the reign of Elizabeth, and died, at the age of 90, on Easter Day, leaving behind a noble race, which in later days was to transfer the chapel where she lies to another family not less noble, and make it the joint burialplace of the Seymours and the Percys.³

Frances
Howard,
Countess
of Hert-
ford, 1598.

To these we must add one, who, though she herself belongs to the next generation, yet by her title and lineage is connected directly with the earlier period. Not in the royal chapels, but first of any secular grandee in the ecclesiastical Chapel of St. Benedict, is the monument of Frances Howard, sister of the Lord High Admiral who repulsed the

¹ Strype's *Annals*, i. 292.—The monument was not erected till 1563.

² Sir J. Hayward. See *Life of Arabella Stuart*, i. 170.

³ The marriage of Charles Seymour (1726), the ‘proud Duke’ of Somerset, to Elizabeth Percy, caused the interment and monument of her granddaughter the first Duchess of

Northumberland in St. Nicholas's Chapel: hence the interment of the Percy family in the same place for the last three generations. Lady Jane Clifford, whose grave and monument are also here (1629), was a great-granddaughter of the Protector Somerset.

Lady Jane
Clifford,
1629.

Armada, but, by her marriage with the Earl of Hertford, daughter-in-law of the Duchess of Somerset, from whom we have just parted. Like those other two ladies, she in her tomb destroyed the vestiges of the ancient altar of the chapel, as if the spirit of the Seymours still lived again in each succeeding generation. Both monuments were erected by the Earl of Hertford, son to the one and husband to the other.

Frances Sidney occupies the place of the altar in the Chapel of St. Paul. She claims remembrance as the aunt of Sir Philip Sidney,¹ and the wife of Ratcliffe Earl of Sussex, known to all readers of 'Kenilworth' as the rival of Leicester. Her more splendid monument is the college in Cambridge, called after her double name, Sidney Sussex, which, with her descendants of the Houses of Pembroke, Carnarvon, and Sidney, has undertaken the restoration of her tomb.

Frances
Sidney,
Countess
of Sussex,
1589.

But the reign of Elizabeth also brings with it the first distinct recognition of the Abbey as a Temple of Fame. It was the natural consequence of the fact that amongst her favourites so many were heroes and heroines. Their tombs literally verify Gray's description of her court :

ELIZA-
BETHAN
MAG-
NATES.

Girt with many a baron bold,
Sublime their starry fronts they rear;
And gorgeous dames, and statesmen old
In bearded majesty, appear.
What strings symphonious tremble in the air,
What strains of vocal transport round her play !

Not only does Poets' Corner now leap into new life, but the counsellors and warriors, who in the long preceding reigns had dropped in here and there, according to the uncertain light of court-favour, suddenly close round upon us, and the vacant chapels are thronged, as if with the first burst of national life and independence. Now also that life and independence are seen in forms peculiar to the age, when

¹ The porcupines of the Sidneys are conspicuous on her tomb.

the old traditions of Christendom gave way before that epoch of revolution. The royal monuments, though changed in architectural decoration, still preserved the antique attitude and position, and hardly interfered with the outline of the sacred edifice. But the taste of private individuals at once claimed its new liberty, and opened the way to that extravagant latitude of monumental innovation which prevailed throughout Europe, and in our own day has roused a reaction against the whole sepulchral fame of the Abbey.

The 'gorgeous dames' are for the most part recumbent. But, as we have seen, they have trampled on the ancient altars in their respective chapels. The Duchess of Suffolk still faces the east; but the Duchess of Somerset and the Countess of Hertford, dying thirty and forty years later, lie north and south. Two mural tablets, first of their kind, commemorate in the Chapel of St. Edmund the cousin of Edward VI., Jane Seymour,¹ daughter of the Protector Somerset (erected by her brother, the same Earl of Hertford whom we have twice met already); and the cousin of Elizabeth, Catherine Knollys, sister of Lord Hunsdon, who had attended her aunt, Anne Boleyn, to the scaffold. Then follow, in the same chapel, Sir R. Pecksall, with his two wives, drawn hither by the attraction of the contiguous grave of Sir Bernard Brocas, from whom, through his mother,² he inherited the post of Master of the Buckhounds to the Queen, and through whom the Brocas family were continued. They have risen from their couches, and are on their knees.

Lady Jane
Seymour,
1561.

Lady
Catherine
Knollys,
1568.
Sir R.
Pecksall,
died Oct.
10, 1571.

John Lord
Russell,
1584.

The Russell family, already great with the spoils of monasteries, are hard by. John Baron Russell, second son of the second earl,³ after a long tour abroad, died at Highgate,⁴

¹ Intended as the wife of Edward VI.,—afterwards friend of Catherine Grey, daughter of the Duchess of Suffolk. (Cooper's *Life of Arabella Stuart*, i. 185.)

² See p. 213; Neale, ii. 156.—His

funeral fees went to buy hangings for the reredos. (Chapter Book, 1571.)

³ Wiffin's *House of Russell*, i. 493, 503.

⁴ Lord Russell had a house within the Precincts. (Chapter Book, 1581.)

and lies here recumbent, but with his face turned towards the spectator; whilst his daughter, first of all the sepulchral effigies, is seated erect, 'not dead but sleeping,'¹ in her osier-chair—the prototype of those easy postures, which have so grievously scandalised our more reverential age. The monument to the father² is erected by his widow, the accomplished daughter of Sir Antony Cook, who has commemorated her husband's virtues in Latin, Greek, and English—an ostentation of learning characteristic of the age of Lady Jane Grey, but provoking the censure of the simpler taste of Addison.³ The monument to their daughter Elizabeth is erected by her sister Anne. She is a complete child of Westminster. Her mother, in consequence of the plague, was allowed by the Dean (Goodman) to await her delivery in a house within the Precincts.⁴ The infant was christened in the Abbey. The procession started from the Deanery. The Queen, from whom she derived her name, was godmother, but acted by her 'deputy,' the Countess of Warwick, who appeared accordingly in royal state—Lady Burleigh, the child's aunt, carrying the train. The other godmother was Frances Countess of Sussex. These distinguished sponsors drew to the ceremony two of the most notable statesmen of the time, the Earl of Leicester and Sir Philip Sidney, who emerged from the Confessor's Chapel, after the conclusion of the service, with towels and basons. The procession returned, through the Cloisters, to a stately, costly, and delicate banquet within the Precincts. Thus ushered into the Abbey by such a host of worthies, four of whom are themselves interred in it, Elizabeth Russell became maid of honour to her royal godmother, and finally was herself buried within its walls. She died of consumption, a few days after the marriage of her sister

His monu-
ment.

Elizabeth
Russell.

Her chris-
tening,
1575.

Her death,
1601.

¹ *Dormit, non mortua est* (Epitaph).

² Restored by the Duke of Bedford in 1867.

³ *Spectator*, No. 329.

⁴ Lord Russell's letter to the Queen announcing the birth is dated at Westminster College, October 22, 1575. (*Wiffin's House of Russell*, i. 502.)

Her monu-
ment.

Anne at Blackfriars, at which the Queen attended, as represented in the celebrated Sherborne Castle picture.¹ Such was her real end. But the form of her monument has bred one of 'the vulgar errors' of Westminster mythology. Her finger pointing to the skull, the emblem of mortality at her feet, had already,² within seventy years from her death, led to the legend that she had 'died of the prick of a 'needle,'³ sometimes magnified into a judgment on her for working on Sunday. Sir Roger de Coverley was conducted to 'that martyr to good housewifery.' Upon the interpreter telling him that she was maid of honour to Queen Elizabeth, the knight was very inquisitive into her name and family; and after having regarded her finger for some time, 'I 'wonder,' says he, 'that Sir Richard Baker has said nothing 'of her in his chronicle.'⁴

Wynifred
Brydges,
Mar-
chioness of
Winches-
ter, 1686.

In the Chapel of St. Nicholas lies Wynifred Brydges, Marchioness of Winchester, who was, by her first husband, Sir R. Sackville, cousin of Anne Boleyn, and mother of Thomas Lord Buckhurst, the poet, and of Lady Dacre, foundress of Emmanuel Hospital, close by the Abbey. Her second husband was the Marquis of Winchester, who boasted that he had prospered through Elizabeth's reign, by having 'the pliancy 'of the willow rather than the stubbornness of the oak.'

Sir
Thomas
Bromley,
1587.

Sir Thomas Bromley (in the Chapel of St. Paul) succeeded Sir Nicholas Bacon as Lord Chancellor, and in that capacity presided at the trial of Mary Queen of Scots, and died immediately afterwards. Sir John Puckering (in the Chapel of St. Nicholas) prosecuted both Mary and the unfortunate

Sir John
Puckering,
1596.

¹ See 'The Visit of Queen Elizabeth 'to Blackfriars, in 1600,' by George Scharf, in *Arch. Journal*, xxiii. 131. The picture contains also the portraits of John Lord Russell (p. 218) and of Lady Catherine Knollys (*ibid.*).

² Keepe, i. 1680.

³ Wiseman, *Chirurgical Treatises*,

1st ed. p. 278, 1676, who argues seriously from it that 'in ill habits of 'body small wounds are mortal.'

⁴ *Spectator*, No. 329. — Compare Goldsmith's *Citizen of the World*: 'He told, without blushing, a hundred lies. He talked of a lady who 'died by pricking her finger.'

Secretary Davison, and succeeded Sir Christopher Hatton as Lord Keeper—his ‘lawyer-like and ungenteel’ appearance presenting so forcible a contrast to his predecessor, that the Queen could with difficulty overcome her repugnance to his appointment. It was he who defined to Speaker Coke the liberty allowed to the Commons: ‘Liberty of speech is granted you; but you must know what privilege you have, not to speak every one what he listeth, or what cometh in his brain to utter; but your privilege is Aye or No.’¹ To Sir Thomas Owen of Cundover, Justice of the Common Pleas, friend of Sir Nicholas Bacon, a fine effigy, resembling the portrait of him still preserved at Cundover, was erected by his son Roger, in the south aisle of the Choir. The tomb bears the motto, given to him by the Queen, in allusion to his humble origin, ‘*Memorare novissima;*’ and his own quaint epitaph, ‘*Spes, vermis, et ego.*’

Sir
Thomas
Owen,
1598.

His tomb.

But the most conspicuous monuments of this era are those of Lord Hunsdon and of the Cecils. Henry Cary, Baron Hunsdon, the rough honest chamberlain to Queen Elizabeth, brother of Lady Catherine Knollys, has a place and memorial worthy of his confidential relations with the Queen, who was his first-cousin. Like his two princely kinswomen in the Chapels of St. Edmund and St. Nicholas, his interment was signalised by displacing the altar of the Chapel of St. John the Baptist. The monument was remarkable, even in the next century, as ‘most magnificent,’² and is, in fact, the loftiest in the Abbey. It would almost seem as if his son,³ who erected it, laboured to make up to the old statesman for the long-expected honours of the earldom—three times granted, and three times revoked. The Queen at last came to see him, and laid the patent and the robes

Lord
Hunsdon,
1598.

His monu-
ment.

¹ Campbell's *Lives of the Chancellors*, ii. 175.

² Fuller's *Worthies*, i. 433.

³ Lady Hunsdon was buried with him (1606-7), also the widow of his son (1617-18). (Burial Register.)

on his bed. 'Madam,' he answered, 'seeing you counted me not worthy of this honour whilst I was living, I count myself unworthy of it now I am dying.'¹ He, like Sir R. Sackville, 'belonged,' as Leicester said, 'to the tribe of Dan, and was *Noli me tangere*.'² 'I doubt much, my Harry,' wrote Elizabeth to him after his suppression of the Northern Rebellion, 'whether that the victory given me more joyed me, or that you were by God appointed the instrument of my glory.'³ And with the bitterness of a true patriot, as well as a true kinsman, he was at times so affected as to be 'almost senseless, considering the time, the necessity Her Majesty hath of assured friends, the needfulness of good and sound counsel, and the small care it seems she hath of either. Either she is bewitched,' or doomed to destruction.⁴

The Cecils.
Lord
Burleigh,
1598.

His funeral.

Lord Burleigh was attached to Westminster by many ties. He was the intimate friend of the Dean, Gabriel Goodman; and this, combined with his High Stewardship, led to his being called, in play, 'the Dean of Westminster,'⁵ and he had in his earlier days lived in the Precincts.⁶ Although he was buried at Stamford, his funeral was celebrated in the Abbey, over the graves of his wife⁷ and daughter, where already stood the towering monument,⁸ erected to them before his death, in the Chapel of St. Nicholas. It expresses the great grief of his life, which, but for the earnest entreaties of the Queen, would have driven him from his public duties altogether. 'If anyone ask,' says his epitaph, 'who is that aged man, on bended knees, venerable from his hoary hairs, in his robes of state, and with the order of the Garter?'—the answer is, that we see

¹ Fuller's *Worthies*, i. 433.

² Aikin's *Elizabeth*, i. 243.

³ *Ibid.*

⁴ Froude, ix. 557.

⁵ Strype's *Memorials of Parker*.

⁶ Chapter Book, 1551.

⁷ She too had made Dean Goodman

one of her chief advisers. (Strype's *Annals*, iii. 2, 127.)

⁸ The monument has been recently restored by the present Marquis of Salisbury, who is directly descended from this marriage.

the great minister of Elizabeth, 'his eyes dim with tears 'for the loss of those who were dearer to him beyond the 'whole race of womankind.' It shows the degree of superhuman majesty which he had attained in English History, that 'Sir Roger de Coverley was very well pleased to see 'the statesman Cecil on his knees.' The collar of St. George marks the special favour by which, to him alone of humble birth, Elizabeth granted the Garter. 'If any ask, who 'are those noble women, splendidly attired, and who are 'they at their head and feet?'—the answer is that the one is Mildred, his second wife, daughter of Sir Antony Cook, and sister of the learned lady who wrote the epitaphs of Lord Russell in the adjacent chapel, 'partner of her husband's fortunes, through good and evil, during the reigns 'of Henry, Edward, Mary, and Elizabeth'—'versed in all 'sacred literature, especially Basil, Chrysostom, and Gregory 'Nazianzen;' the other 'Anne, his daughter, wedded to the 'Earl of Oxford;' at her feet, his second son, Robert Cecil, first Earl of Salisbury, and at her head her three daughters, Elizabeth, Bridget, and Susan Vere. But 'neither they,' nor his elder son Thomas, nor 'all his grandsons and granddaughters,' will efface the grief 'with which the old man 'clings to the sad monument of his lost wife and daughter.' Robert, on whom his father invokes a long life, lies at Hatfield; but his wife Elizabeth has a tomb in this chapel, and also (removed from its place for the monument of the Duchess of Northumberland) his niece Elizabeth, wife of the second Earl of Exeter. The first Earl, Thomas, after a life full of years and honours, lies¹ on the other side of the Abbey, in the Chapel of St. John the Baptist. This tomb was built for himself and his 'two most dear wives,'—Dorothy Neville, who was interred there before him, and Frances Brydges, who,

Mildred
Cecil, Lady
Burleigh,
1589.

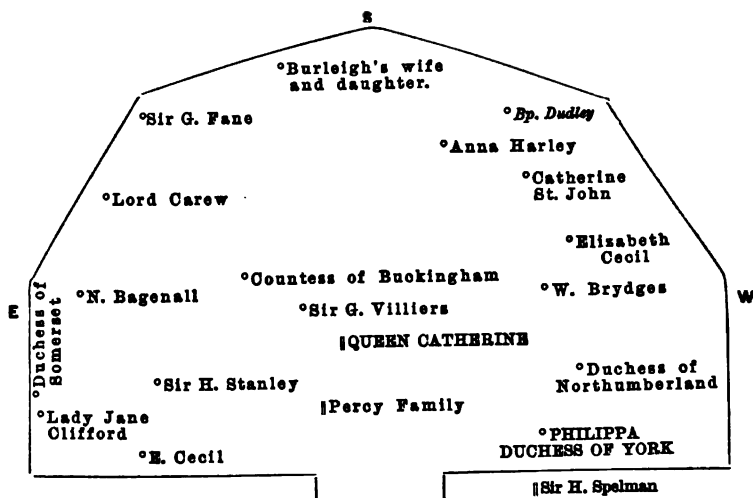
Anne Vere,
Countess
of Oxford,
1588.

Elizabeth
Cecil,
Countess
of Salisbury, 1591.
Elizabeth,
Countess
of Exeter,
May, 1591.
Thomas
Cecil, Ear
of Exeter,
1622,
aged 80.
Dorothy
Neville,
1608.
Frances
Brydges,
1662,
aged 83.

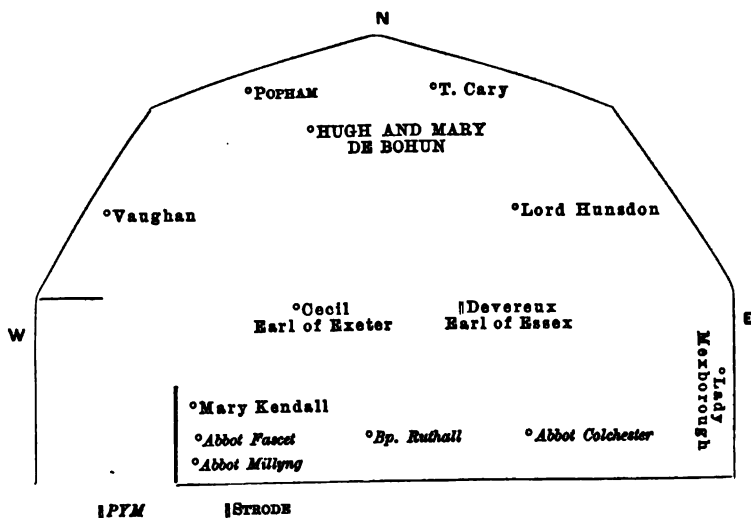
¹ The inscription is very differently given in Winstanley's *Worthies*, p. 204.

of Archbishop Abbott) was preached by Joseph Hall. (State Papers, March

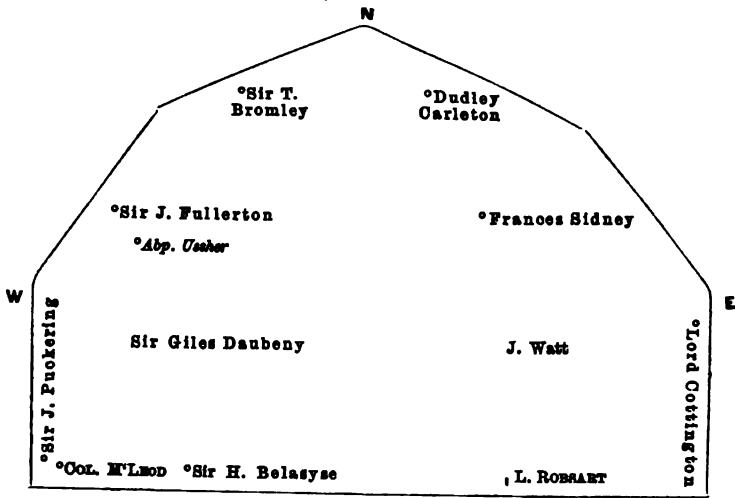
² The funeral sermon (in the illness 8, 1623.)



CHAPEL OF ST. NICHOLAS.



CHAPEL OF ST. JOHN THE BAPTIST.



CHAPEL OF ST. PAUL.



MONUMENT TO SIR FRANCIS VERE.

Vere drew after it, a century later, the last of his descendants into the same vault—Aubrey de Vere, the last Earl of Oxford, and afterwards the Beauclerk family, through the marriage of the Duke of St. Albans with his daughter and heiress, Diana de Vere.¹ Close beside is Sir George Holles, his kinsman and comrade in arms—on a monument as far removed from mediæval times as that of Sir Francis Vere draws near to them. The tall statue stands, not, like that of Vere, modestly apart from the wall, but on the site of the altar once dedicated to the Confessor's favourite saint—the first in the Abbey that stands erect; the first that wears, not the costume of the time, but that of a Roman general; the first monument which, in its sculpture, reproduces the events in which the hero was engaged—the Battle of Nieuport. He, like Vere, attracted to the spot his later descendants; and for the sake of the neighbourhood of his own and his wife's ancestors, a hundred years later, rose the gigantic monument of John Holles Duke of Newcastle,² who lies at the feet of his illustrious namesake.³ Deeper yet into these chapels the Flemish trophies penetrate. Against the wall, which must have held the altar of the Chapel of St. Andrew, is the mural tablet of John de Burgh, who fell in boarding a Spanish ship; and in front of it rises a monument, if less beautiful than that of Vere, yet of more stirring interest, and equally connected with the wars in that old 'cockpit of Europe.' We have seen that on the other side of the Abbey was interred Catherine Knollys, the faithful attendant of Anne Boleyn. We now

The Veres
and Beau-
clerks,
1702.

Sir George
Holles,
1626.

De Burgh,
1594.

¹ See Chapter III. p. 187.

² Dart, ii. 2; see p. 257.

³ Another Francis Holles, son of the Earl of Clare, who died at the age of eighteen, on his return from the Flemish war a few years later, sits, like his namesake, in Roman costume in St. Edmund's Chapel, on a pedestal, copied from that on which, in a similar

attitude, close by, sits Elizabeth Russell (see p. 219). The like sentiment of a premature death probably caused this twin-like companionship. The close of his epitaph deserves notice:

Man's life is measured by his work,
not days,
No aged sloth, but active youth,
hath praise.

The Norris
family.

Henry
Lord
Norris,
1608.

come to a continuation of the same mark of respect on the part of Elizabeth—not often shown, it is said—for those who had been steadfast to her mother's cause, and, curiously enough, to a house with which the family of Knollys was in constant strife. Sir Francis Knollys, the husband of Catherine Carey, Treasurer of the Queen's Household,¹ perhaps from their neighbourhood in Oxfordshire, was a deadly rival to Henry Norris. 'Queen Elizabeth loved the Knollys' for themselves; 'the Norrises for themselves and herself. The Norrises got 'more honour abroad; the Knollys' more profit at home, continuing constantly at court; and no wonder, if they were the 'warmest who sate next the fire.' Henry Norris was the son of that unhappy man who, alone of all those who perished on the scaffold with Anne Boleyn, denied or was silent as to her guilt. Elizabeth, it is believed, expressed her gratitude for the chivalry of the father by her favour to the son. He was further endeared to her by the affection she had for his wife, Margaret, daughter of Lord William of Thame, whom, from her swarthy complexion, the Queen called 'her own crow.'² By his marriage with Margaret, Henry Norris inherited Rycote in Oxfordshire, where, according to his expressed intention, the local tradition maintains that he is buried.³ The monument in the Abbey, however, is a tribute, 'by their kindred, not only to himself, but to the noble acts, the valour, and high worth 'of that right valiant and warlike progeny of his—a brood 'of martial-spirited men, as the Netherlands, Portugal, 'Little Bretagne, and Ireland can testify.'⁴ William, John, Thomas, Henry, Maximilian, and Edward are all represented on the tomb, probably actual likenesses. All, except John and

¹ *Biog. Brit.*

² Fuller's *Worthies*, iii. 16, 17. But rather from the Norris crest, a raven.

³ Dart, ii. 7.—Neale (ii. 198) says that he was interred here. His daugh-

ter and sole heiress, 'Elizabeth, is buried in St. Nicholas's Chapel. (Register, November 28, 1645.)

⁴ Camden, in Neale, ii. 195.

Edward, fell in battle. John died of vexation at losing the Lord-Lieutenancy of Ireland; and the Queen, to whose hardness he owed his neglect, repaired the wrong too late, by one of those stately letters, which she only could write, consoling 'my own crow' for the loss of her son.¹ 'Though nothing 'more consolatory and pathetical could be written from a 'Prince, yet the death of the son went so near the heart of the 'Earl, his ancient father, that he died soon after.' Edward alone survived his father and brothers; and, accordingly, he alone is represented, not, as the others, in an attitude of prayer, but looking cheerfully upwards. 'They were men of haughty 'courage, and of great experience in the conduct of military 'affairs; and, to speak in the character of their merit, they 'were persons of such renown and worth, as future time must, 'out of duty, owe them the debt of honourable memory.'² That honourable memory has long ago perished from the minds of men; but still, as preserved in this monument,³ it well closes the glories of the Elizabethan court and camp in the Abbey.⁴

John
Norris,
1598.

Edward
Norris,
1604.

One other monument of the wars of those times, though of a comparatively unknown warrior, and located in what must then have been an obscure and solitary place in the South Aisle of the Choir, carries us to a wider field. 'To the glory 'of the Lord of Hosts,⁵ here resteth Sir Richard Bingham, 'Knight,' who fought not only in Scotland and Ireland, but 'in the Isle of Candey under the Venetians, at Cabo Chrio,

Sir
Richard
Bingham,
1598,
aged 70.

¹ Fuller's *Worthies*, iii. 8, who gives the letter.

² Camden, in Neale, ii. 199.

³ From this monument the Chapel was called, in the next century (see Register, Aug. 16, 1722; Aug. 8, Oct. 24, 1725), 'Norris's Chapel;' as now, for a like reason, the 'Nightingale 'Chapel.'

⁴ Here also lie Sir John Burrough, Governor of the Netherlands under

Lord Essex; and Henry Noel (1596), gentleman pensioner to the Queen, and buried here by her particular directions, for 'his gentile address 'and skill in music.' (Dart, ii. 7.)

⁵ Is it an accidental coincidence, or an indication of Macaulay's exact knowledge, that the Lay of the contemporary 'Battle of Ivry' commences with the like strain? Vere's motto is also *Deo exercituum*.

‘and the famous Battaille of Lepanto against the Turks; in the civil wars of France; in the Netherlands, and at Smerwich, where the Romanes and Irish were vanquished.’

William
Thynne,
died March
18, 1684.

Not far off is the monument of William Thynne, coeval with the rise of the great house of which his brother was the founder; and by his long life covering the whole Tudor dynasty, from the reign of Henry VII., when he travelled over the yet united Europe, through the wars of Henry VIII., when he fought against the Scots at Musselburgh, to the middle of Elizabeth’s reign, when he ‘gently fell asleep in the Lord.’

COURT OF
JAMES I.

The descent from the Court of Elizabeth to that of James I. is well indicated by the change of interest in the monuments. They are not deficient in a certain grandeur, but it is derived rather from the fame of the families than of the individuals. Such are the monuments of Lady Catherine St. John (once in St. Michael’s, now in St. Nicholas’s Chapel), of the Fanes, of the Talbots, and of the Hattons, in the Chapels of St. Nicholas, St. Edmund, and St. Erasmus; of Dudley Carleton, the ambassador in Spain, in St. Paul’s Chapel. He it was who, on his return from Spain, ‘found the King at Theobald’s, hunting in a very careless and unguarded manner, and upon that, in order to the putting him on a more careful looking to himself, he told the King he must either give over that way of hunting, or stop another hunting that he was engaged in, which was priest-hunting; for he had intelligence in Spain that . . . Queen Elizabeth was a woman of power, and was always so well attended that all their plots against her failed; but a Prince who was always in woods and forests could be easily overtaken. The advice, however, wrought otherwise than he had intended, for the King continued to hunt, and gave up hunting the priests.’¹ The two greatest men who passed away in James I.’s reign rest far off,—Bacon in his own Verulam, Shakspeare in his own

Lady
Catherine
St. John.

Fanes,
1618;
Talbots,
1617;
Hattons,
1619;
Carleton,
1631.

¹ Burnet’s *Own Time*, i. 12.

Stratford. One inferior to these, yet the last relic of the age of Elizabethan adventure, has left his traces close by. The Gatehouse of Westminster was the prison, St. Margaret's Churchyard the last restingplace, of Sir Walter Raleigh.¹ A companion of his daring expedition to Fayal rests, without a memorial, in St. Edmund's Chapel—Lord Hervey, who had greatly distinguished himself at the time of the Spanish Armada, and afterwards in Ireland.²

Lord
Hervey,
1642.

One stately monument of this epoch is remarkable from its position. In the southern side of the central aisle of Henry VII.'s Chapel was buried Ludovic Stuart, Duke of Richmond and Lennox, cousin to James I. (who had been his one confidential companion in the expedition to Gowrie House), Lord Chamberlain, and Lord High Admiral of Scotland.³ The funeral ceremony took place two months after his burial, perhaps from his having died of the 'spotted ague.'⁴ His widow,⁵ who raised the monument, and, with the exception of his brother Esme,⁶ all the Lennox family, were laid beside him, including the natural son of Charles II.,

Lewis
Stuart,
Duke of
Richmond,
died Feb.
16, 1623-4;
buried
Feb. 17,
Duchess of
Richmond,
1639.
Charles
Lennox,
son of the
Duchess of
Portsmouth,
died May
27, buried
June 7,
1723.

¹ See Chapter V.

and Dugdale are communicated by the

² Register. The facts from Camden kindness of Lord Arthur Hervey.

³ Epitaph, 2 Sam. iii. 38.

CHRONOG⁶. AN IGNORATIS: QVIA PRINCEPS ET VIR MAGNVS OBIIIT HO DII.

The elongated letters are all the Roman numerals. If they are extracted, and placed according to their value, they give (as pointed out to me by Mr. Poole, the master-mason of the Abbey) the date of the year:—

M. DC. VVV. IIIIIII, i.e. 1000 + 600 + 15 + 8 = 1623.

For other like chronograms see Pettigrew's *Epitaphs*, 163, 164.

⁴ State Paper Office, 1624.

⁵ She requested Charles I.'s intervention for the removal of the stone partition of the Chapel 'wherein is a 'door and corridors, and for the erection of an iron grate in lieu thereof.' The King, 'though ready to do anything that may add to the honour of 'the duke, was careful not to command 'anything that may give an injury and 'blemish to the strength and security

'of that Chapel,' and therefore referred the matter to the Dean and Chapter, and they apparently objected, as the partition still remains. (State Paper Office, 1628.)

⁶ He, in 1624, with much pomp, equal to that of the funeral of Anne of Denmark, was buried in the vault of his grandmother, Lady Margaret. (See Chapter III. p. 183.)

Esme
Lennox,
1661.
Duchess
of Rich-
mond,
buried
Oct. 22,
1702.

to whom his father transferred the name and titles of the great family then just extinct. The heart of Esme, its last lineal descendant, was placed in an urn at the feet of his ancestors, after the Restoration; and in the vault lies the beautiful Duchess of Richmond of Charles II.'s time, widow of the last of the race, ancestress of the Stuarts of Blantyre, whose effigy was, by her own special request, placed close by after her death, 'as well done in wax as could be,' 'under 'crown-glass and none other,'¹ in the robes she wore at the coronation of Queen Anne, and with a parrot which had 'lived with her Grace for forty years, and survived her only 'a few days.' The parrot confirms the allusion of Pope to 'the famous Duchess, who—

'Died, and endowed a college or a cat.'²

COURT OF
CHARLES I.

But the shadows of the reign of Charles I. rest heavily on the tombs of the next generation. First come those which gather round the great favourite of the two first Stuart reigns—George Villiers, Duke of Buckingham, 'Steenie.' 'Never any man in any age, nor, I believe, in any country 'or nation, rose in so short a time to so much greatness 'of honour, fame, and fortune, upon no other advantage 'or recommendation than the beauty and gracefulness of 'his person.'³ This tragical rise we trace both in the tombs of his parents and of himself. In the Chapel of St. Nicholas lies the Leicestershire squire, Sir George Villiers, with his second wife Mary Beaumont, to whom, at his own early death, he left the handsome boy, and by whose

The
Villiers
family.

Sir George
Villiers,
1605.

¹ See Note at the end of the Chapter.

² Pope's *Moral Essays*, Epistle iii. 96, with his own note and Warton's comment (vol. iii. p. 245).

³ Clarendon, i. 16. Westminster witnessed a singular proof of the Court affection and popular hatred for Villiers. One of his favourites, Sir John Grimes, had a pompous funeral in the

Abbey. The butchers of King Street buried a dog in Tothill Fields in ridicule of the ceremony, saying, 'the soul 'of a dog was as good as that of a Scot.' On that occasion the communion cloth, two copes, and Prince Henry's robes, were stolen from the Abbey. (*State Papers, Domestic*, James I., vol. lxxxvi. No. 132.). His grave is unknown.

‘singular care and affection the youth was trained in those ‘accomplishments which befitted his natural grace.’¹ Each of the two stately figures who lie on that tomb, carved by the hand of the famous sculptor, Nicholas Stone,² live in the pages of Clarendon, as he follows the fortunes of their son. That stiff burly knight, in his plated armour and trunk breeches, is ‘the man, of a very venerable aspect,’ who (more than twenty years after his death) drew the bed-curtains of the officer of the King’s wardrobe, at midnight, ‘and, fixing ‘his eyes upon him, asked him if he knew him;’ and when ‘the poor man, half dead with fear and apprehension,’ having at last ‘called to his memory the presence of Sir George ‘Villiers, and the very clothes he used to wear, in which at ‘that time he seemed to be habited,’ answered ‘that he ‘thought him to be that person’—then ensued the warning, thrice repeated, and conveyed with difficulty, to the Duke his son, whose colour changed as he heard it; and he swore that that knowledge could come ‘only by the Devil, for that ‘those particulars were known only to himself and to one ‘person more, who he was sure would never speak of it.’³ And that lady, with broad full face and flowing ermine mantle, created Countess of Buckingham in her own right, and professing to be ‘descended from five of the most powerful Kings ‘of Europe by so many direct descents,’⁴ is the mother towards whom the Duke ‘had ever a most profound reverence,’ —in whose behalf, when he thought that she had suffered a neglect from Henrietta Maria, he came into the Queen’s ‘chamber in much passion,’ and told her ‘she should repent ‘of it,’ ‘and that there had been Queens in England who had ‘lost their heads.’⁵ She it was who warned the Lord-Keeper (Williams) ‘that St. David’s (Laud) was the man that did un- ‘dermine him with her son, and would undermine any man,

Countess
of Buck-
ingham,
buried
April 21,
1632.

¹ Clarendon, i. 17.

² Walpole’s *Anecdotes*, p. 530.

³ Clarendon, i. 74, 78.

⁴ Epitaph.

⁵ Clarendon, i. 69.

'that himself might rise.'¹ She too it was with whom, after the Duke had received the fatal warning, he 'was shut up 'for the space of two or three hours, the noise of their discourse frequently reaching the ears of those who attended 'in the next rooms: and when the Duke left her, his countenance appeared full of trouble, with a mixture of anger, 'never before observed in him, in any conversation with her; and she, 'at the Duke's leaving her, was found overwhelmed 'in tears, and in the highest agony imaginable.'²

George Villiers, Duke of Buckingham, died Aug. 23, buried Sept. 18, 1628.

Within six months she received the news of the Duke's murder, and 'seemed not in the least degree surprised; but heard it as if she had foreseen it, 'nor did afterwards express 'such a degree of sorrow, as was expected from such a mother 'for the loss of such a son.'³ But the thrill of that fall, at least in the royal circle, 'the lively regret, such as never 'Prince had expressed for the loss of a servant,' after his first cold reception of the news had passed away, are well represented in his tomb⁴ in the north side of the central aisle of Henry VII.'s Chapel—the first intrusion of any person

His tomb.

¹ Bacon's *Life*, xvi. 368.

² Clarendon, i. 78, 79.—In her grave were interred two granddaughters and two great-grandsons of the Feilding family. William Earl of Denbigh had married her daughter. (Burial Register, 1638, 1640, 1641.) On opening the vault in 1719 (Burial Register), there was found on the plate of her coffin the following inscription:—
* I. H. S. REPOSTOR QUISQUIS ES, LAMINÂ [?] HUIUS LOCULO INFIXA QUAM HOSPITEM LIGNUM [?] HABEAT PAUCIS TE EDOCTUM VOLO. [Then follows a description of her, resembling her epitaph.] NATA ERAT . . . CALENDIS MAIIS, SED DIES ILLI MAGIS PROPRIE NATALIS ERAT IDEM QUI SANCTIS DEI, DIE SCILICET IN QUO HAS TERRENAS SUPERINDUVIAS FELICITER [?] POSUIT, ANNO .ÆT. SUE LXII.—XIX. APRIL.—

FERIÂ QUINTÂ A.D. MDCXXXII. HOC ANNO . . . [EDUCTUS?] ABI INSTRUC-TIORE [?] ET AVE MARIA DICTES UNUM. It seems to imply the Roman Catholic belief either of the Countess or her survivors, and is curious in connexion with Laud. Possibly it even hints at the Abbey falling into the hands of the Roman Catholics.

³ Clarendon, i. 79.

⁴ He had already designed the place for his family. His son Charles Marquis Buckingham, Earl of Coventry, was buried March 17, 1626-7, 'in a little chapel on the north side of 'King Henry VII.'s monument;' and on Jan. 19, 1627-8, his nephew, Philip Feilding, the third son to William Earl of Denbigh, by the Duke's sister. (Register.) See Appendix.

not of royal lineage into that mausoleum of Princes. No higher place could well be given; and though the popular distrust was so strong, as to curtail the funeral itself within the smallest possible dimensions,¹ the deep sensation in his own circle is shown by the inscription on his coffin, which records how he had been the 'singular favourite of two Kings, and was cut off by a nefarious parricide,'² and yet more by the elaborate monument erected by his widow, and completed in 1633. We seem to be present in the Court of Charles as we look at its fantastic ornaments ('Fame even bursting herself, and trumpets to tell the news of his so sudden fall') and its pompous inscriptions, calling each State in Europe severally to attest the several virtues of this 'Enigma of the World.' It corresponds to the blasphemous comparison in which the grave Sir Edward Coke likened him to Our Saviour, and to Clarendon's more measured verdict on that 'ascent so quick, that it seemed rather a flight than a growth;' 'such a darling of fortune, that he was at the top before he was well seen at the bottom; his ambition rather found at last than brought there, as if a garment necessary for that air; no more in his power to be without promotion, and titles, and wealth, than for a healthy man to sit in the sun in the brightest dogdays, and remain without any warmth.'³

His monument,
1633.

There is a lesser interest attaching to the tomb, as indicating the ecclesiastical tastes and sentiments of that age. He, the friend of Laud, the pillar of the High Church party, nevertheless from his tomb asserts and reasserts his claim to the name—in our own time by their followers so vehemently repudiated—of 'Protestant;' and the allegorical figures are the first wanton intruders into the imagery (now so

¹ Keepe, p. 101.

² See Appendix.

³ Clarendon, i. 61, 62.

dear to the school of Laud) which adorns that ancient Chapel.

Lord Francis Villiers, died July 7; buried July 10, 1648.

Within the same vault (if we may thus far anticipate the course of history) repose in two coffins, placed upon and beneath that of the murdered Duke, Francis and George, his two sons, who appear as blooming boys side by side on their father's monument above, as in Vandyke's famous picture at Windsor. Francis, born after his father's death, was the first to follow, 'a youth of rare beauty and comeliness' of person,' who fell at the battle of Kingston, which had been precipitated by his own and his brother's rashness. His body was 'brought from thence by water to 'York Place, in the Strand, and deposited in his father's 'vault in the Abbey, with an inscription, which it is pity 'should be buried with him.'¹ The coffin of Francis, with that of his brother Charles, is placed above his father's remains. Beneath them lies the last surviving successor in the dukedom, George Villiers, the profligate courtier of Charles II.—the 'Zimri' of Dryden, the rival of 'Peveril 'of the Peak;' the example of the fragility of human hopes, as described in the famous lines of Pope on his miserable deathbed, recalled to us, as on the decayed coffin-plate we dimly trace the record of his George and Garter—'*Periscelidis eques*.'²

George Villiers, second Duke of Buckingham, died April 17; buried June 7, 1687.

Two other magnates of that age rest in the Abbey, who must have regarded the fall of Buckingham with feelings somewhat different from those of Charles and Laud. In the Chapel of St. Benedict, second of the secular monuments which fill its narrow space, and similar to that of Buckingham's parents, is the tomb of Lord Middlesex, erected to him by his wife,

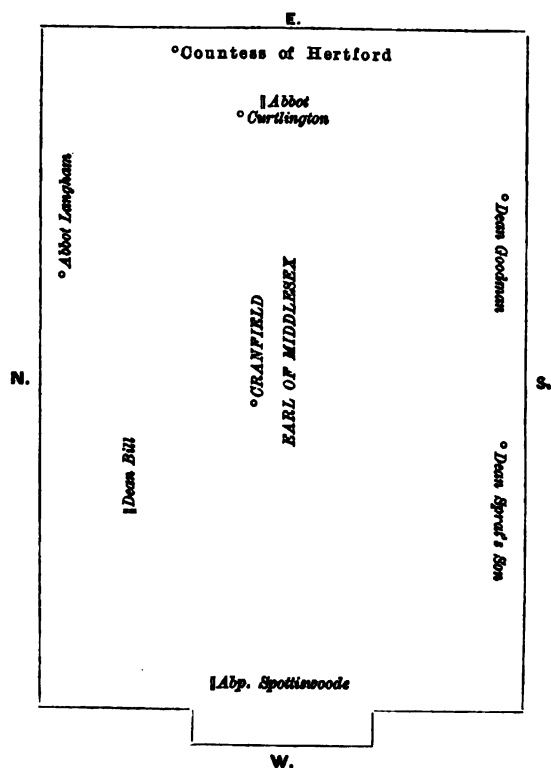
Cranfeild, Earl of Middlesex, 1645.

¹ Clarendon, vi. 96.

² Bryan Fairfax's *Life of the Duke of Buckingham*, p. 24. The inscription which Fairfax gives is almost exactly the same as that found on the

coffin in 1866 (see Appendix); and records his extraordinary beauty and his nine wounds.

³ See Appendix.



CHAPEL OF ST. BENEDICT.

who rests by his side, in 'the calm haven which he has reached 'after the stormy voyage of his long life.'¹ Lionel Cranfeild, 'though extracted from a gentleman's family, had been bred 'in the City, and, being a man of great wit and understanding 'in all the mysteries of trade, had found means to work himself into the favour of the Duke of Buckingham ;'² and was accordingly, 'with wonderful expedition,' through various lesser offices, raised to the highest financial post of Lord High Treasurer. As by his businesslike habits he rose to power, so by them he was led to thwart his patron's extravagance ; and hence the celebrated impeachment, by which he fell, and which called forth the prophetic remonstrance of King James, in a scene which must have suggested many a page in the 'Fortunes of Nigel :'

'By God, Stenny' [the King said to the Duke in much choler], 'you are a fool, and will shortly repent this folly, and will find that, in 'this fit of popularity, you are making a rod, with which you will 'be scourged yourself!' And turning in some anger to the Prince, told him, 'That he would live to have his belly full of Parliament impeachments: and when I shall be dead, you will have too 'much cause to remember how much you have contributed to the 'weakening of the crown.'³

Lord
Cottington,
1652.

On the other side of the Abbey, in St. Paul's Chapel, is Sir Francis (afterwards Lord) Cottington.⁴ Look at his face, as he lifts himself up on his elbow ; and read Clarendon's description of his interviews with Buckingham, with James I., with Laud, and with Charles II., and think of the quaint caustic humour which he must have diffused through those three strange English reigns, and of the Spanish Court, in which he spent his early youth and his extreme age :—

¹ Epitaph.

² Clarendon, i. 39.—He was owner of Knole, where his portrait still exists.

³ Ibid. i. 41.

⁴ The upper part of the tomb was

erected, during his lifetime, to the memory of his wife (1633), whose bust is the work of Hubert le Sueur. The lower part is by 'the one-eyed Italian 'Fanelli.'—*Calendars of State Papers (Domestic)*, 1634, Preface, p. xlii.

A very wise man, by the great and long experience he had in business of all kinds; and by his natural temper, which was not liable to any transport of anger, or any other passion, but could bear contradiction, and even reproach, without being moved, or put out of his way: for he was very steady in pursuing what he proposed to himself, and had a courage not to be frightened with any opposition. . . . He was of an excellent humour, and very easy to live with; and, under a grave countenance, covered the most of mirth, and caused more than any man of the most pleasant disposition. He never used anybody ill, but used many very well for whom he had no regard: his greatest fault was, that he could dissemble, and make men believe that he loved them very well, when he cared not for them. He had not very tender affections, nor bowels apt to yearn at all objects which deserved compassion: he was heartily weary of the world, and no man was more willing to die; which is an argument that he had peace of conscience. He left behind him a greater esteem of his parts than love to his person.¹

When Charles I. wished to employ torture after the death of Buckingham, the answer that it was unlawful was conveyed to him by Sir Thomas Richardson, who was known as the 'jeering Lord Chief Justice.'² When, on one occasion, he came out from being reprimanded by Laud, he declared that 'the lawn-sleeves had almost choked him.' When, on another occasion, he condemned Prynne, he said, 'Let him 'have the Book of Martyrs to amuse him.'³ He is buried in the north aisle of the Choir, under his monument.

Sir Thos.
Richard-
son, 1635.

The dragon's teeth which had been sown in the lives of the statesmen on whose graves we have just trodden, bore their natural harvest in the lives of those whose graves we have to tread immediately afterwards. Close by the tomb of his ancestor, Lord Hunsdon, in the Chapel of St. John, is

¹ Clarendon, vi. 466, 467.—His body was brought from Valladolid, and, though he died a Roman Catholic, was interred in the Abbey. The epitaph by his son is twice inaccurate. It was not under Charles

but James, that his career began in Spain; and he died, not at the age of 74, but at 77.

² See Evelyn's *Memoirs*, ii. 10.

³ See Foss's *Judges*, vi. 359-362.

Thomas
Cary,
1649.

the tablet to Thomas Cary—the one memorial in the Abbey which speaks of the death of Charles I., whose attendant he was, and who died of a broken heart, in the year in which the execution of his master took place.

THE
MAGNATES
OF THE
COMMON-
WEALTH.
Pym,
died Dec.
8, buried
Dec. 15,
1643.

Then comes the period, which, more than any other, indicates the strong hold which the Abbey had laid on the mind of the whole nation; when not even the excess of Puritan zeal, or the sternness of Republican principles, could extinguish in the statesmen of the Commonwealth the longing to be buried in the Royal Monastery.¹

His
funeral.

Pym, the chief of the Parliamentary leaders, was the first. He died at Derby House, close by in Canon Row, an official residence of members of Parliament. Whilst at Oxford there was a 'great feast, and great preparations made for bonfires 'that night, for that they heard that Master Pym was dead,' the House of Commons, by a respect hitherto without precedent, ordered that his body should be 'interred in Westminster 'Abbey, without any charge for breaking open the ground 'there, and a monument be prepared for him at the charge 'of the Commonwealth.' The funeral of 'King Pym,' as he was called, was celebrated, worthily of such a name, with 'wonderful pomp and magnificence, in that place where 'the bones of our English kings and princes are committed 'to their rest.'² The body, followed by his two sons, was carried from Derby House on the shoulders of the ten chief gentlemen of the House of Commons, and was accompanied by both Houses of Parliament, and by the Assembly of Divines, then sitting in the Jerusalem Chamber.³ He was laid at the entrance of the Chapel of St. John the Baptist, under the gravestone of John Windsor. The funeral sermon was preached by Stephen Marshall, on the words (Micah vii.

¹ Here, as elsewhere, the graves of the men of letters are reserved for the consideration of Poets' Corner.

² Clarendon, iv. 436.

³ See Chapter VI.

1, 2), 'Woe is me! for the good man is perished out of the 'earth.' The grand stickler for Parliamentary usage was buried in a grand Parliamentary fashion :

None can completely Pym lament,
But something like a Parliament,
The public sorrow of a State
Is but a grief commensurate ;
We must enacted passions have,
And laws for weeping at his grave.¹

Pym's grave became the point of attraction for the next few years. Close beside him was laid Sir William Strode, with him one of the 'Five members,' and 'from his fury' known as 'the Parliament driver.' Within the chapel lies Robert Devereux, Earl of Essex, the Parliamentary general. The critical moment of his death, and his position as a possible mediator between the contending parties, gave a peculiar importance to his funeral. It was made by the Independents 'a golden bridge for a departing enemy.' The dead heroes of the Abbey were called to greet his approach :

Sir
William
Strode.
Robert
Devereux,
Earl of
Essex,
buried
Oct. 22,
1646.

How the ghosts throng to see their great new guest—
Talbot, Vere, Norris, Williams, and the rest !

The sermon was preached by the Presbyterian minister, Dr. Vines, who compared him to Abner. Its title was taken from 'the hearse,' which was unusually splendid, and was placed 'where the Communion Table stood.' But in the night, by some 'rude vindictive fellows who got into the church,'—variously suspected to be Cavaliers, or Independents—the head of the effigy was broken, the buff coat which he had worn at Edgehill was slit, the scarlet breeches were cut, the white boots slashed, and the sword taken away. The same rough hands, in passing, defaced the monument of Camden. In consequence the hearse was removed, and, as

¹ *Morourius Britannicus*, quoted in Forster's *Statesmen*, ii. 299, from which the above details are taken.

the peculiar feeling of the moment passed,¹ there was no fulfilment of the intention of moving the body to a grander situation, in Henry VII.'s Chapel, where (said the preacher) there 'should be such a squadron-monument, as will have 'no brother in England, till the time do come (and I wish 'it may be long first) that the renowned and most excellent 'champion that now governs the sword of England, shall lay 'his bones by him.'²

This wish, thus early expressed for Cromwell, was, as we have seen, realised; and to that royal burialplace, as if in preparation, the Parliamentary funerals henceforth converged. In St. John's Chapel,³ indeed, with Strode and Essex, was laid the fierce Independent, Edward Popham, distinguished both by sea and land. But in Henry VII.'s Chapel, at the head of Elizabeth's tomb, was magnificently buried the learned Isaac Dorislaus, advocate at the King's trial. Under the Commonwealth he was ambassador at the Hague, where he was assassinated 'one evening, by certain highflying 'Royalist cutthroats, Scotch most of them: a man of heavy, 'deep-wrinkled, elephantine countenance, pressed down with 'the labours of life and law. The good ugly man here found 'his quietus.'⁴

In the same vault probably which contained the Protector and his family, was deposited Ireton, his son-in-law, with an honour the more remarkable, from the circumstance that his

Popham,
buried
Aug. 1651.

Isaac
Dorislaus,
buried
June 14,
1649.

¹ His grave was in St. John's Chapel, by the right side of the Earl of Exeter's monument (Register), in a vault occupied by an Abbot, whose crozier was still perfect. (*Perfect Relation of Essex's Funeral*.) This, no doubt, is the stone coffin (still containing some remains), now rudely placed above the monument of Abbot Fascet, in the same chapel, and probably belonging to Abbot Milling, whose monument formerly stood in the middle of the chapel. (Camden.) This

disposes of the various conjectures in Neale, ii. 185. (See Chapter V.)

² These particulars are taken from the *Funeral Sermon*, the *Elegy*, the *Programme of the Funeral*, the *Perfect Relation*, and the *Life of Essex*, all published at the time.—See also Heath's *Chronicle*, p. 125, who mistakes the position of the hearse.

³ Dart, ii. 145; Kennett, p. 537.

⁴ Carlyle's *Cromwell*, i. 311; Kennett's *Register*, p. 536. See Appendix.

death took place at a distance. His body was brought from Limerick, where he had died of the plague in the camp, and lay in state at Somerset House,¹ with the hatchment bearing the motto, *Dulce et decorum est pro patriâ mori*, which the Cavaliers interpreted, 'It is good for his country that he should die.'² Evelyn watched the procession pass 'in a very solemn manner.' Cromwell was chief mourner.³ His obsequies were honoured by a sermon from the celebrated Puritan Dean of Christchurch, John Owen, on the 'Labouring Saint's Dismission to Rest.'⁴ He must have been no common man to have evoked so grave and pathetic an eulogy: 'The name of God was as land in every storm, in the discovery whereof he had as happy an eye, at the greatest seeming distance, when the clouds were blackest and the waves were highest, as any.'⁵

Ireton,
died
Nov. 26,
1650;
buried
March 6,
1650-1.

Here too, 'in a vault built for the purpose,'⁶ was laid the first of our naval heroes, whose name has been thought worthy, in the most stirring of our maritime war-songs,⁷ to be placed by the side of Nelson.

Blake,
buried
1657.⁷

Blake [says a great but unwilling witness⁹] was the first man that declined the old track, and made it manifest that the science might be attained in less time than was imagined; and despised those rules which had been long in practice, to keep his ship and his men out of danger; which had been held in former times a point of great ability and circumspection, as if the principal art requisite in the captain of a ship had been to be sure to come home safe again. He was the first man who brought the ships

¹ Noble, i. 63.—A magniloquent epitaph, printed at the expense of Hugh Peters, was found amongst the papers of a descendant of Ireton's, in which his victories are described as so wonderful, 'ut dirisses Deum pro *Iretono militasse, Iretonum pro Deo.*' (Crull, Appendix, p. 28.)

² Dart, ii. 143.

³ Evelyn, ii, 48.

⁴ Owen's *Works*, xv. 452.

⁵ Ibid. xv. 458.

⁶ Campbell's *Lives of the Admirals*, p. 128.

⁷ His death is variously reported Aug. 14, 17, 27, but his will was proved Aug. 20.

⁸ Where Blake and mighty Nelson fell,

Your manly hearts shall glow.

⁹ Clarendon, vii. 213, 216-217.

to condemn castles on shore, which had been thought ever very formidable, and were discovered by him to make a noise only, and to fright those who could rarely be hurt by them. He was the first that infused that proportion of courage into the seamen, by making them see by experience, what mighty things they could do if they were resolved; and taught them to fight in fire as well as upon water: and, though he hath been very well imitated and followed, he was the first that gave the example of that kind of naval courage and bold and resolute achievements.

It was after his last action with the Spaniards—‘which, with all its circumstances, was very wonderful, and will never be forgotten in Spain and the Canaries’—that Blake on his return ‘sickened, and in the very entrance of the fleet into ‘the Sound of Plymouth, expired.’

Blake's
funeral.

He wanted no pomp of funeral when he was dead, Cromwell causing him to be brought up by land to London in all the state that could be; and to encourage his officers to venture their lives, that they might be pompously buried, he was, with all the solemnity possible, and at the charge of the public, interred in Harry the Seventh's Chapel, among the monuments of the Kings.¹

This is the first distinct claim of a burial in Westminster Abbey as an incentive to heroic achievements, and it came well through the ruler from whose reign ‘the maritime glory of the Empire may first be traced in a track of continuous ‘light.’²

Deane,
June 24,
1653.
Mack-
worth,
Dec. 26,
1654.
Constable,
June 21,
1655.
Worsley,
June 12,
1656.

In Henry VII.'s Chapel were also interred Colonel Deane, the companion of Popham and Blake; Colonel Mackworth, one of Cromwell's Council: Sir William Constable, one of the Regicides; and near to him, General Worsley,³ ‘Oliver's

¹ Clarendon, vii. 215. — His dear friend, General Lambert, rode in the procession from the landing place. (Campbell's *Admirals*, ii. 126.)

² Hallam's *Const. Hist.* ii. 356.

³ Heath's *Chronicle*, p. 381. *History of Birch Chapel in Manchester*

Parish, pp. 39–51, by the Rev. J. Booker. There is no entry of his burial in the Register. He died in St. James's Palace (Thurloe State Papers, v. p. 122), where, in the Chapel Royal, two of his children were buried.

'great and rising favourite,' who had charge of the Speaker's mace when 'that bauble' was taken from the table of the Long Parliament; probably also Denis Bond,¹ of the Council, who died four days before Cromwell, in the beginning of that terrific storm which caused the report that the Devil was coming, and that Cromwell, not being prepared, had given *bond* for his appearance.²

Last of all came Bradshaw, who died in the short interval of Richard Cromwell's Protectorate, and was interred from the Deanery, which had been assigned to him as Lord-President of the High Court of Justice.³ He was laid, doubtless, in the same vault as his wife,⁴ 'in a superb tomb amongst the 'kings.'⁵ The funeral sermon was preached by his favourite Independent pastor, Rowe, on Isaiah lvii. 1.

All these were disinterred at the Restoration. The fate of Cromwell's remains, which was shared equally by Bradshaw's and Ireton's, we have already seen.⁶ For the rest the King sent an order to the Dean of Westminster, to take up the bodies of all such persons as had been unwarrantably buried in Henry VII.'s Chapel or the Abbey, since the year 1641, and to bury them in some place in the churchyard adjacent.⁷ The order was carried out two days afterwards. All who were thus designated—in number twenty-one—were exhumed, and reinterred in a pit dug at the back-door of one of the two prebendal houses⁸ in St. Margaret's Churchyard,

Bradshaw,
Nov. 2,
1659.

Disinterment of the magnates of the Commonwealth, Sept. 12, 1661.

¹ To these may be added—from the Register, and from the warrant in Nichols's *Collect.* viii. 153—(under the Choristers' seats in the Choir) Colonel Boscawen and Colonel Carter (1645); close to Lord Norris's tomb, Colonel Meldrum (1644); on the north side of the Confessor's Chapel, Humphrey Salway (December 20, 1652); on its south side, Thomas Haselrig (October 30, 1651); the poet May, and the preachers Twiss, Strong,

and Marshall (1646–55). See Chapter III.

² Kennett's *Register*, p. 536.

³ Heath, p. 430.

⁴ See Nichols's *Collect.* viii. 153.

⁵ Evelyn, January 30, 1660–1.

⁶ See Chapter III.

⁷ The warrant is given *verbatim* in Nichols's *Collect.* viii. 153. See Appendix.

⁸ Kennett's *Register*, p. 534.—The houses stood till February 17, 1738–39

which then blocked up the north side of the Abbey, between the North Transept and the west end. Isaac Dorislaus—perhaps from a compunction at the manner of his death—was laid in a grave somewhat apart.

Seven
exceptions.

Seven only of those who had been laid in the Abbey by the rulers of the Commonwealth escaped what Dr. Johnson calls this 'mean revenge.'

Popham's
monument.

Popham was indeed removed, but his body was conveyed to some family burialplace; and his monument, by the intercession of his wife's friends (who had interest at Court), was left in St. John's Chapel, on condition either of erasing the inscription, or turning it inwards.¹

Arch-
bishop
Ussher,
died at
Reigate
March 21,
1656-6;
buried
April 17,
1656.

Archbishop Ussher had been buried in state, at Cromwell's express desire, and at the cost of 200*l.*, paid by him.² When the corpse approached London, it was met by the carriages of all the persons of rank then in town. The clergy of London and its vicinity attended the hearse from Somerset House to the Abbey, where the concourse of people was so great that a guard of soldiers was rendered necessary. This funeral was the only occasion on which the Liturgical Service was heard within the Abbey during the Commonwealth. The sermon was preached by Dr. Nicolas Bernard (formerly his chaplain, and then preacher at Gray's Inn), on the appropriate text, 'And Samuel died, and all Israel were gathered together;'³ and the body was then deposited in St. Paul's Chapel, next to

(Chapter Book; see Chap. VI.), and are to be seen in an old plan of the Precincts, and in Sandford's plan of the Procession at the Coronation of James II. The backyard was in what is now the green between the churchyard and the Abbey. According to Neale (*Hist. of the Puritans*, iv. 319), this 'work drew such a general odium 'on the government, that a stop was 'put to any further proceedings.' The

warrant, however, confines the outrage to those who have been named.

¹ Dart, ii. 145; Crull, p. 140. It would seem from the state of the monument that the inscription was erased.

² Winstanley's *Worthies*, p. 476.—He erroneously states that Ussher was buried in Henry VII's Chapel.

³ Elrington's *Life of Ussher*, p. 279.

the monument of Sir James Fullerton,¹ his early instructor, whose quaint epitaph still attracts attention. The toleration of Cromwell in this instance was the more remarkable, because, in consequence of the Royalist plots, he had just issued a severe ordinance against all Episcopal ministers. The statesmen of Charles II. allowed the Archbishop to rest by his friend, but erected no memorial to mark the spot.

Elizabeth Claypole escaped the general warrant, probably, from her husband's favour with the court;² the Earl of Essex, perhaps, from his rank; Grace Scot,³ wife of the regicide Colonel Scot, perhaps from her obscurity; George Wild, the brother of John Wild, M.P., Lord Chief Baron of the Exchequer under the Parliament ('the first judge that hanged 'a man for treason for adhering to his Prince');⁴ and General Worsley.

Elizabeth
Claypole.
Earl of
Essex.
Grace
Scot,
1645-6.

With this violent extirpation of the illustrious dead the period of the Restoration forces its way into the Abbey. But its traces are not merely destructive.

The funerals of the great chiefs of the Restoration—George Monk, Duke of Albemarle; Edward Montague, Earl of Sandwich;⁵ James Butler, Duke of Ormond—followed the precedent set by the interment of the Duke of Buckingham in the reign of Charles I., and of the Parliamentary leaders under the Commonwealth. They were all buried amongst the Kings in the Chapel of Henry VII. At the head of Queen Elizabeth's tomb, in a small vault, probably that from which Dorislaus had been ejected, Monk was laid with Montague,

THE,
CHIEFS OF
THE RES-
TORATION.

¹ Sir James Fullerton was buried near the steps ascending to King Henry VII.'s Chapel, Jan. 3, 1630-1. (Register.)

² See Chapter III.

³ Her touching monument is in the North Transept, 1645-6. Her husband was executed in 1660. She lies close by in the vault of her own family, the Mauleverers. (See Register 1652-3,

1675, 1687, 1689, 1713.)

⁴ He died Jan. 15, and was buried near St. Paul's Chapel door, Jan. 21, 1649-50. (Register.)

⁵ The Earl of Sandwich, in Pepys's *Diary*, as his chief, is always 'My lord.' For the programme of his funeral, see Pepys's *Correspondence*, v. 484. Evelyn was present. (*Memoirs*, ii. 372.)

Monk,
Duke of
Albemarle,
died
Jan. 3,
buried
April 29,
1670.
Montague,
Earl of
Sandwich,
July 3,
1672.

THE
ORMOND
VAULT.

Earl of
Ossory,
July 30,
1680.

'it being thought reasonable that those two great personages 'should not be separated after death.'¹ Monk, who died at his lodgings in Whitehall, lay in state at Somerset House, and then, 'by the King's orders, with all respect imaginable, 'was brought in a long procession to the Abbey.' The last 'person named in the Gazette' as attending was 'Ensign 'Churchill,' who, after a yet more glorious career, was to be laid there himself.² Dolben (as Dean) officiated.³ The next day a sermon was preached by Bishop Seth Ward, who had 'assisted in his last Christian offices, heard his last words and 'his dying groan.'⁴ Ormond, with his whole race, was deposited in the more august burialplace at the feet of Henry VII., which had but a few years before held Oliver Cromwell, which then received the offspring of Charles II.'s unlawful passions, and which henceforth became the general receptacle of most of the great nobles who died in London, and who lie there unmarked by any outward memorial. The first who was so interred was Ormond's own son, the Earl of Ossory,⁵ over whom he made the famous lament: 'Nothing else in the world 'could affect me so much; but since I could bear the death 'of my great and good master, King Charles I., I can bear 'anything; and though I am very sensible of the loss of 'such a son as Ossory was, yet I thank God my case is not 'quite so deplorable as he who condole with me, for I 'had much rather have my dead son than his living one.'

¹ Crull, p. 107.—In the interval between Monk's death and funeral his wife died, and was buried in the same vault, February 28, 1669–70. 'This 'twain were loving in their lives, and 'in their deaths they were not divided.' (Ward's *Sermon*, 29.)

² Campbell's *Admirals*, ii. 272.

³ See the whole account in Sandford's *Funeral of Monk*. The Dean and Prebendaries wore copes. Offerings were made at the altar.

⁴ Ward's *Sermon*, p. 32. 'I saw

'him die erect in his chair, *uti imperatorum decuit*.'

⁵ Keepe, p. 109.—His body was afterwards removed to the family vault in Kilkenny Cathedral, but not till after his father's burial. (Ormond's will.) (Carte's *Life of Ormond*, ii. 499.) There is now no trace of this coffin in that vault. When opened in 1864 it contained many bones, but only one leaden coffin, and that of a female. I owe this to the Rev. James Graves of Kilkenny.

There his wife was buried, on a yet sadder day; and there his own 'body, by long sickness utterly wasted and decayed,'¹ was laid quite privately, just before the fall of the House of Stuart, which he had so long upheld in vain.

Duchess of Ormond,
July 24,
1684;
James Butler,
Duke of Ormond,
Aug. 4,
1688.

It is highly characteristic of Charles II., who took to himself the grant given him for his father's monument,² that not one of these illustrious persons was honoured by any public memorial.³ Sandwich and Ormond still remain undistinguished. Monk, for fifty years, was only commemorated in the Abbey by his effigy in armour (the same that was carried on his hearse) in the south aisle of Henry VII.'s Chapel—a standing testimony of the popular favour and of the regal weight of the general and statesman on whom, during the calamities of the Great Civil War, of the Great Plague, and the Great Fire,⁴ the King and nation had leaned for counsel and support. His ducal cap, till almost within our own time, was the favourite receptacle of the fees for the showmen of the tombs, as well as the constant butt of cynical visitors.⁵ At length, in pursuance of the will of his son Christopher, who lies by his side, the present monument was erected by the family, still without the slightest indication of the hero in whose honour it is raised. Charles II. used to say of him, that 'the Duke of Albemarle never overvalued 'the services of George Monk;'⁶ the King himself did not overvalue the services of the Duke of Albemarle.

Monument
of Monk,
1720.

Much the same fortune has attended the memorials of the inferior luminaries of the Restoration who rest in the Abbey.⁷

¹ Keepe, ii. 506, 550.

² See Chapter III.

³ The banners, pennons, and guidons of Monk and Sandwich, and other insignia of honour, were hanging over their graves in 1711. (Crull, p. 110.) The names were inscribed in 1867.

⁴ 'If the general had been here, the 'city had not been burned.' (Ward's *Sermon*, p. 30.)

⁵ See Note on the Waxworks.

⁶ Campbell's *Admirals*, ii. 273.

⁷ Thomas Blagg, who defended the Castle of Wallingford, and died November 14, 1660, was buried on the 'north 'side of the church.' Sir Thomas Ingram, Privy Councillor to Charles II., who died Feb. 13, 1671-2, has a monument at the entrance of St. Nicholas's Chapel.

Earl of
Clarendon,
Jan. 4,
1674-5.

Bishop
Nicholas
Monk,
Dec. 20,
1661.

Bishop
Ferne,
March 25,
1662.

Bishop
Duppa,
April 24,
1662.

His monu-
ment.

Clarendon, its great historian, was brought from his exile at Rouen, and laid in his family vault, but without a stone or name to mark the spot, at the foot of the steps to Henry VII.'s Chapel.¹ In St. Edmund's Chapel lies Nicholas Monk, 'the 'honest clergyman' who undertook the journey to Scotland to broach the first design of the Restoration to his brother the General, for whom he had always had 'a brotherly affection,' but who was sent back with such 'infinite reproaches 'and many oaths, that the poor man was glad when he was 'gone, and never had the courage after to undertake the 'like employment.'² His services, however, were not forgotten, and he was raised to the see of Hereford, and dying immediately afterwards was buried in the Abbey. The Duke, his brother, and all the bishops followed. Evelyn was present.³ But he also was left for sixty years to wait for a monument, which ultimately was erected by his last descendant, Christopher Rawlinson, in 1723. Two other prelates, like him, died immediately after the Restoration. Close to Nicholas Monk, under a simple slab, lies Ferne Bishop of Chester, and Master of Trinity, who had attended Charles I., during his imprisonments, almost to the last, and 'whose only fault 'it was that he could not be angry.' Brian Duppa, Bishop, first of Salisbury, and then of Winchester—who had been with Charles I. at the same period, and had been tutor to Charles II. and James II.—lies in the north Ambulatory, with a small monument, which recalls some of the chief points of interest in his chequered life:—how he had learned Hebrew, when at Westminster, from Lancelot Andrewes, then

¹ The name was added in 1867. Here were laid his mother (1661), and his third son (1664-5), and afterwards his grandson, Lord Cornbury (1723), (who 'represented' Queen Anne, as Governor of New York, by appearing at a levée in woman's robes). His niece Anne Hyde, wife of Sir Ross

Carey, was buried on July 23, 1660, in the centre of the Choir, with a quaint epitaph commemorating this memorable date.

² Clarendon, vii. 383, 384. State Papers, 1662.

³ Evelyn, ii. 184.

Dean; how affectionately he had clung to Richmond, the spot where his education of Charles II. had been carried on; how, after the Restoration,¹ he had there built the hospital, which he had vowed during his pupil's exile; how there he died, almost in the arms of that same pupil, who came to see him a few hours before his death, and received his final blessing—one hand on the King's head, the other raised to heaven.²

REIGN OF
CHARLES
II.

In the wake of the mighty chiefs who lie in Henry VII.'s Chapel, are monuments to some of the lesser soldiers of that time. In the North Transept and its neighbourhood are five victims of the Dutch war of 1665—viz., William Earl of Marlborough, Viscount Muskerry, Charles Lord Falmouth, Sir Edward Broughton, and Sir William Berkeley. Of these, all fell in battle except Broughton, who 'received his death-wound at sea, and died here at 'home.' Berkeley, brother of Lord Falmouth, was 'embalmed by the Hollanders, who had taken the ship when he 'was slain,' and 'there in Holland he lay dead in a sugar-chest for everybody to see, with his flag standing up by 'him.' He was then 'sent over by them, at the request and 'charge of his relations.'³ From the Dutch War of 1672 were brought, to the same North Aisle, Colonel Hamilton, Captain Le Neve,⁴ and Sir Edward Spragge,⁵ the naval favourite of James II., and the rival of Van Tromp,⁶ whose untimely loss his enemy mourned with a chivalrous regret—the love and delight of all men, as well for his noble 'courage as for the gentle sweetness of his temper.' In the Nave, beside Le Neve's tablet, is the joint monument to Sir Charles Harbord and Clement Cottrell, 'to preserve and

Earl of
Marl-
borough,
June 14;
Lord Mus-
kerry,
June 19;
Lord
Falmouth,
June 22;
Brough-
ton,
June 26,
1665.
Berkeley,
Aug.
1666.

Hamil-
ton, June 7;
Le Neve,
Aug. 29;
Spragge,
Sept. 28,
1673.

Harbord
and Cot-
trell,
1672.

¹ Kennett, p. 650. Pepys's *Diary*, July 29, 1660.—'To Whitehall Chapel. Heard a cold sermon of the Bishop of Salisbury (Duppe), and the Communion did not please me; they do 'so overdo that.'

² The monument originally was where that of Lord Ligonier now is.

A monument of his namesake, Sir Thos. Duppe, who outlived the dynasty he had served (1694), is in the North Aisle.

³ Register; Pepys, June 16, 1666.

⁴ Under the organ-loft. (Ibid.)

⁵ Campbell's *Admirals*, ii. 338.

⁶ Ibid. ii. 349, 350.

‘unite the memory of two faithful friends, who lost their lives
 ‘at sea together, in the terrible fight off the Suffolk coast,’¹
 ‘in which their Admiral (Lord Sandwich) also perished.
 Fairborne, Not far off is the monument of Sir Palmes Fairborne,² who
 1680. fell as Governor of Tangiers, October 24, 1680—remarkable
 partly as a trace of that outpost of the British Empire, first
 cradle of our standing army—partly from the inscription
 written by Dryden, containing, amongst specimens of his worst
 taste, some worthy of his best moods, describing the mysteri-
 ous harmony which often pervades a remarkable career:—

His youth and age, his life and death combine
 As in some great and regular design,
 All of a piece throughout, and all divine:
 Still nearer heav’n his virtues shone more bright,
 Like rising flames, expanding in their height.

Others are curious, as showing the sense of instability which,
 in that inglorious reign, beset the mind of the nation, even
 in the heart of the metropolis:—

Ye sacred reliques ! which your marble keep,
 Here, undisturb’d by wars, in quiet sleep ;
 Discharge the trust which (when it was below)
 Fairborne’s undaunted soul did undergo,
And be the town’s Balladium³ from the foe.
Alive and dead these walls he will defend :
 Great actions great examples must attend.

Three memorials remain of the calamitous vices of the
 period. Thomas Thynne, ‘Tom of Ten thousand,’⁴ ‘the
 ‘Western Issachar’ of Dryden’s poems, lies not far from his
 Thomas Thynne, buried 1681-2. ancestor William, of happier fame. His monument, like the
 nearly contemporary one of Archbishop Sharpe at St. Andrews,
 represents his murder, in his coach in Pall Mall, by the three
 ruffians of Count Königsmark.⁵ The coachman is that Welsh-

¹ Epitaph.

⁴ Tom Brown, iii. 127.

² His wife was buried here, 1694 ;
 an infant son had also been buried
 in the Cloisters, 1678-9. (Register.)

⁵ See an account by Horneck and
 Burnet of the last confession of two
 of the assassins (1682).

³ So in the epitaph.

man of whom his son, the Welsh farmer, boasted that his father's monument was thus to be seen in Westminster Abbey. The absence of the long inscription which was intended to have recorded the event¹ is part of the same political feeling which protected the murderer from his just due. It was erected (such was the London gossip) by his wife, 'in order to get her a second husband, the comforts of a second marriage being the surest to a widow for the loss of a first husband.'

In the Cloisters is the tablet to Sir Edmond² Berry Godfrey, the supposed victim of the Popish Plot, restored by his brother Benjamin in 1695, with an epitaph remarkable for the singular moderation with which he refers to History for the solution of the mystery of Sir Edmond's death.

Sir E. B. ..
Godfrey,
1678,
1695.

In the centre of the South Transept lies 'Tom Chiffinch,'³ the King's closet-keeper. He was as well last night as ever, 'playing at tables in the house, and not being ill this morning at six o'clock, yet dead before seven. . . . It works fearfully among people nowadays, the plague, as we hear, increasing everywhere again.'⁴

T. Chif-
finch,
April 10,
1666.

We pass to a monument of this epoch, erected not by public gratitude, but by private affection, which commemorates a husband and wife, both remarkable in the whole of the period which they cover. In the solitude of the North Transept, hitherto almost entirely free from monuments, the romantic William Cavendish, 'the loyal Duke of Newcastle,' built his own tomb.

William
Cavendish,
Duke of
Newcastle,
Jan. 22,
1676-7.

He was a very fine gentleman, active, and full of courage; and most accomplished in those arts of horsemanship, dancing, and fencing, which accompany a good breeding. He loved monarchy,

¹ It is given in Crull (Appendix, p. 26).

² So it is written on his monument. He was called 'Berry' after a family to which he was related. He is buried

at St. Martin's-in-the-Fields. (*Londiniana*, iii. 199.)

³ He was the brother of the more notorious William Chiffinch.

⁴ Pepys's *Diary*, April 4, 1666.

as it was the foundation and support of his own greatness ; and the Church, as it was well constituted for the splendour and security of the Crown ; and religion, as it cherished and maintained that order and obedience that was necessary to both ; without any other passion for the particular opinions which were grown up in it, and distinguished it into parties, than as he detested whatsoever was like to disturb the public peace.¹

Margaret
Lucas,
Duchess of
Newcastle,
Jan. 7,
1678-4.

With him is buried his second wife, herself as remarkable as her husband—the most prolific of female writers, as is indicated by her book and inkstand on the tomb. She was surrounded night and day with young ladies, who were to wake up at a moment's notice ‘to take down her Grace's conceptions ;’ authoress of thirteen folios, written each without correction, lest her coming fancies should be disturbed by them ; of whom her husband said, in answer to a compliment on her wisdom, ‘Sir, a very wise woman is a very foolish thing ;’ but of whom, in her epitaph, with more unmixed admiration, he wrote that ‘she was a very wise, witty, and learned lady, ‘as her many books do testify ;’ and, in words with which Addison was ‘very much pleased’—‘Her name was Margaret ‘Lucas, youngest sister to the Lord Lucas of Colchester ‘—a noble family, for all the brothers were valiant, and ‘all the sisters virtuous.’² ‘Of all the riders on Pegasus, ‘there have not been a more fantastic couple than his Grace ‘and his faithful Duchess, who was never off her pillion.’³ ‘There is as much expectation of her coming,’ says Pepys, ‘as if it were the Queen of Sweden.’ He describes her appearance at the Royal Society: ‘She hath been a good and ‘seemly woman, but her dress so antick, and her deportment so ordinary, that I do not like her at all ; nor did I ‘hear her say anything that was worth hearing, but that she was full of admiration, all admiration!’⁴ In reply to her

¹ Clarendon, iv. 517.

² *Spectator*, No. 99.

³ Walpole (*Londiniana*, i. 127).

⁴ Pepys's *Diary*, April and May, 1667.

question to Bishop Wilkins, author of the work on the possibility of a passage to the Moon—'Doctor, where am I to find a place for waiting in the way up to that planet?'—Wilkins answered, 'Madam, of all other people in the world, I never expected that question from you, who have built so many castles in the air, that you may be every night at one of your own!'

By a slight anticipation of the chronological order, we may here notice the monument which stands next to this in the Transept, and which with it long guarded the open space.¹ It was attracted to its position by a triple affinity to this particular spot. John Holles was descendant both of the families of George Holles and Sir Francis Vere, who lie immediately behind; and after his marriage with the granddaughter of William Cavendish, who lies immediately by his side, he was created Duke of Newcastle.² By all these united titles he became 'the richest subject that had been in the kingdom for some ages;'³ and his monument is proportionably magnificent, according to the style which then prevailed. On it the sculptor Gibbs staked his immortality; and by the figures of 'Prudence' and 'Sincerity,'⁴ which stand on either side, set the example of the allegorical figures which, from that time, begin to fill up the space equally precious to the living and the dead.⁵

The statesmen and warriors of the Revolution have but slight record in the history of the Abbey. Bentinck, the Earl of Portland, with his first descendants, favourite and

John
Holles,
Duke of
Newcastle,
Aug. 9,
1711.

His monu-
ment.
1723.

THE REVOLU-
TION OF
1688.
Bentinck,
Duke of
Portland,
1709.

¹ The houses of these two Dukes of Newcastle can still be traced; that of Cavendish in *Newcastle Place* in Clerk-enwell, that of Holles in the neighbourhood of Lincoln's Inn and of *Newcastle Street* in the Strand.

² See p. 228.

³ Burnet's *Own Time*, vi. 62 (or ii. 580); and see his epitaph.

⁴ 'Sincerity' lost her left hand in

the scaffolding of George IV.'s coronation.

⁵ The Chapel behind was, from his vault, formerly called the 'Holles Chapel;' and in it a new vault was, in 1766, made for Lord and Lady Mountrath, who before that had been buried in the Argyll vault. (Register.)

The Duke
of Schom-
berg, Aug.
4, 1719,
aged 79.
Sir Joseph
William-
son, died
Oct. 3,
buried
Oct. 14,
1701.
Diana
Temple,
March 27,
1679.
Lady
Temple,
1694.
Sir W.
Temple,
Feb. 1,
1698-9.

friend of William III., lies in the Ormond vault, just 'under the great east window.'¹ When Marshal Schomberg fell in the passage of the Boyne, it was felt that 'the only cemetery 'in which so illustrious a warrior, slain in arms for the 'liberties and religion of England, could properly be laid'² was Westminster Abbey. His corpse was embalmed and deposited for that purpose in a leaden coffin on the field. But, in fact, he was never carried further than Dublin, where he now lies in St. Patrick's Cathedral.³ His family, however, are interred in the Ormond vault at Westminster, brother, son, and daughter. In the vault of the Duke of Richmond,⁴ with whose family he was connected by marriage,⁵ is Sir Joseph Williamson, the English plenipotentiary at Ryswick. In the south aisle of the Nave lies, by the side of his daughter Diana and wife Dorothy (former love of Henry Cromwell), Sir William Temple,⁶ beneath a monument which combines their names with that of his favourite sister Lady Gifford, who long survived him.

George
Saville,
Marquis of
Halifax,
April 11,
1695.

One monument alone represents the political aspect of this era—that of George Saville, Marquis of Halifax, who, with his wife and daughter, lies in the vault of Monk close by. But its position marks his importance. It is the first visible memorial of any subject that has gained a place in the aisle which holds the tomb of Queen Elizabeth. Its classical style, with its medallion portrait, marks the entrance into the eighteenth century, which with its Augustan age of literature, and its not unworthy line of ministers and warriors, compensates by magnificence of historic fame for its increasing degradation of art and taste.

¹ Register.

² Macaulay, iii. 638.

³ Beside the monument inscribed with the famous epitaph by Swift. (Pettigrew's *Epitaphs*, 186.)

⁴ Register. — This seems hardly compatible with the statement in

Crull (p. 120), that he was buried in the same small vault that contained Elizabeth Claypole, which is on the other side of the Chapel.

⁵ Nichols's *Collect.* viii. 12.

⁶ Register. See Macaulay's *Essay on Sir W. Temple*.

Close beside George Saville is the monument of the second Halifax, who lies with him¹ in General Monk's vault—Charles Montague, his successor in the foremost ranks of the state, his more than successor as a patron of letters:—

When sixteen barren centuries had past,
This second great Mæcenæ came at last.²

REIGN OF
QUEEN
ANNE.
Charles
Montague,
Earl of
Halifax,
May 26,
1715.

He had an additional connexion with Westminster from his education in the School, and in his will he 'desired to be 'buried privately in Westminster Abbey, and to have a hand-'some plain monument.'³ The yet more famous ashes of his friend Addison were attracted, as we shall see, to that spot, by the contiguity of him who 'from a poet had become the chief 'patron of poets.' On Addison's coffin rests the coffin of James Craggs, Secretary of State, and, in spite of their divergent politics, the friend both of Addison and Pope. The narrow aisle, where he was buried, could not afford space for more monuments; and in the erection of his memorial, at the western extremity of the church, we have at once the earliest example of a complete dissociation of the grave and tomb, and also the first monument of imposing appearance erected in the hitherto almost vacant Nave.⁴ His premature end at the age of thirty-five, by the smallpox, then making its first great ravages in England, no doubt added to the sympathy excited by his death.⁵ The statue was much thought of at the time. 'It will make the finest figure, I think, in 'the place; and it is the least part of the honour due to the 'memory of a man who made the best of his station.'⁶ So Pope wrote, and the interest which he expressed in the work during its execution never flagged: 'the marble on

James
Craggs,
died Feb.
16, buried
March 2,
1720-1.

His monu-
ment.

¹ He lies on Lady Stanhope's coffin (Register), i.e. the daughter of George Saville.

² Dr. Sewall to Addison. (*British Poets*.)

³ *Biog. Brit.* v. 306.

⁴ It stood originally at the east end of the Baptistry.

⁵ Johnson's *Poets*, ii. 63.

⁶ See Pope's Works, iii. 368; vi. 374.

His
epitaph.

‘which the Italian is now at work;’ ‘the cautions about ‘the forehead, the hair, and the feet;’ the visits to the Abbey, where he ‘saw the statue up,’ though ‘the statu-
‘tuary was down’ with illness; the inscription on the urn, which he saw ‘scored over in the Abbey.’ The epitaph remains. ‘The Latin inscription,’ he says, ‘I have made as ‘full and yet as short as I possibly could. It vexes me to ‘reflect how little I must say, and how far short all I can ‘say is of what I believe and feel on that subject: like true ‘lovers’ expressions, that vex the heart from whence they ‘come, to find how cold and faint they must seem to others, ‘in comparison of what inspires them invariably in them- ‘selves. The heart glows while the tongue falters.’¹ It exhibits the conflict in public opinion between Latin and English in the writing of epitaphs. It also furnishes the first materials for Dr. Johnson’s criticism:—

Statesman, yet friend to truth! of soul sincere,
In action faithful, and in honour clear!
Who broke no promise, serv’d no private end,
Who gain’d no title, and who lost no friend;
Ennobled by himself, by all approv’d,
Prais’d, wept, and honour’d by the Muse he lov’d.

JACOBUS CRAGGS, REGI MAGNÆ BRITANNIÆ A SECRETIS ET CONSILIIS
SANCTIORIBUS, PRINCIPIS PARITER AC POPULI AMOR ET DELICIÆ: VIXIT
TITULIS ET INVIDIA MAJOR, ANNOS HEV PAVCOS, XXXV.

Criticism
of Dr.
Johnson.

The lines on Craggs [so writes Dr. Johnson] were not originally intended for an epitaph; and therefore some faults are to be imputed to the violence with which they are torn from the poem that first contained them. We may, however, observe some defects. There is a redundancy of words in the first couplet: it is superfluous to tell of him, who was *sincere, true, and faithful*, that he was *in honour clear*. There seems to be an opposition intended in the fourth line, which is not very obvious: where is the relation between the two positions, that he *gained no title and lost no friend*?

¹ Pope, ix. 427, 428, 442.—For the character of Craggs, see his *Epistle* (ibid. iii. 295, 296; and for the original inscription, ibid. iv. 290).

It may be proper here to remark the absurdity of joining, in the same inscription, Latin and English, or verse and prose. If either language be preferable to the other, let that only be used; for no reason can be given why part of the information should be given in one tongue, and part in another, on a tomb more than in any other place, or any other occasion; and to tell all that can be conveniently told in verse, and then to call in the help of prose, has always the appearance of a very artless expedient, or of an attempt unaccomplished. Such an epitaph resembles the conversation of a foreigner, who tells part of his meaning by words, and conveys part by signs.¹

The situation of the monument has been slightly changed, but the care which was expended upon it was not in vain, if the youthful minister and faithful lover of the Muses becomes the centre of the memorials of greater statesmen than himself, and of poets not unworthy of Pope—Pitt and Fox, Wordsworth and Keble.

In the Nave is a slight record of an earlier statesman of this age—Sidney, Earl Godolphin, ‘chief minister of Queen ‘Anne during the nine first glorious years of her reign,’ buried in the south aisle—‘a man of the clearest head, the ‘calmest temper, and the most incorrupt of all the ministers ‘of states’ that Burnet had ever known²—‘the silentest ‘and modestest man that was, perhaps, ever bred in a court;’³ and who maintained to his life’s end the short character which Charles II. gave him when he was page,—‘He was never ‘in the way, and never out of the way.’⁴ The bust was erected to him by Henrietta (his daughter-in-law), daughter and heiress of the great Duke of Marlborough, who was buried beside him and his brother. Her mother Sarah was standing by Lord Godolphin’s deathbed, with Sir Robert Walpole, then in his early youth. The dying Earl took Walpole by the hand, and, turning to the Duchess, said: ‘Madam, should you ever desert this young man, and there

Lord Godolphin, died Sept. 15, buried Oct. 8, 1712.

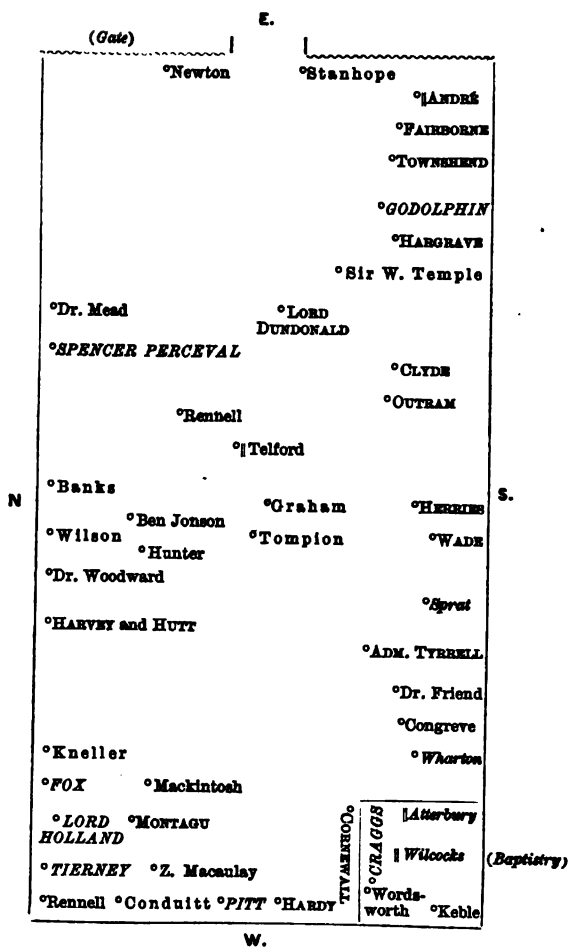
Henrietta, Duchess of Marlborough, 1733.

¹ *Own Time*, vi. 135 (or ii. 614).

² *Johnson’s Poets*, iii. 205, 206.

³ *Ibid.* ii. 240 (or i. 479).

⁴ See Pope, v. 256.



PLAN OF THE NAVE.

'should be a possibility of returning from the grave, I shall 'certainly appear to you.'¹

Before passing to Walpole and the ministers of the Hanoverian dynasty, we must pause on the War of the Succession in Germany and Spain, as before we had been involved in the Flemish wars of Elizabeth and the Dutch wars of Charles II.; and again the funerals of Blake and Monk are renewed, and the funerals of Nelson and Wellington, in our own day, anticipated. When the *Spectator*, 'in his serious humour, walked 'by himself in Westminster Abbey,' he observed that 'the 'present war had filled the church with many uninhabited 'monuments,' which had been erected to the memory of 'persons whose bodies were perhaps buried on the plains of 'Blenheim, or in the bosom of the ocean.'² These monuments were chiefly in the northern aisle of the Nave—to General Killigrew, killed in the Battle of Almanza; to Colonel Bingfield,³ aide-de-camp to the Duke of Marlborough, killed at the Battle of Ramillies, whilst 'remounting the Duke on 'a fresh horse, his former "fayling"⁴ under him, and 'terred at Bavechem, in Brabant, a principal part of the 'English generals attending his obsequies; to Lieutenant Heneage Twysden, killed at the Battle of Blaregnies, and his two brothers, John and Josiah, of whom the first was

WAR OF
THE SUC-
CESSION.

Killigrew,
April 14,
1707.
Bingfield,
May 23,
1706.

Heneage
Twysden,
Sept. 1709.
John
Twysden,
Oct. 22,
1707.
Josiah
Twysden,
1708.

¹ Walpole's *Letters*, vol. i. p. cxxiii.

² One such monument was placed there long after Addison's time. Old Lord Ligonier, after having fought all through the wars of Anne, died at the age of 92 (1770), in the middle of the reign of George III.

³ *Spectator*, No. 26 (1711).

⁴ 'Poor Bingfield, holding my stirrup for me, and lifting me on horse-back, was killed. I am told that he 'leaves his wife and mother in a poor 'condition.' (Letter to the Duchess of Marlborough on the next day,

March 24, 11 A.M.) There is a similar expression in the formal despatch: 'You may depend that Her Majesty 'will not fail to take care of poor Bingfield's widow.' (Coxe's *Life of Marlborough*, ii. 354, 357.) He is called on the monument Bringfield. His head was struck off by a cannon-ball. The monument records that he had often been seen at the services in the Abbey.

⁵ The horse did not 'fayl,' but the Duke was thrown in leaping a ditch. (Coxe, ii. 354.)

lieutenant under Sir Cloudesley Shovel, and perished with him, and the second was killed at the siege of Agremont in Flanders.

Creed,
1704.

In the southern aisle was the cenotaph to Major Creed, who fell in his third charge at Blenheim, and was buried on the spot. 'It was erected by his mother,' 'near another' 'which her son, while living, used to look up to with pleasure, for the worthy mention it makes of that great man the Earl of Sandwich, to whom he had the honour to be related, and whose heroic virtues he was ambitious to emulate.'¹

Sir
Cloudesley
Shovel,
died
Oct. 22,
buried
Dec. 22,
1707.

To the trophies on 'one of these new monuments,' perhaps this very one, as Sir Roger de Coverley went up the body of the church, he pointed, and cried out, 'A brave man I warrant him!' As the two friends advanced through the church, they passed, on the south side of the Choir, a more imposing structure, on which Sir Roger flung his hand that way, and cried, 'Sir Cloudesley Shovel, a very gallant man!' The 'Spectator' had passed there before, and 'it had often given him very great offence. Instead of the brave rough English Admiral, which was the distinguishing character of that plain gallant man, he is represented by the figure of a beau, dressed in a long periwig, and reposing himself on velvet cushions, under a canopy of state. The inscription is answerable to the monument, for, instead of celebrating the many remarkable actions he had performed in the service of his country, it acquaints us only with the manner of his death, in which it was impossible for him to reap any honour.'² The Admiral was returning with his fleet from Gibraltar. It was believed that the crew had got drunk for joy that they were within sight of England. The ship was wrecked, and Sir Cloudesley's body

¹ *Epitaph*. — It originally stood where André's monument now is, and therefore nearer to Harbord's monument, to which it alludes.

² *Spectator*, No. 139.

was thrown ashore on one of the islands of Scilly, where some fishermen took him up, and, having stolen a valuable emerald ring from his finger, stripped and buried him. This ring being shown about made a great noise all over the island. The body was accordingly discovered by Lieutenant Paxton, purser of the 'Arundell,' who took it up, and transported it in his own ship to Portsmouth, whence it was conveyed by land to London, and buried, from his house in Soho Square, in the Abbey with great solemnity.¹

At the time when the 'Spectator' surveyed the Abbey, the great commander of the age was still living. The precincts had already witnessed a scene of mourning, in connexion with his house, more touching than any monument, more impressive than any funeral. At King's College, Cambridge, is a stately monument, under which lies the Duke's only son, cut off there in the flower of his promise. The Duke himself had been obliged to start immediately for his great campaign. But a young noble² amongst the Westminster boys, as he played in the cloisters, recognised a strange figure, which he must have known in the great houses of London. It was Sarah, Duchess of Marlborough, who 'used, by way of mortification and as a mark of affection, to dress herself like a beggar, and sit with some 'miserable wretches' in the cloisters of Westminster Abbey.'

The Duke
of Marl-
borough.

Mourning
of Sarah,
Duchess
of Marl-
borough,
for her son,
Feb. 20,
1702-3.

¹ Campbell's *Admirals*, iii. 28-30.—There is no monument to Admiral Delaval, long the companion of Sir Cloudesley Shovel, who died in the North, and was buried in the Abbey on January 23, 1706-7 (*ibid.* iii. 8; Charnock's *Naval Biography*, ii. 1), at the upper end of the west aisle. (Register.)

² The Duchess of Portland said 'the Duke (her husband) had often 'seen her, during this mourning of hers, 'when he was a boy at Westminster 'school.' She used to say that 'she was

'very certain she should go to heaven; 'and as her ambition went now beyond 'the grave, that she knew she should 'have one of the highest seats.' (Mrs. Delany's *Autobiography*, iii. 167.)

³ A Chapter order, May 6, 1710, mentions the 'Appointment of a con- 'stable to restrain divers disorderly 'beggars daily walking and begging in 'the Abbey and Cloisters, and many 'idle boys daily coming into the 'Cloisters, who there play at cards and 'other plays for money, and are often 'heard to curse and swear.'

At last on that proud head descended the severest blow of all—and we are once more admitted to the Abbey by the correspondence between Pope and Atterbury. ‘At the time of the ‘Duke of Marlborough’s funeral,’ writes Pope, ‘I intend to lie ‘at the Deanery, and moralise one evening with you on the ‘vanity of human glory;’¹ and Atterbury writes in return:—

I go to-morrow to the Deanery, and, I believe, shall stay there till I have said ‘Dust to dust,’ and shut up that last scene of pompous vanity. It is a great while for me to stay there at this time of the year, and I know I shall often say to myself, whilst expecting the funeral:

O rus, quando ego te aspiciam, quandoque licebit
Ducere sollicitæ jucunda oblivia vitæ?

In that case I shall fancy I hear the ghost of the dead thus entreating me:

At tu sacratæ ne parce malignus arenæ
Ossibus et capiti inhumato
Particulam dare
Quamquam festinas, non est mora longa: licebit
Injecto ter pulvere curras.

There is an answer for me somewhere in *Hamlet* to this request, which you remember though I do not: ‘*Poor ghost, thou shalt be ‘satisfied!’* or something like it. However that be, take care that you do not fail in your appointment, that the company of the living may make me some amends for my attendance on the dead.

Sed me

Imperiosa trahit Proserpina, vive valeque.

Death of
the Duke
of Marl-
borough,
June 16,
1722. His
funeral,
Aug. 9,
1722.

The Tory prelate and the Tory poet waited, no doubt, long and impatiently for the slow cavalcade of the funeral of the Great Duke, whose Whiggery they could not pardon even at that moment—

By unlamenting veterans borne on high
Dry obsequies, and pomps without a sigh.

His remains had been removed from Windsor Lodge, where he died, to Marlborough House. From thence the procession was

¹ *Letters*, iv. 6.

opened by bands of military, accompanied by a detachment of artillery, in the rear of which followed Lord Cadogan, Commander-in-Chief, and several general officers, who had been devoted to the person of the Duke, and had suffered in his cause. Amidst long files of heralds, officers at arms, mourners, and assistants, the eye was caught by the banners and guidons emblazoned with his armorial achievements, among which was displayed, on a lance, the standard of Woodstock, exhibiting the arms of France on the Cross of St. George.

In the centre of the cavalcade was an open car, bearing the coffin; which contained his mortal remains, surmounted with a suit of complete armour, and lying under a gorgeous canopy, adorned with plumes, military trophies, and heraldic achievements. To the sides shields were affixed, exhibiting emblematic representations of the battles he had gained, and the towns he had conquered, with the motto, '*Bello, hæc et plura.*' On either side were five captains in military mourning, bearing aloft a series of bannerols, charged with the different quarterings of the Churchill and Jennings families.

The Duke of Montagu, who acted as chief mourner, was supported by the Earls of Sunderland and Godolphin, and assisted by eight dukes and two earls. Four earls were also selected to bear the pall. The procession was closed by a numerous train of carriages, belonging to the nobility and gentry, headed by those of the King and the Prince of Wales.

The cavalcade moved along St. James's Park to Hyde Park Corner, and from thence, through Piccadilly and Pall Mall, by Charing Cross to Westminster Abbey. At the west door it was received by the dignitaries and members of the Church, in their splendid habiliments;¹ and the venerable pile blazed with tapers and torches innumerable. . . . The procession then moved through the Nave and Choir to the Chapel of Henry VII.²

—to the vault³ which contained the ashes of Ormond, and which had once contained the ashes of Cromwell. The expenses were defrayed by Sarah herself.

Twenty-four years afterwards the body was removed to a mausoleum, erected under her superintendence, in the Chapel

¹ See note in Atterbury's *Letters*, iv. 6, 7.—The Dean and Canons appeared in copes. The Dean set up an altar at the head of Henry VII.'s tomb

(*ibid.* iv. 11), as in Monk's funeral (see p. 250).

² Coxe's *Marlborough*, vi. 385.

³ Register.

at Blenheim, and there she was a few weeks later laid by his side.¹

Admiral
Churchill,
buried
May 12,
1710.

The Duke's brother, Admiral Churchill, who preceded him by a few years, rests in the south aisle of the Choir.

Sheffield,
Duke of
Buckinghamshire,
died Feb.
24, buried
March 25,
1721.

Whilst Atterbury and Pope were complaining of the hard fate of having to assist at the funeral of the Duke of Marlborough, they were also corresponding about another tomb, preparing in Henry VII.'s Chapel, over the grave of one whose claims to so exalted a place were made up of heterogeneous materials, each questionable of itself, yet, together with the story of its erection, giving a composite value to the monument of a kind equalled by few in the Abbey. John Sheffield, first Marquis of Normanby, and then Duke of Buckinghamshire or of Buckingham,² was by some of his humble contemporaries regarded as a poet, has won a place in Johnson's 'Lives of the Poets,' and has left one celebrated line.³ He has achieved for his name⁴ a more legitimate place in Poets' Corner than his verses could have given him, by uniting it with the name of Dryden,⁵ on the monument which he there erected to his favourite author.

Sheffield's
grave and
monument.

It was, however, his political and military career, and still more his rank, which won for him a grave⁶ and monument in Henry VII.'s Chapel. He must have been no despicable character, who at twelve years undertook to educate himself; who maintained the presence of mind

¹ It appears from the Duchess's will, dated August 11, 1744, that the Duke's body was then still in the Abbey, and from the account of her funeral in October, 1744, that it had by that time been removed. (Thomson's *Memoirs of the Duchess of Marlborough*, pp. 502, 562.)

² Johnson's *Lives*, ii. 163.—The ambiguity of the title was to guard against confusion with Villiers, Duke of Buckingham. His full title was 'the Duke of the County of Bucking-

'ham.'

³ A faultless monster which the world ne'er saw.

(Johnson, ii. 165.)

⁴ 'Muse, 'tis enough—at length thy labour ends,
And thou shalt live—for Buckingham commends,
Sheffield approves, consenting Phœbus bends.' (Pope, iii. 331.)

⁵ See pp. 304-305.

⁶ See Appendix.

ascribed to him in the extraordinary peril at sea to which he was exposed by the perfidy of Charles II.; who, by his dexterous answers, evaded the proselytism of James II. and the suspicions of William III. But probably his family connexions carried the day over all his other qualifications. He who had in his youth been the accepted lover of his future sovereign, Anne, the legitimate daughter, and who afterwards married the natural daughter of James II., almost fulfilled the claims of royal lineage. His elevation to the historic name of Buckingham—which, perhaps, procured for his monument the Chapel next to that filled, in the reign of Charles I., by his powerful namesake—left his mark on the stately mansion which, even when transformed into a royal palace, is still ‘*Buckingham House*,’ created by his skill out of the old mulberry garden in St. James’s Park, with the inscription *Rus in urbe*, ‘as you see from the garden nothing ‘but country.’¹ As he lay there in state, the crowd was so great, that the father of the antiquary Carter, who was present, was nearly drowned in the basin in the courtyard.² The Duchess, ‘*Princess Buckingham*,’ as Walpole calls her, was so proud of her ‘illegitimate parentage as to go and ‘weep over the grave of her father, James II., at St. Germain, and have a great mind to be buried by him.’³ ‘On ‘the martyrdom of her grandfather, Charles I., she received ‘Lord Hervey in the great drawing-room of Buckingham ‘House, seated in a chair of state, attended by her women in ‘like weeds, in memory of the Royal Martyr.’⁴ Yet she did full honour to her adopted race; and to express her gratitude for the contrast between the happiness of her second marriage and the misery of her first, her husband’s funeral was to be

Sheffield’s
funeral,

¹ Defoe’s *Journey through England*, i. 194.

² *Gent. Mag.* vol. lxxxiv. pt. ii. p. 548.

³ Walpole, i. 234.—One of the

monks tried to make her observe how ragged the pall was, but she would not buy a new one.

⁴ Walpole’s *Reminiscences*.

March 26, as magnificent as that of the great Duke of Marlborough;
1721. and his monument to be as splendid as the Italian taste of

His family. likenesses were faithful.¹ Three children, two sons and a daughter, were transferred at the same time to their father's vault, from the neighbouring Church of St. Margaret.² One son alone³ remained, the last of the house, from whom his mother was inseparable; and when he died in early youth at Rome, a few years later, she revived the pageant once more. Priding herself on being 'a Tory Duchess of Marlborough,' she wrote to Sarah, to borrow the triumphal car that had transported the remains of the famous Duke. 'It carried my Lord Marlborough,' replied the other, 'and shall never be profaned by any other corpse.' 'I have consulted the undertaker,' said her proud rival, 'and he tells me that I may have a finer for twenty pounds.'⁴ The waxen effigies of herself and of her son, which were prepared for this solemnity, are still preserved in the Abbey.⁵ That of her son, as it lay in state, she invited his friends to visit, with a message that, if they had a mind to see him, she could carry them in conveniently by a back-door.⁶

Edmund
Sheffield,
Duke of
Buckinghamshire,
died at
Rome,
Oct. 30,
1735;
buried
Jan. 31,
1736-6.

Catherine,
Duchess of
Buckinghamshire,
April 8,
1743.

The Duchess settled her own funeral with the Garter King-at-Arms, on her deathbed, and 'feared dying before the pomp should come home.' 'Why don't they send the canopy for me to see? Let them send it, though all the tassels are not finished.' She made her ladies vow to her that, if she should lie senseless, they would not sit down in the room before she was dead.

Both mother and son were laid in the same tomb with

¹ Pope, viii. 386; ix. 228.

² Register.

³ On the monument Time is represented bearing away the four children.

⁴ Walpole's *Reminiscences*.

⁵ See Note on the Waxworks.

⁶ Walpole's *Reminiscences*, i. 234.

the Duke. Atterbury's letters are filled with affection for them,¹ and Pope wrote a touching epitaph for her² (which was, however, never inscribed), and corrected an elaborate description in prose of her character and person, written by herself.³ She quarrelled with the poet, but accepted the corrections, and showed the character as his composition in her praise.

Sheffield's epitaph on himself is an instructive memorial at once of his own history and of the strange turns of human thought and character.⁴ '*Pro Rege sæpe, pro Republicâ semper,*' well sums up his political career under the three last Stuarts. Then comes the expression of his belief:

Sheffield's
epitaph.

*Dubius sed non improbus vixi ;
Incertus morior, non perturbatus.
Humanum est nescire et errare.
Deo confido
Omnipotenti benevolentissimo :
Eus entium, miserere mei.*

Many a reader has paused before this inscription. Many a one has been touched by the sincerity through which a profound and mournful scepticism is combined with a no less profound and philosophic faith in the power and goodness of God. In spite of the seeming claim to a purer life than Sheffield, unhappily, could assert, there is in the final expression a pathos, amounting almost to true penitence. 'If any heathen could be found,' says even the austere John Newton, 'who sees the vanity of the world, and says from his heart, *Eus entium, miserere mei*, I believe he would be heard.' He adds, 'But I never found such, though I have known many heathens.'⁵ Perhaps he had never seen this monument, but

¹ For the Duchess, see Atterbury's *Letters*, iv. 135, 163, 161, 163, 253, 268, 310, 317; and for the young Duke, *ibid.* iv. 149, 155.

² Johnson's *Lives of the Poets*, iii. 216.

³ Pope, vii. 323, 325.

⁴ The sensation produced by the epitaph at the time is evident from the long defence of it 'by Dr. Richard Fiddes, in answer to a Freethinker' (1721).

⁵ Scott's *Eclectic Notes*, p. 265.

quoted the words from hearsay. The expression is supposed to have been suggested by the traditional last prayer of Aristotle, who earnestly implored 'the mercy of the Great First Cause.'¹ But many readers also have been pained by the omission of any directly Christian sentiment, and have wondered how an inscription breathing a spirit so exclusively drawn from natural religion found its way, unrebuked and uncorrected, into a Christian church. Their wonder will be increased when they hear that it once contained that very expression of awestruck affection for the Redeemer, which would fill up the void; that it originally stood '*Christum advenor, Deo confido.*'² The wonder will be heightened yet more when they learn that this expression was erased, not by any too liberal or philosophic layman, but by the episcopal champion of the High Church party—Atterbury, to whom, as Dean of Westminster, the inscription was submitted. And this marvel takes the form of a significant lesson in ecclesiastical history, when we are told the grounds of the objection—that the word *advenor* 'was not full enough as applied to Christ.'³ How like is this criticism to the worldly theologian who made it, but how like also to the main current of theological sentiment for many ages, which, rather than tolerate a shade of suspected heresy, will admit absolute negation of Christianity—which refuses to take the half unless it can have the whole. And, finally, how useless was this caution to the character of the prelate who erased the questionable words. The man of the world always remains unconvinced, and in this case was represented by the scoff-

¹ Fiddes (p. 40), who quotes from *Cælius Rhodigenius* (tom. ii. lib. 17, c. 34), and adds the prayer of the friends who are supposed to be standing by the philosopher's deathbed—'*Qui philosophorum animas excipit et tuam colliget.*' (Ibid. tom. ii. lib. 18, c. 31.)

² The original inscription is given at length in Crull, ii. 49 (1722); and also in Fiddes's *Letter* (1721), who argues at length on the force of the expression (p. 38).

³ The opposite party, in the published copies of the inscription, inserted *solo after deo.* (Fiddes, p. 39.)

ing Matthew Prior, who, in the short interval that elapsed between the Duke of Buckingham's funeral and his own, wrote the well-known lines, which, though professedly founded on a perverse interpretation of the charitable hope of the Burial Service, evidently point in reality to the deep-seated suspicion of Atterbury's own sincerity:

Of these two learned peers, I prythee say, man,
Who is the lying knave, the priest or layman?
The Duke—he stands an infidel confess'd,
'He's our dear brother,' quoth the lordly priest.¹

Three statesmen stretch across the first half of the eighteenth century. John Campbell, Duke of Argyll and Greenwich—soldier and statesman alike, of the first order in neither service, but conspicuous in both as the representative of the northern kingdom, which through his influence more than that of any single person was united to England—was buried in a vault² in Henry VII.'s Chapel, made for himself and his family, far away from his ancestral restingplace at Kilmun. His monument, erected by Roubiliac at the cost of an admiring friend, stands almost alone of his class amongst the poets in the Southern Transept—a situation³ which may well be accorded by our generation to one with whose charming character and address our age has become familiar chiefly through the greatest of Novelists. In the sculptured emblems, History pauses at the title of 'Greenwich,' which was to die with him. 'Eloquence,' with outstretched hand, in an attitude which won Canova's special

1678-
1743.
Duke of
Argyll and
Green-
wich, bur-
ied Oct.
15, 1743.

¹ Pope's *Works*, ix. 209.

² This new vault was made in 1743. (See Appendix.) His widow was interred there April 23, 1767, and his daughter Caroline, Countess of Dalkeith, in 1791, and Mary (Lady Mary Coke) in 1811 (Register), 'the lively 'little lady' who, in the 'Heart of

'Midlothian,' banters her father after the interview with Jeannie Deans.

³ The monument displaced the ancient staircase leading from the Dormitory. (*Gleanings*, p. 48.) Close to it were characteristically pressed the monuments of two lesser members of the Campbell clan.

1791,
1819.

praise,¹ represents the 'thunder'² and 'persuasion'³ described by the poets of his age. The inscription which History records, and which was supplied by the poet Paul Whitehead,⁴ and the volumes of 'Demosthenes' and Cæsar's 'Commentaries,' which lie at the foot of Eloquence, commemorate his union of military and oratorical fame; whilst his Whig principles are represented in the sculptured Temple of Liberty and a cherub holding up *Magna Charta*.

Walpole died at Houghton, and was interred in the parish church without monument or inscription:

So peaceful rests, without a stone, a name
Which once had honour, titles, wealth, and fame.⁵

Lady Wal-
pole, died
Aug. 20,
1737.

But he is commemorated in the Abbey by the monument of his first wife, Catherine Shorter, whose beauty, with the good looks of his own youth, caused them to be known as 'the handsome couple.' The position of her statue, in the south aisle of Henry VII.'s Chapel, is one to which nothing less than her husband's fame would have entitled her. It was erected by Horace Walpole, her youngest son, and remains a striking proof both of his affection for her and his love of art. The statue itself was copied in Rome from the famous figure of 'Modesty,' and the inscription, written by himself, perpetuates the memory of her excellence: 'An ornament to courts, untainted by them.' If the story be true, that he was really the son of Lord Hervey, it is remarkable as showing his unconsciousness of the suspicion of his mother's honour. He murmured a good deal at having to pay forty pounds for the ground of the statue,⁶ but 'at last,' he says, 'the monument for my mother is erected; it puts

Her statue.

¹ *Life of Nollekens*, ii. 161.

² 'Argyll, the state's whole thunder
born to wield,
And shake alike the senate and
the field.'—(Pope.)

³ 'From his rich tongue
Persuasion flows, and wins the
high debate.'—(Thomson.)

⁴ Neale, ii. 258.

⁵ Coxe's *Walpole*, chap. lxii. & lxiii.

⁶ *Walpole's Letters*, ii. 277.

'me in mind of the manner of interring the Kings of France—
'when the reigning one dies, the last before him is buried.
'Will you believe that I have not yet seen the tomb? None
'of my acquaintance were in town, and I literally had not
'courage to venture alone among the Westminster boys;
'they are as formidable to me as the ship-carpenters at
'Portsmouth.'¹

Pulteney, after his long struggles, determined, when he had reached his peerage, to be buried in the Abbey, which he had known from his childhood as a Westminster boy. A vault was constructed for himself and his family in the Islip Chapel,² and there, in his eightieth year, his obsequies were performed by his favourite Bishop, Zachary Pearce.³ In the pressure to see his funeral (which, as usual, took place at night), a throng of spectators stood on the tomb of Edward I., opposite the vault.⁴ A mob broke in, and, in the alarm created by the confusion, the gentlemen tore down the canopy of the royal tomb, and defended the pass of the steps leading into the Confessor's Chapel with their drawn swords and the broken rafters of the canopy. Pelham's career is celebrated by the monument to his 'very faithful' secretary, Roberts, in the South Transept. His brother the Duke of Newcastle is faintly recalled by the monument on the opposite side to Robinson, who was distinguished by the name of 'Long Sir Thomas

Pulteney,
Earl of
Bath, died
July 7,
buried
July 17,
1764.

His
funeral.

Roberts,
Secretary
of Pelham,
1776.

¹ Walpole's *Letters*, i. 352.

² Probably attracted by the grave of Jane Crewe, heiress of the Pulteneys in 1639, whose pretty monument is over the chapel door.

³ The most conspicuous monument in the Cloisters is that of Daniel Pulteney, who died September 7, 1731, buried May 17, 1732. (Register.) He was M.P. for Preston, and in 1722 a Lord of the Admiralty. It seems that the independence which is so lauded in this epitaph showed itself in

his opposition to Walpole, and his defence of free trade and of the interests of the British merchants abroad (see *Parliamentary History*, viii. 1, 608, 647.)

⁴ *Gent. Mag.* 1817, part i. p. 83. — The antiquary Carter was present, as a boy: 'I stood, with many others, 'on the top of the tomb. . . . A dreadful conflict ensued. Darkness soon 'closed the scene.' (Ibid. 1799, part ii. p. 859.)

Robinson.¹ 'He was a man of the world, or rather of the town, and a great pest to persons of high rank, or in office. He was very troublesome to the late Duke of Newcastle, and when in his visits to him he was told that His Grace had gone out, would desire to be admitted to look at the clock or to play with a monkey that was kept in the hall, in hopes of being sent for in to the Duke. This he had so frequently done, that all in the house were tired of him. At length it was concocted among the servants that he should receive a summary answer to his usual questions, and accordingly, at his next coming, the porter, as soon as he had opened the gate, and without waiting for what he had to say, dismissed him in these words: "Sir, His Grace "has gone out, the clock stands, and the monkey is dead."' His epitaph commemorates his successful career in Barbadoes, and 'the accomplished woman, agreeable companion, and sincere friend' he found in his wife.

General Guest, buried Oct. 16, 1747, in the East Cloister. Marshal Wade, buried March 21, 1747-8, near the Choir gate.

The Rebellion of 1745 has left its trace in the tablet erected in the North Transept to General Guest, 'who closed a service of sixty years by faithfully defending Edinburgh Castle 'against the rebels in 1745;' and in the elaborate monument of Roubiliac, in the Nave, to Marshal Wade, whose military roads, famous in the well-known Scottish proverb, achieved the subjugation of the Highlands.'

Following the line of the eye, and erected by the same great sculptor—who seems for these few years to have

¹ Hawkins' *Johnson*, p. 192, which erroneously states that he 'rests in the 'Abbey.' He was called 'Long' from his stature, to distinguish him from the 'German' Sir Thomas Robinson of the same date, who was a diplomatist. 'Long Sir Thomas Robinson is 'dying by inches,' said some one to Chesterfield. 'Then it will be some 'time before he dies.' The appointment to the governorship of Barbadoes, mentioned on his monument, was given

to him because Lord Lincoln wanted his house. (*Walpole's Letters*, i. 22; vi. 247.)

² A cenotaph in the East Cloister celebrates 'two affectionate brothers, 'valiant soldiers, and sincere Christians,' Scipio and Alexander Duroure, of whom the first fell at Fontenoy in 1745; and the second was buried here in 1766, after fifty-seven years of faithful services.

The Duroure 1745, 1766

attained a sway over the Abbey more complete than any of those whose trophies he raised—are the memorials of two friends, ‘remarkable for their monuments in Westminster ‘Abbey,’ but for little beside. That to General Fleming was erected by Sir John Fleming, who also lies there, ‘to the ‘memory of his uncle, and his best of friends.’¹ That to General Hargrave appears to have provoked a burst of general indignation at the time. It was believed to have been raised to him merely on account of his wealth.² At the time it was thought that ‘Europe could not show a parallel to ‘it.’³ Now, the significance of the falling pyramids has been so lost, that they have even been brought forward as a complaint against the Dean and Chapter for allowing the monuments to go to ruin.

General Fleming, March 30, 1761; General Hargrave, Feb. 2, 1750–1; both buried near the Choir gate.

It was at this time that Goldsmith uttered his complaint: ‘I find in Westminster Abbey several new monuments erected ‘to the memory of several great men. The names of the ‘great men I absolutely forget, but I well remember that ‘Roubiliac was the statuary who carved them. . . . Alas! ‘alas! cried I, such monuments as these confer honour not ‘on the great men, but on little Roubiliac.’⁴ But the sculptor himself was never satisfied. He constantly visited Dr. Johnson to get from him epitaphs worthy of his works.⁵ He used to come and stand before ‘his best work,’ the monument of Wade, and weep to think that it was put too high to be appreciated.⁶ The Nightingale tomb was probably admitted more for his sake than for that of the mourners. Yet when he came back from Rome, and once more saw his own sculptures in the Abbey, he had the magnanimity

Roubiliac's monuments.

¹ Epitaphs.—The whole Fleming family are congregated under these monuments. (Register.)

² ‘Some rich man.’ (Goldsmith's *Citizen of the World*, p. 46.) It was said that a wag had written under the figure struggling from the tomb, ‘Lie

‘still if you're wise; you'll be damned ‘if you rise.’ (Hutton's *London Tour*.)

³ Malcolm, p. 169.

⁴ Goldsmith.

⁵ *Life of Reynolds*, i, 119.

⁶ Akermann, ii. 37.

to exclaim, with the true candour of genius, 'By God! my 'own works looked to me as meagre and starved as if they 'had been made of tobacco-pipes.'

The successors of Marlborough by land and sea still carry on the line of warriors, now chiefly in the Nave. At the west end is the tablet of Captain William Horneck, the earliest of English engineers, who learned his military science under the Duke of Marlborough, and is buried in his father's grave in the South Transept. There also is told the story of Sir Thomas Hardy, descendant of the protector of Henry VII. on his voyage from Brittany to England, and ancestor of the companion of Nelson, who, for his services under Sir George Rooke, lies buried (with his wife) near the west end of the Choir. There too is the first monument erected by Parliament to naval heroism—the gigantic memorial of the noble but now forgotten death of Captain Cornewall, in the Battle off Toulon; and, close upon it, the yet more prodigious mass of rocks, clouds, sea, and ship, to commemorate the peaceful death of Admiral Tyrrell.¹ In the North Transept² and the north aisle of the Choir follow the cenotaphs of a host of seamen—Baker, who died at Portmahon; Saumarez, who fought from his sixteenth to his thirty-seventh year under Anson and Hawke; the 'good but unfortunate' Balchen, lost at sea; Temple West, his son-in-law; Wager, celebrated for his 'fair 'character';³ Vernon, for his 'fleet near Portobello lying;'

William
Horneck,
April 27,
1746.

Sir Thomas
Hardy,
Aug. 24,
1732;
Lady
Hardy,
May 3,
1720.

Cornewall,
Dec. 26,
1743.
Tyrrell,
died June
6, 1766.
Baker,
Nov. 20,
1716.
Saumarez,
Oct. 14,
1747,
buried at
Plymouth.
Balchen,
1744.
Temple
West,
1757.
Wager,
1743.
Vernon,
1751.

¹ The idea of the monument seems to be to represent the Resurrection under difficulties. Tyrrell, though he died on land, was buried in the sea, and is sculptured as rising out of it. Compare the like thought in the bequest of William Glanville in the churchyard at Wotton, who, when his father was buried in the Goodwin Sands, and he six yards deep in the earth, left an injunction, still observed, that the

apprentices of the parish should, over his grave, on the anniversary of his death, recite the Creed, the Lord's Prayer, and the Ten Commandments, and read 1 Cor. xv.

² Admiral Holmes (1761) is near St. Paul's Chapel.

³ 'There was never any man that 'behaved himself in the Straits (of 'Gibraltar) like poor Charles Wager, 'whom the very Moors do mention

Lord Aubrey Beauclerk, the gallant son of the first Duke of St. Albans, who fell under Vernon at Carthagena, and whose epitaph is ascribed to Young; Warren, represented by Roubiliac with the marks of the small pox on his face.

Beauclerk,
1740.
Warren,
1752.
Holmes,
1761.

The narrow circle of these names takes a wider sweep as, with the advance of the century, the Colonial Empire starts up under the mighty reign of Chatham. Now for the first time India on one side, and North America on the other, leap into the Abbey. The palm-trees and Oriental chiefs on the monument of Admiral Watson recall his achievements at the Black Hole of Calcutta, and at Chandernagore;¹ as the elephant and Mahratta captive on that of Sir Eyre Coote, and the hill of Trichinopoly on that of General Lawrence, recall, a few years later, the glories of Coromandel and the Carnatic. George Montague, Earl of Halifax, 'Father of the Colonies,' from whom the capital of Nova Scotia takes its name, is commemorated in the North Transept; Massachusetts and Ticonderoga,² not yet divided from us, appear on the monument in the south aisle of the Nave, erected to Viscount Howe, the unsuccessful elder brother of the famous admiral. But the one conspicuous memorial of that period is that of his brother's friend—'friends to each other as cannon to 'gunpowder'³—General Wolfe. He was buried in his father's grave at Greenwich, at the special request of his mother; but the grief excited by his premature death in the moment of victory is manifested by the unusual

Admiral
Watson,
buried at
Calcutta,
1757.
Sir Eyre
Coote,
buried at
Rockburn,
1783.
Lawrence,
1775.
George
Montague,
Earl of
Halifax,
1771.
Lord
Howe,
1758.
General
Wolfe,
killed at
Quebec
Sept. 13,
buried at
Greenwich
Nov. 20,
1759.
His monu-
ment.

'with tears sometimes.' (Pepys, iv. 1668.) 'Old Sir Charles Wager is dead at last, and has left the fairest 'character.' (Walpole, i. 248.)

¹ Gideon Loten, governor of Batavia, with Ps. xv. 1-4 for his character, has a tablet in the North Aisle (1789).

² Ticonderoga appears also on the monument, not far off, of Colonel Townsend, executed by T. Carter.

'Here,' says the sculptor's antiquarian son, 'I recall my juvenile years. . . I then loved the hand that gave form to the yielding marble. I now revere his memory, deeper engraved on my heart than on that part of the monument allotted to perpetuate the name of the sculptor.' (*Gent. Mag.* 1799, pt. ii. p. 669.)

³ Walpole's *Memoirs of George II.*

Town-
end,
killed
July 25,
1757.

proportions of the monument, containing the most elaborate delineation of the circumstances of his death—the Heights of Abraham, the River St. Lawrence,¹ the faithful Highland serjeant, the wounded warrior, the oak with its tomahawks. ‘Nothing could express my rapture,’ wrote the gentle Cowper, ‘when Wolfe made the conquest of Quebec.’ So deep was the enthusiasm for the ‘little red-haired corporal,’² that the Dean had actually consented to erect the monument in the place of the beautiful tomb of the Plantagenet prince, Aymer de Valence—a proposal averted by the better taste of Horace Walpole, but carried out in another direction by destroying the screen of the Chapel of St. John the Evangelist, and dislodging the monument of Abbot Esteney. It marks, in fact, the critical moment of the culmination and decline of the classical costume and undraped figures of the early part of the century. Already in West’s picture of the Death of Wolfe, we find the first example of the realities of modern dress in art.³

Earl Howe—great not only by his hundred fights, but by his character, ‘undaunted and silent as a rock, who never ‘made a friendship but at the cannon’s mouth’⁴—first of the naval heroes, received his public monument in St. Paul’s instead of the Abbey. It was felt to be a marked deviation from the rule, and the Secretary of State, Lord Dundas, in proposing it to Parliament, emphatically gave the reason. It was that, ‘on a late solemn occasion, the colours which Lord ‘Howe had taken from the enemy on the First of June had ‘been placed in the metropolitan Cathedral.’ But that great day of June is not left without its mark in Westminster. The two enormous monuments of Captains Harvey and Hutt, and of Captain Montagu, who fell in the same fight, origi-

LORD
HOWE’S
CAPTAINS.

Harvey,
Hutt, and
Montagu,
died June
1, 1794.

¹ The bronze bas-relief is by Capit-soldi; the monument itself by Wilton, who ‘carved Wolfe’s figure without clothes to display his anatomical know-

ledge.’ (*Life of Nollekens*, ii. 173.)

² *Notes and Queries*, xii. 398.

³ *Life of Reynolds*, ii. 206.

⁴ Campbell’s *Admirals*. vii. 240.

nally stood side by side between the pillars of the Nave,¹ the first beginning of an intended series of memorials of a like kind. Corresponding to these three captains of the Nave, but of a slightly earlier date, are the three captains of the North Transept—Bayne, Blair, and Lord Robert Manners, who perished in like manner in Rodney's crowning victory, and whose colossal monument² so cried for room as to expel from its place the font of the church, which has since taken refuge in the western end of the Nave.³

RODNEY'S
CAPTAINS.

Bayne,
Blair, and
Manners,
April 12,
1782.

The tablet of Kempenfelt in the Chapel of St. John commemorates the loss of the 'Royal George.'⁴ Admiral Harrison is buried at the entrance into the Cloisters, with the two appropriate texts, *Deus portus meus et refugium*, and *Deus monstravit miracula sua in profundis*; and the funeral of Lord Dundonald, in the Nave—thus at the close of his long life reinstated in the public favour—terminates the series of naval heroes which begins with Blake. Nelson,⁵ who at Cape St. Vincent looked forward only to victory or Westminster Abbey, found his grave in St. Paul's.

Kempen-
felt, Aug.
29, 1787.

Harrison,
Oct. 26,
1791.

Earl Dun-
donald,
died Oct.
31, buried
Nov. 14,
1860.

The military line still runs on. The unfortunate General Burgoyne, whose surrender at Saratoga lost America to England, lies, without a name, in the North Cloister. But of that great struggle⁶ the most conspicuous trace is left on the southern wall of the Nave by the memorial of the ill-fated Major André,⁷ whose remains, brought home after a lapse of

Burgoyne,
buried
Aug. 13,
1792.

André,
died Oct. 2,
1780, bu-
ried Nov.
28, 1821.

¹ (Neale, ii. 228.) They were transposed by Dean Vincent, Montagu to the west end, and Harvey and Hutt, greatly reduced, to one of the windows.

² It was shut up for seven years after its erection, from the delay of the inscription. (*Gent. Mag.* vol. lxiii. pt. ii. p. 782.)

³ Neale, ii. 208.

⁴ Near this are the monuments of Admirals Storr (1783), Pocock (1793), and Totty (1800), and of Captain Cook, who fell in the sea-fight in the

Bay of Bengal (1799), and the handsome medallion of Captain Stewart (1811).

⁵ See a humorous allusion to this in *Lusus West.*, ii. 210. See Note on the Waxworks.

⁶ The only other mark of the American war, showing the tragic interest it excited, is the monument to William Wragg, shipwrecked in his escape from South Carolina.

⁷ The bas-relief appears to represent André as intended to be shot; not, as was the case, to be hanged.

Wragg, died
Sept. 3, 1777.

forty years, lie close beneath. When¹ at the request of the Duke of York the body was removed from the spot where it had been buried, under the gallows on the banks of the Hudson, a few locks of his beautiful hair still remained, and were sent to his sisters. A withered tree and a heap of stones now mark the spot, where the plough never enters. When the remains were removed, a peach tree,² of which the roots had pierced the coffin and twisted themselves round the skull, was taken up, and replanted in the King's garden, behind Carlton House. The courtesy and good feeling of the Americans were remarkable. The bier was decorated with garlands and flowers, as it was transported to the ship. On its arrival in England, it was first deposited in the Islip Chapel, and then buried, with the funeral service, in the Nave, by Dean Ireland, Sir Herbert Taylor appearing for the Duke of York, and Mr. Locker, Secretary of Greenwich Hospital, for the sisters of André. The chest in which the remains were enclosed is still preserved in the Revestry. On the monument, in basrelief,³ by Van Gelder, is to be seen the likeness of Washington receiving the flag of truce and the letter either of André or of Clinton. Many a citizen of the great Western Republic has paused before the sight of the sad story. Often has the head of Washington or André been carried off, perhaps by republican or royalist indignation, but more probably by the pranks of Westminster boys: 'the 'wanton mischief,' says Charles Lamb, 'of some schoolboy, 'fired perhaps with some raw notions of Transatlantic freedom. The mischief was done,' he adds, addressing Southey, 'about the time that you were a scholar there. Do you 'know anything about the unfortunate relic?''⁴ Southey,

¹ *Life of Major André*, by Winthrop Sargeant, pp. 409-411. *Burial Register. Annual Register*, 1821, p. 333.

² In 1868 died an old American lady who had as a girl given him a

peach on that occasion.

³ The monument was deemed of sufficient importance to displace that of Major Creed.

⁴ Lamb's *Elia*.

always susceptible at allusions to his early political principles, not till years after could forgive this passage at arms.

Here and there a few warriors of the Peninsular War are to be found in the Aisles. Sir Robert Wilson, like Lord Dundonald, after many vicissitudes, has found a place in the Nave.¹ There also the late Indian campaigns are represented by the two chiefs, Outram and Clyde, united in the close proximity of their graves, after the long rivalry of their lives. Both the Crimean War and the Indian Mutiny will be long recalled by the stained glass of the North Transept. The granite column which stands in front of the Abbey also records, in a touching inscription—from its public situation more frequently read perhaps than any other in London—the Westminster scholars who fell in those campaigns, and whose names acquire an additional glory from the most illustrious of their number, Lord Raglan.²

Sir R.
Wilson,
May 16,
1849.
Sir James
Outram,
died at
Pan,
March 11,
buried
March 25,
1863.
Lord
Clyde, died
Aug. 14,
buried
Aug. 22,
1863.

Down to this point we have followed the general stream of history, as it has wound, at its own sweet will, in and out of Chapel, and Aisle, and Nave, without distinction of class or order. But there are channels which may be kept apart, by the separation both of locality and of interests.

The first to be noticed is the last in chronological order, but flows more immediately out of the general arrangement of the tombs. The statesmen of previous ages had, as we have seen, found their restingplaces and memorials, according to their greater or less importance, in almost every part of the Abbey. But in the middle of the last century a marked change took place. Down to that time one exception presented itself to the general influx. The Northern Transept, like the north side of a country churchyard—like the Pelasgicum under the dark shadow of the

THE
MODERN
STATES-
MEN.

¹ Two young officers, Bryan and Beresford, who fell at Talavera (1809) and Ciudad Rodrigo (1812), have monuments in the North Aisle.

² The erection of the column (1861) is commemorated, and the inscription given in *Lucus West.* ii. 282–285.

N.

<p>° Sanderson ° Halifax</p> <p>° WATSON</p> <p>° COBDEEN ° Jones Hanway ° C. Buller ° Sir Peter Warren ° Follie</p> <p>° Horner ° HASTINGS ° CORNEWALL ° LEWIS</p> <p>° QUEEN ° BALCHEN ° Bp. of Bangor ° KIRK ° KAY ° Bouller</p>	<p>° WAGER</p> <p> Sanderson</p> <p> FOX</p> <p> GRATTAN</p> <p> PALMERSTON THE TWO CANNINGS</p> <p> PITT WILBERFORCE</p> <p> CASTLEREAGH</p> <p>SENATOR GENERAL. HIGH OFFICERS. pleijusum.</p>	<p>° VERNON</p> <p>° D. of Newcastle CANNING ° D. and Ds. of Newcastle ° MALCOLM ° Sir Peter Warren</p> <p>° PEEL</p>
<p>° Blou</p> <p>° Burney</p> <p>° Oryt</p> <p>° WEST</p> <p>° LAMNEN</p> <p>° STALIN- TON</p> <p>° Haglin</p>	<p>North Aisle of Choir</p> <p>° Chamberlain</p> <p>° Arnold</p> <p>° Percell</p> <p>° Burton</p> <p>° Raffles</p> <p>° De Courcey</p> <p>° Wilberforce</p>	<p>° Hoskein</p>

S

NORTH TRANSEPT.

north wall of the Acropolis of Athens—had remained a comparative solitude. But, like the Pelasgicum under the pressure of the Peloponnesian War, this gradually began to be occupied. At first it seemed destined to become the Admirals' Corner. They, more than any other class, had filled its walls and vacant niches. One great name, however, determined its future fate for ever. The growth of the naval empire which those nautical monuments symbolised had taken place under one commanding genius. William Pitt, Earl of Chatham, was the first English politician who, without other accompaniments of military or literary glory, or court-favour, won his way to the chief place of statesmanship. Whatever fame had gathered round his life, was raised to the highest pitch by the grand scene at his last appearance in the House of Lords. The two great metropolitan cemeteries contended for his body—a contention the more remarkable if, as was partly believed at the time, he had meanwhile been privately interred in his own churchyard at Hayes. It was urgently entreated by the City of London, as 'a mark of gratitude and veneration from the first commercial city of the empire towards the statesman whose vigour and counsels had so much contributed to the protection and extension of its commerce,' that he should be buried 'in the cathedral church of St. Paul, in the City of London.' Parliament, however, had already decided in favour of Westminster, on the ground that he ought to be brought 'near to the dust of kings;'¹ and accordingly, with almost regal pomp, the body was brought from the Painted Chamber, and interred in the centre of the North Transept, in a vault which eventually received his whole family.

Lord
Chatham,
died
May 11,
1778.

His
funeral,
June 9,
1778.

Though men of all parties had concurred in decreeing posthumous honours to Chatham, his corpse was attended to the grave almost exclusively by opponents of the Government. The banner of the

¹ *Anecdotes of Lord Chatham*, pp. 332, 335; Malcolm, p. 264.

lordship of Chatham was borne by Colonel Barré, attended by the Duke of Richmond and Lord Rockingham. Burke, Savile, and Dunning upheld the pall. Lord Camden was conspicuous in the procession. The chief mourner was young William Pitt.¹

Such honours Ilium to her hero paid,
And peaceful slept the mighty Hector's shade.²

The North Transept 'has ever since been appropriated to 'statesmen, as the other transept to poets.' The words of Junius have been literally fulfilled: 'Recorded honours still 'gather round his monument, and thicken over him. It is a 'solid fabric, and will support the laurels that adorn it.'³

Monument
and effigy
of Cha-
tham.

In no other cemetery do so many great citizens lie within so narrow a space. High over those venerable graves towers the stately monument of Chatham,⁴ and from above, his effigy, graven by a cunning hand, seems still, with eagle face and outstretched arm, to bid England be of good cheer, and to hurl defiance at her foes. The generation which reared that memorial of him has disappeared. And history, while, for the warning of vehement, high, and daring natures, she notes his many errors, will yet deliberately pronounce that, among the eminent men whose bones lie near his, scarcely one has left a more stainless, and none a more splendid name.⁵

Lord
Mansfield,
died March
20, buried
March 28,
1793.

Next in order of date, buried by his own desire 'privately 'in this cathedral, from the love he bore to the place of his 'early education,' is Lord Mansfield.⁶

Here Murray, long enough his country's pride,
Is now no more than Tully or than Hyde.⁷

¹ Macaulay's *Essays*, vi. 229.

² His own last words, communicated to me by a friend, who heard them from the first Lord Sidmouth.

³ *Anecdotes of Chatham*, p. 379. — In the same vault are his wife and daughter (Lady Harriet Eliot), and the second Lord and Lady Chatham. His coffin was found turned over by the water thrown into the vault in the fire of 1806. Lady Harriet's death deeply affected her brother. (See *Life of Wilberforce*, i. 125, and Stanhope's *Life of Pitt*, i. 313.)

⁴ Bacon, the sculptor, also wrote the inscription. George III. approved it, but said, 'Now, Bacon, mind you don't 'turn author, but stick to your chisel.' (*Londiniana*, ii. 63.) The figure itself is suggested by Roubiliac's 'Eloquence' on the Argyll monument.

⁵ Macaulay's *Essays*.

⁶ It is copied from a portrait of Reynolds. His nephew (1796) was buried in the same vault.

⁷ 'Foretold by Pope, and fulfilled 'in the year 1793.' (Epitaph.)

Close behind the great judge stands the statue of the famous advocate, Sir William Follett. These are the sole representatives, in the Abbey, of the modern legal profession. But the direct succession of statesmen immediately continued. The younger Pitt was buried in his father's vault. 'The sadness of the assistants was beyond that of ordinary mourners. For he whom they were committing to the dust had died of sorrows and anxieties of which none of the survivors could be altogether without a share. Wilberforce, who carried one of the banners before the hearse, described the awful ceremony with deep feeling. As the coffin descended into the earth, he said, the eagle face of Chatham seemed to look down with consternation into the dark home which was receiving all that remained of so much power and glory.' Lord Wellesley, who was present, with his brother Arthur, already famous, spoke of the day with no less emotion. The herald pronounced over his grave, *Non sibi sed patriæ vixit*.

There is but one entry in the Register between the burial of Pitt and the burial of Fox. They lie within a few feet of each other.

Here, where the end of earthly things
Lays heroes, patriots, bards, and kings,
Where stiff the hand and still the tongue
Of those who fought and spoke and sung;
Here, where the fretted aisles prolong
The distant notes of holy song,
As if some angel spoke again,
'All peace on earth, goodwill to men'—
If ever from an English heart,
O here let prejudice depart . . .
For ne'er held marble in its trust
Of two such wondrous men the dust.
Genius and taste and talent gone,
For ever tomb'd beneath the stone,

Sir W. W.
Follett,
died
June 28,
1846.
Pitt and
Fox.

William
Pitt, died
at Putney
Jan. 23,
buried
Feb. 22,
1806.

Charles
Fox,
died at
Chiswick,
Sept. 13,
buried
Oct. 10,
1806
(the anni-
versary of
his first
West-
minster
election).

¹ Macaulay's *Essays*; Stanhope's *Pitt*, iv. 396; Ann. Register, 1806, p. 375; *Quart. Rev.* lvii. 492.

Where—taming thought to human pride—
 The mighty chiefs sleep side by side.
 Drop upon Fox's grave the tear,
 'Twill trickle to his rival's bier.
 O'er Pitt's the mournful requiem sound,
 And Fox's shall the notes rebound.
 The solemn echo seems to cry—
 Here let their discord with them die;
 Speak not for those a separate doom
 Whom Fate made brothers in the tomb !¹

Monument
of Pitt.

Their monuments are far apart from their graves but, by a singular coincidence, near to each other, so as to give the poet's lines a fresh application. Pitt stands in his robes of Chancellor of the Exchequer, over the west door of the Abbey, trampling on the French Revolution, in the attitude so well known by his contemporaries, 'drawing up his 'haughty head, stretching out his arm with commanding 'gesture, and pouring forth the lofty language of inextinguishable hope.' Fox's monument, erected by his numerous private friends, originally near the North Transept, was removed to the side of Lord Holland's, in the north-west angle of the Nave. The figure of the Negro represents the prominence which the abolition of the slave-trade then occupied in the public mind.² This spot by the monuments of Fox and Holland, of Tierney, the soul of every opposition, and of Mackintosh,³ the cherished leader of philosophical and liberal thought, and the reformer of our criminal code, has been consecrated as the Whigs' Corner. The shock of Perceval's assassination is commemorated in the Nave. But the burials continued in the North Transept.⁴ Grattan had expressed to his friends his earnest desire ('Remember! remember!')

THE
WHIGS'
CORNER.

Lord
Holland,
died Oct.
22, 1840.
Tierney,
died
1830.
Mackin-
tosh, died
1832.
Perceval,
died May
11, 1812.
Grattan,
died June
10, buried
June 16,
1820.

¹ Scott's *Marmion*, Introd. to canto i.

² 'Liberty' lost her cap in the erection of the scaffolding for the coronation of Queen Victoria.

³ Buried at Hampstead, 1832. How well he knew and loved the Abbey

appears from the record of his walk round it with Maria Edgeworth. The inscription, added in 1867, is by his nephew Mr. Claude Erskine.

⁴ The first Lord Minto was buried here January 29, 1816.

to be buried in a retired churchyard at Moyanna, in Queen's County, on the estate given him by the Irish people. On his deathbed, in the midst of one of his impassioned exclamations about his country—'I stood up for Ireland, and I was right'—as his eye kindled and his countenance brightened, and his arm was raised with surprising firmness, he added, 'As to my grave, I wish to be laid in Moyanna: I had rather be buried there.' His friends told him that it was their intention to place him in Westminster Abbey.¹ 'Oh!' said he, 'that will not be thought of; I would rather have Moyanna.' On the request being urged again the next day from the Duke of Sussex, he gave way, and said, 'Well, Westminster Abbey.'² The children of the Roman Catholic charities were, at the request of the 'British Catholic Board,' who also attended, ranged in front of the west entrance, the Irish children habited in green. The coffin nearly touched the foot of the coffin of Fox, 'whom in life he so dearly valued, and near whom, in death, it would have been his pride to lie.'³

Here, near yon walls, so often shook
By the stern weight of his rebuke,
While bigotry with blanching brow
Heard him and blush'd, but would not bow,—
Here, where his ashes may fulfil
His country's cherish'd mission still,

¹ This was believed by the Irish patriots of that time to have been a stratagem of the English Government to restrain the enthusiasm which might have attended Grattan's funeral obsequies in his own country. Sir Jonah Barrington is furious at his being 'suffered to moulder in the same ground with his country's enemies. . . . England has taken away our Constitution, and even the relics of its founder are retained through the duplicity of his enemy' (Barrington's *Own Times*, i. 353-358). An Irish patriot of more recent date, by an excusable mistake, was led to

confound the slab over Grattan's grave with that of an ancient mediæval knight close adjoining, whose worn and shattered surface was thus supposed to represent the fallen greatness of Ireland. In fact, Grattan's slab is happily as whole and unbroken as any in the Abbey, being smaller and more compact than most of the gravestones, in order to place it at the head of Fox's grave, according to Grattan's desire.

² *Life of Grattan*, v. 545-553.

³ Preface to *Speeches of Grattan*, pp. lxi.-lxiii.

There let him point his last appeal
Where statesmen and where kings will kneel;
His bones will warn them to be just,
Still pleading even from the dust.¹

Castlereagh,
died Aug.
12, 1822,

buried
Aug. 20,
1822.

Castlereagh, Marquis of Londonderry, followed. The mingled feelings of consternation and of triumph, that were awakened by his sudden and terrible end in the Conservative and the Liberal parties throughout Europe, accompanied him to his grave. From his house in St. James's Square to the doors of the Abbey, 'the streets seemed to be paved 'with human heads.' The Duke of Wellington and Lord Eldon were deeply agitated. But when the hearse reached the western door, and the coffin was removed, 'a shout 'arose from the crowd, which echoed loudly through every 'corner of the' Abbey.' Through the raging mob, and amidst shrieks and execrations, the mourners literally fought their way into the church; and it was not till the procession had effected its entrance, and the doors were closed, that a stillness succeeded within the building, the more affecting and solemn from the tumult which preceded it.² With this awful welcome the coffin moved on, and was deposited between the graves of Pitt and Fox. His rival and successor, George Canning, was not long behind him. On the day of the funeral, though the rain descended in torrents, the streets were crowded, and he was laid opposite the grave of Pitt.⁴ His son, a stripling of sixteen, was present.

Canning,
died at
Chiswick,
Aug. 8,
buried
Aug. 16,
1827.

Peel,
died July
2, 1850,
buried at
Drayton.

When, on the sudden death of Sir Robert Peel, 'all 'London felt like one family,' the departed statesman had so expressly provided in his will, that he should be 'buried 'by the side of his father and mother at Drayton,' that the honoured grave in the Abbey was not sought. In its place

¹ Preface to *Speeches of Grattan*, it from the organ loft.
p. lxxiii.

² *Annual Register* (1822), p. 181.

³ From an eyewitness who witnessed

⁴ *Ibid.* (1827), p. 143; *Life of Canning*.

was erected the statue, which still waits the inscription that shall record what he was.¹

The closing scene of Lord Palmerston's octogenarian career was laid amongst the memorials of the numerous statesmen, friends or foes, with whom his public life had been spent. He lies opposite the statue of his first patron, Canning. As the coffin sank into the grave—amidst the circle of those who were to succeed to the new sphere left vacant by his death—a dark storm broke over the Abbey, in which, as in a black shroud, the whole group of mourners seemed to vanish from the sight, till the ray of the returning sun, as the service drew to its end, once more lighted up the gloom.

Palmerston, died Oct. 18, buried Oct. 27, 1866.

The Indian statesmen not unnaturally fell into the aisles of the same transept, which thus enfolds at once the earlier trophies of Indian warfare, and the first founders of the Indian Empire—Sir George Staunton, Sir John Malcolm, Sir Stamford Raffles, the younger Canning (laid beside his father), and an earlier, a greater, but a more ambiguous name than any of these—Warren Hastings. 'With all his faults, and they were 'neither few nor small, only one cemetery was worthy to contain his remains. In that Temple of silence and reconciliation 'where the enmities of twenty generations lie buried, in the 'Great Abbey which has during many ages afforded a quiet 'resting-place to those whose minds and bodies have been 'shattered by the contentions of the Great Hall, the dust 'of the illustrious accused should have mingled with the 'dust of the illustrious accusers.'² Though this was not to be, and though his remains lie in the parish church of his ancestral Daylesford, his memorial³ stands in the Abbey, which had also been associated with his early years—with the days when he was remembered by the poet Cowper as the

INDIAN STATESMEN.

Staunton, buried Jan. 23, 1801. Malcolm, died 1833. Raffles, died 1826. Earl Canning, buried June 21, 1862. Warren Hastings, died Aug. 22, 1818; buried at Daylesford.

His bust, erected 1819.

¹ Peel's name was first inscribed in 1866.

² By Bacon, erected 1819. (Chapter Book, June 3, 1819.)

³ Macaulay's *Essays*, iii 465.

active Westminster boy, who had rowed on the Thames and played in the Cloisters, amongst the scholars to whom he left the magnificent cup which bears his name. It was whilst standing before this bust that Macaulay received from Dean Milman, then Prebendary of Westminster, the suggestion of writing that essay, which has in our own days revived the fame of the great proconsul.

PHILANTHROPISTS.

Jonas Hanway, 1786.
Granville Sharp, 1813.
Zachary Macaulay, May 13, 1838.
Wilberforce, died July 29, buried Aug. 3, 1833.
Buxton, died Feb. 19, 1845, buried at Overstrand.
Horner, buried at Leghorn, 1817.
Buller, died Nov. 28, 1848, buried at Kensal Green.
Lewis, died 1863, buried at Old Radnor.
Cobden, died April 2, 1865, buried at West Lavington.

Close by the monument of the stern ruler of India begins the line of British philanthropists. It started with the tablet of Jonas Hanway, whose motto, 'Never despair,' recalls his unexpected deliverance from his dangers in Persia. Of the heroes of the abolition of the slave-trade,¹ Clarkson alone is absent. Granville Sharp has his memorial in Poets' Corner, Zachary Macaulay² in the Whigs' Corner of the Nave. Wilberforce was, at the requisition of Lord Brougham,³ buried, with the attendance of both Houses of Parliament, amongst his friends in the North Transept with whom he had fought the same good fight; and his statue sits nearly side by side with Fowell Buxton in the North Aisle. In later times and in a more philosophic vein, in the same corner of the church, follow the cenotaphs—all striking likenesses of men prematurely lost—of Francis Horner,⁴ the founder of our modern economical and financial policy; Charles Buller,⁵ the genial advocate of our colonial interests; Cornwall Lewis, indefatigable and judicial alike as scholar and as statesman; and Richard Cobden,⁶ the successful champion of Free Trade.

¹ A monument of the same cause has been just raised outside the Abbey by a generous and worthy follower of its earlier advocates.

² The epitaph was written by Sir James Stephen, and corrected by Sir Fowell Buxton.

³ *Life of Wilberforce*, v. 373.

⁴ His statue is one of Chantrey's best works. His epitaph is by Sir

Henry Englefield.

⁵ His epitaph is by Lord Houghton.

⁶ An earlier monument, commemorative of a commercial treaty, is that of John Methuen, who was buried in the south aisle of the Nave in 1708, the author of the 'Methuen' treaty with Portugal to secure the admission of Portuguese wine. (*Knight's Hist. of England*, 287.)

Methuen buried Sept. 13 1708.

We now pass to the other side of the Abbey for another line of worthies, which has a longer continuity than any other; beginning under the Plantagenet dynasty, and reviving again and again, with renewed freshness, in each successive reign—

POETS'
CORNER.

Till distant warblings fade upon my ear
And lost in long futurity expire.

The Southern Transept,¹ hardly known by any other name but 'Poets' Corner'—the most familiar² though not the most august or sacred spot in the whole Abbey—derives the origin of its peculiar glory, like the Northern Transept at a much later period, from a single tomb. Although it is by a royal affinity that

These poets near our princes sleep,
And in one grave their mansion keep,³

the first beginning of the proximity was from a homelier cause. We have already traced the general beginning of the private monuments to Richard II. It is from him, also indirectly, that the poetical monuments take their rise. In 1389 the office of Clerk of the Royal Works in the Palaces of Westminster and Windsor was vacant. Possibly from his services to the Royal Family,⁴ possibly from Richard's well-known patronage of the arts, the selection fell on Geoffrey Chaucer. He retained the post only for twenty months. But it probably gave him a place in the Royal Household, which was not forgotten at his death. After the fall of Richard, 'when Chaucer's hairs were grey, and the infirmities

CHAUCER.

¹ A stained window has been recently placed at the entrance of this transept, with David and St. John in the Apocalypse, as representing the poets of the Old and of the New Testament.

² 'I have always observed that the visitors to the Abbey remain longest about the simple memorials in Poets' Corner. A kinder and fonder feeling

'takes the place of that cold curiosity or vague admiration with which they gaze on the splendid monuments of the great and the heroic. They linger about these as about the tombs of friends and companions.' (Washington Irving's *Sketch Book*, p. 216.)

³ Denham, on Cowley.

⁴ Godwin's *Life of Chaucer*, ii. 498.

‘ of age pressed heavily upon him, he found himself compelled to come to London for the arrangement of his affairs.’ There is still preserved a lease, granted to him by the keeper of the Lady Chapel of the Abbey, which makes over to him a tenement in the garden attached to that building,¹ on the ground now covered by the enlarged Chapel of Henry VII. In this house he died, on October 25, in the last year of the fourteenth century, uttering, it is said, ‘ in the great anguish of his deathbed,’ the ‘ good counsel ’ which closes with the pathetic words—

Death of
Chaucer,
Oct. 25,
1400.

Here is no home—here is but wilderness.
Forth, pilgrim ; forth, O beast, out of thy stall !
Look up on high, and thank thy God of all.
Control thy lust ; and let thy spirit thee lead ;
And Truth thee shall deliver : ‘ tis no dread.²

Probably from the circumstance of his dying so close at hand, combined with the royal favour, still continued by Henry IV., he was brought to the Abbey and buried, where the functionaries of the monastery were beginning to be interred, at the entrance of St. Benedict’s Chapel. There was nothing to mark the grave except a plain slab, which was sawn up when Dryden’s monument was erected, and a leaden plate on an adjacent pillar, hung there, it is conjectured, by Caxton, with an inscription by ‘ a poet laureate,’ Surigonus of Milan.³ It was not till the reign of Edward VI. that the present tomb, to which apparently the poet’s ashes were removed, was raised, near the grave, by Nicholas Brigham, himself a poet, who was buried close beside, with his daughter Rachel.⁴ The inscription closes with an echo of the poet’s own expiring counsel, ‘ *Ærumnarum requies mors.*’ Originally

His burial.

Monument
of
Chaucer,
1551.

¹ Godwin’s *Life of Chaucer*, ii. 549, 641.

² Godwin’s *Life of Chaucer*, ii. 553, 555.

³ ‘ Galfridus Chaucer, vates et famâ poesis,

Maternâ hâc sacrâ sum tumulatus humo.’

(Winstanley’s *Worthies*, p. 94.) It has long since disappeared. (See Godwin, i. 2.)

⁴ Dart, ii. 61.

Spenser,
died Jan.
16, 1599.

His
funeral.

the back of the tomb contained a portrait of Chaucer.¹ The erection of the monument so long afterwards shows how freshly the fame of Chaucer then flourished, and accordingly, within the next generation, it became the point of attraction to the hitherto unexampled burst of poets in the Elizabethan age. The first was Spenser. His interment in the Abbey was perhaps suggested by the fact that his death took place close by—in King Street, Westminster. But it was distinctly in his poetical character that he received the honours of a funeral from Devereux, Earl of Essex. His hearse was attended by poets, and mournful elegies and poems, with the pens that wrote them, were thrown into his tomb. What a funeral was that at which Beaumont, Fletcher, Jonson, and, in all probability, Shakspeare attended!—what a grave in which the pen of Shakspeare may be mouldering away! In the original inscription, long ago effaced, the vicinity to Chaucer is expressly stated as the reason for the selection of the spot—

Hic prope Chaucerum situs est Spenserius, illi
Proximus ingenio, proximus et tumulo.²

His
monument,
erected
1620,
restored
1778.

The actual monument was erected by Nicholas Stone, at the cost³ of Anne Clifford, Duchess of Dorset, and restored through Mason the poet.⁴ The inscription, in pathos and simplicity, is worthy of the author of the 'Faery Queen,' but curious as implying the unconsciousness of any greater than he, at that very time, to claim the title then given him of

¹ A painted window above the tomb, and with medallions of Chaucer and Gower, and with scenes from Chaucer's life and poems, in 1868 supplied this loss.

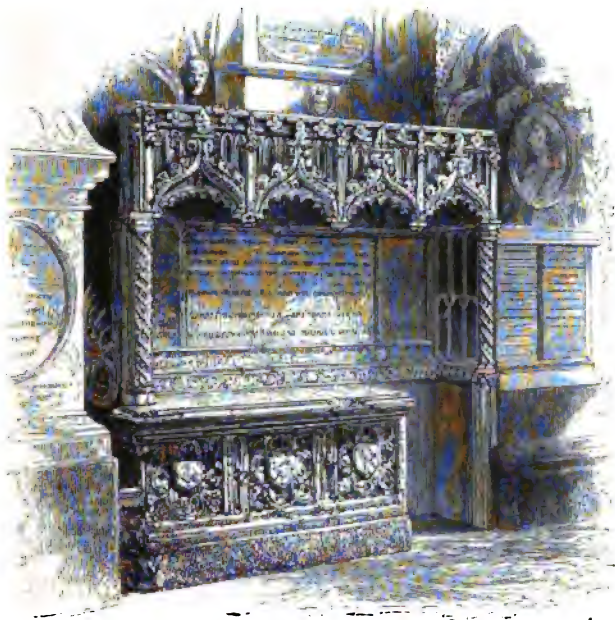
² Camden. See also Winstanley's *Worthies*, p. 97:—

Dan Chaucer, well of English undefiled,
On Fame's eternal bead-roll to be filed,

I follow here the footing of thy feet,
That with thy meaning so I may
the rather meet.

³ 40*l.* (Walpole's *Anecdotes of Painting*, 241.)

⁴ He raised a subscription for 'restoring it in durable marble instead of mouldering freestone, correcting the mistaken dates, and including it in an iron rail' (Chapter Book, April 13, 1778.)



CHAUCER'S MONUMENT

‘the Prince of Poets.’ ‘The great Spenser keeps the entry of
 ‘the Church, in a plain stone tomb, but his works are more
 ‘glorious than all the marble and brass monuments within.’

The neighbourhood to Chaucer, thus emphatically marked
 as the cause of Spenser’s grave, is noticed again and again
 at each successive interment. Beaumont was the next. He
 lies still nearer to Chaucer,² under a nameless stone; and
 immediately afterwards came the cry and counter-cry over
 the ashes of another, who died within the next year, both
 suggested by the close contiguity of these poetic graves:

Beaumont,
 March 9,
 1615–6.
 Shak-
 speare,
 died April
 23, 1616,
 buried at
 Stratford.

Renowned Spenser, lie a thought more nigh
 To learned Chaucer: and rare Beaumont, lie
 A little nearer Spenser, to make room
 For Shakspeare in your threefold fourfold tomb.³

To which Ben Jonson replies:

My Shakspeare, rise, I will not lodge thee by
 Chaucer or Spenser, or bid Beaumont lie
 A little farther off to make thee room.
 Thou art a monument without a tomb,
 And art alive still while thy book doth live,
 And we have wits to read, and praise to give.

In fact, the attempt was never made. Whether it was
 prevented by the Poet’s own anathema on anyone who should
 ‘move his bones or dig his dust,’ or by the imperfect recog-
 nition of his greatness, in Stratford he still lies; and not for
 another century was the statue raised which now stands in
 the adjacent aisle, by the same designer who planned the
 monument of Newton.⁴

His
 monument,
 erected
 1740.

Next followed—such was the inequality of fortune—
 Drayton, of whom, after the lapse of not much more than a
 hundred years, Goldsmith, in his visit to the Abbey, could

Michael
 Drayton,
 died 1631.

¹ Tom Brown, iii. 228.

² Basse’s *Elegy on Shakspeare*

³ At the entrance of St. Benedict’s
 Chapel. (Register.) Fletcher is buried
 in St. Mary Overies, Southwark.

(1633).

⁴ See p. 343.

say, when he saw his monument, 'Drayton ! I never heard of ' him before.' Indeed, it was the common remark of London gossips—' Drayton, with half a nose, was next, whose works ' are forgot before his monument is worn out.'¹ But at the time the 'Polyolbion' was regarded as a masterpiece of art. It is uncertain whether he was buried in the Nave,² or in this spot.³ But his bust was erected here by the same great lady who raised that to Spenser. Fuller, in his quaint manner, again revives their joint connexion with the grave of their predecessor:—' Chaucer lies buried in the south aisle of ' St. Peter's, Westminster, and now hath got the company of ' Spenser and Drayton, a pair royal of poets, enough almost to ' make passengers' feet to move metrically, who go over the ' place where so much poetical dust is interred.'⁴ How little the verdict of Goldsmith was then anticipated appears from the fine lines on Drayton's monument, ascribed both to Ben Jonson and to Quarles, which, in invoking 'the pious marble' to protect his memory, predict that when its

Ruin shall disclaim
To be the treasurer of his fame,
His name, that cannot fade, shall be
An everlasting monument to thee.

Ben
Jonson,
died Aug.
16, 1637.

Ben Jonson—who, if so be, speaks on this bust of Drayton's exchanging his laurel for a crown of glory, but who was, in fact, the first unquestionable laureate—soon followed. Both his youth and age were connected with Westminster. He was born in the neighbourhood, he was educated in the School, and his last years were spent close to the Abbey, in a house that once stood between it and St. Margaret's Church.⁵ This renders probable the story of his selecting his own grave,

Ben
Jonson's
grave.

¹ Tom Brown, iii. 228.

² Heylin, who was present, and Aubrey (*Lives*, 335).

³ Fuller's *Worthies*, iii. 288.

⁴ Fuller, *History*, A.D. 1631.

⁵ Malone's *Historical Account of the English Stage*; Fuller's *Worthies*, ii. 425; Aubrey's *Lives*, 414.

where it was afterwards dug, not far from Drayton's. According to the local tradition, he asked the King (Charles I.) to grant him a favour. 'What is it?' said the King.—'Give me eighteen inches of square ground.' 'Where?' asked the King.—'In Westminster Abbey.' This is one explanation given of the story that he was buried standing upright. Another is that it was with a view to his readiness for the Resurrection. 'He lies buried in the north aisle [of the 'Nave], in the path of square stone [the rest is lozenge], 'opposite to the scutcheon of Robertus de Ros, with this 'inscription only on him, in a pavement-square of blue 'marble, about fourteen inches square,

'O rare Ben Johnson!'

Inscription.

'which was done at the charge of Jack Young (afterwards 'knighted), who, walking there when the grave was covering, gave the fellow eighteenpence to cut it.'¹ This stone was taken up when, in 1821, the Nave was repaved, and was brought back from the stoneyard of the clerk of the works, in the time of Dean Buckland, by whose order it was fitted into its present place in the north wall of the Nave. Meanwhile, the original spot had been marked by a small triangular lozenge, with a copy of the old inscription. When, in 1849, Sir Robert Wilson was buried close by, the loose sand of Jonson's grave (to use the expression of the clerk of the works who superintended the operation) 'rippled in like a 'quicksand,' and the clerk 'saw the two leg-bones of Jonson, 'fixed bolt upright in the sand, as though the body had been 'buried in the upright position; and the skull came rolling 'down among the sand, from a position above the leg-bones, 'to the bottom of the newly-made grave. There was still

¹ He is called *Johnson* on the gravestone, as also in Clarendon's *Life* (i. 34), where see his character.

² Aubrey's *Lives*, 414. His burial is not in the Register. See Appendix, On the Middle Tread.

'hair upon it, and it was of a red colour.' It was seen once more on the digging of John Hunter's grave; and 'it had still 'traces of red hair upon it.'¹ The world long wondered that 'he should lie buried from the rest of the poets and want² a 'tomb.' This monument, in fact, was to have been erected by subscription soon after his death, but was delayed by the breaking-out of the Civil War. The present medallion in Poets' Corner was set up in the middle of the last century by 'a person of quality, whose name was desired to be concealed.' By a mistake of the sculptor, the buttons were set on the left side of the coat. Hence this epigram—

O rare Ben Jonson—what a turncoat grown!
Thou ne'er wast such, till clad in stone:
Then let not this disturb thy sprite,
Another age shall set thy buttons right.³

Robert
Ayton,
Feb. 28,
1637-8.

Apart from the other poets, under the tomb of Henry V., is Sir Robert Ayton, secretary to Queen Henrietta Maria, and ancestor of his modern namesake, the author of 'The Lays of the Cavaliers.' He is the first Scottish poet buried here, and claims a place from his being the first in whose verses appears the 'Auld Lang Syne.' His bust is by Farelli, from a portrait by Vandyck.

Thomas
May, died,
1650,
disinterred
1661.

There is a pause in the succession during the troubled times of the Civil Wars. May,⁴ who had unsuccessfully competed with the wild Cavalier Sir William Davenant for the laureateship, and, according to Clarendon, on that account thrown himself into the Parliamentary cause, was buried here as poet and historian under the Commonwealth. But his vacant grave, after the disinterment of his remains, received his rival Davenant, connected with the two greatest of English

William
Davenant,
April 9,
1668.

¹ For full details, see Mr. Frank Buckland's interesting narrative in *Curiosities of Natural History* (3rd series), ii. 181-189. It would seem that, in spite of some misadventures, the skull still remains in the grave.

² *London Spy*, p. 179.

³ Seymour's *Stow*, ii. 512, 513.

⁴ For May see Clarendon's *Life*, i. 39, 40; and for an indignant Royalist epitaph, the Appendix to Crull, p. 46. (See p. 319.)

poetical names—with Shakspeare by the tradition of the Stratford player's intimacy with his mother, and with Milton by the protection which he first received from him, and afterwards procured for him, in their respective reverses.¹ His funeral was conducted with the pomp due to a laureate, though, to the great grief of Anthony Wood, 'the wreath was 'forgot that should have been put on the coffin'² of walnut wood, which, according to Denham, was the 'finest coffin he 'had ever seen.'³ Pepys, who was present, thought that the 'many hackneys made it look like the funeral of a poor poet. 'He seemed to have many children, by five or six in the first 'mourning coach.'⁴ On his grave⁵ was repeated the inscription of Ben Jonson, 'O rare Sir William Davenant!'

His funeral.

In the preceding year three poets had been laid in the Abbey—two of transitory name, the third with the grandest obsequies that Poets' Corner ever witnessed. In March, was buried in the North Transept Dr. W. Johnson, 'Delight of the Muses and Graces, often shipwrecked, at 'length rests in this harbour, and his soul with God; whose 'saying was—GOD WITH US.'⁶ In July the South Transept received Sir Robert Stapleton, a staunch Royalist, though a Protestant convert, translator of Musæus and Juvenal.⁷ But at the end of that month, Abraham Cowley died at Chertsey, which when Charles II. heard, he said, 'Mr. Cowley has not 'left a better man in England.' Evelyn was at his burial, though 'he sneaked from church,' and describes the hundred coaches of noblemen, bishops, clergy, and all the wits of the

W. Johnson, buried March 12, 1666-7.

Sir Robert Stapleton, buried July 15, 1669.

Abraham Cowley, died July 28, buried Aug. 3, 1667.

¹ Malone's *History of the Stage*.

² *Ant. Ox.* ii. 165.

³ Aubrey's *Lives*, 309. He was present.

⁴ Pepys's *Correspondence*, iv. 90.

⁵ 'Near the vestry door.' (Register.) 'Near to the monument of Dr. Barrow.' (Aubrey's *Lives*, 309.) The stone was broken up, but was replaced in 1866.

⁶ Died March 4, 1666; 'Subalmoner buried near the Convocation door,' west side of North Cross, March 12, 1666-7. (Crull, p. 280; Register.)

⁷ Died July 11, 1669; was buried in South Transept near the western door, July 15. Register. (Seymour's *Stow*, ii. 556; Dart, ii. 62.)

His
funeral.

The urn.
The in-
scription.

town; and adds, still harping on the local fitness, he was buried 'next Geoffrey Chaucer,¹ and near Spenser'—near the poet whose 'Faery Queen,' before he was twelve years, 'filled his head with such chimes of verses as never since 'left ringing there.' The urn was erected by George Villiers, second Duke of Buckingham. The inscription—which compares him to Pindar, Virgil, and Horace, and which, for its Pagan phraseology, could never be read by Dr. Johnson without indignation—was by Dean Sprat, his biographer. How deeply fixed was the sense of his fame appears from the lines, striking even in their exaggeration, which, speaking of his burial, describe, with the recollection of the great conflagration still fresh, that the best security for Westminster Abbey was that it held the grave of Cowley:²

That sacrilegious fire (which did last year
Level those piles which Piety did rear)
Dreaded near that majestic church to fly,
Where English kings and English poets lie.
It at an awful distance did expire,
Such pow'r had sacred ashes o'er that fire;
Such as it durst not near that structure come
Which Fate had order'd to be Cowley's tomb;
And 'twill be still preserv'd, by being so,
From what the rage of future flames can do.
Material fire dares not that place infest,
Where he who had immortal flame does rest.
There let his urn remain, for it was fit
Among our kings to lay the King of Wit,
By which the structure more renown'd will prove
For that part bury'd than for all above.³

But the most effective glorification at once of Cowley and of Poets' Corner was that which came from his friend Sir

¹ 'Mr. Cowly, a famous poet, was
'buried near to Chaucer's monument.'
(Register.)

² Pepys, iii. 325, v. 24.

³ *British Poets*, v. 213.

John Denham, who, within a few months, was laid by his side, in the ground which he knew so well how to appreciate, and who, after describing how—

John
Denham,
March 23,
1668-9.

Old Chaucer, like the morning star, to us discovers day from far ;
how—

Next, like Aurora, Spenser rose, whose purple blush the day
foreshows ;

how Shakspeare, Jonson, Fletcher—

With their own fires,
Phœbus, the poet's god, inspires ;

then curses the fatal hour that in Cowley—pluck'd

The fairest, sweetest flow'r that in the Muses' garden grew.¹

If the fame of Cowley has now passed away, it is not so with the poet who, like him, was educated² under the shadow of the Abbey, and was laid beside him. Convert as Dryden had become to the Church of Rome, and powerfully as he had advocated the claims of the 'Hind' against the 'Panther,' Sprat (who was Dean at the time), as soon as he heard of his death, undertook to remit all the fees, and offered himself to perform the rites of interment in the Abbey. Lord Halifax offered to pay the expenses of the funeral, with 500*l.* for a monument. It is difficult to know how to treat the strange story of the infamous practical jest by which the son of Lord Jeffries broke up the funeral on the pretext of making it more splendid ; the indignation of the Dean, who had 'the Abbey lighted, 'the ground opened, the Choir attending, an anthem ready 'set, and himself waiting without a corpse to bury ;' and the anger of the poet's son, who watched till the death of Jeffries,

John
Dryden,
died
May 1,
1700.

¹ 'On Mr. Abraham Cowley's Death and Burial among the Ancient Poets.' (*British Poets*, v. 214.)

² The name of 'J. Dryden' is still

to be seen carved on a bench in Westminster School, in the characters of the time, though not in Dryden's own orthography.

Dryden's
funeral,
May 18,
1700.

His grave.

with 'the utmost application,' for an opportunity of revenge.¹ At any rate, twelve days after Dryden's death, his 'deserving' reliques were lodged in the College of Physicians. There a Latin eulogy was pronounced by Sir Samuel Garth, himself at once a poet and physician, and also wavering between scepticism and Roman Catholicism: and thence 'an abundance' of quality in their coaches and six horses² accompanied the hearse with funeral music, singing the ode of Horace, *Exegi monumentum ære perennius*;³ and the Father, as he has been called, of modern English Poetry, was laid almost in the very sepulchre⁴ of the Father of ancient English Poetry, whose gravestone was actually sawn asunder to make room for his monument. That monument was long delayed. But so completely had his grave come to be regarded as the most interesting spot in Poets' Corner, that Pope, in writing the epitaph for Rowe, could pay him no higher honour than to show how his monument pointed the way to Dryden's⁵:

Thy reliques, Rowe, to this fair urn we trust,
And sacred, place by Dryden's awful dust.
Beneath a rude and nameless stone he lies,
To which thy tomb shall guide inquiring eyes.⁶

His monu-
ment.

The 'rude and nameless stone' roused the attention of Sheffield, Duke of Buckingham, who in consequence raised the present monument. For the inscription, Pope and Atterbury were long in earnest correspondence:

The in-
scription.

What do you think [says Atterbury] of some such short inscription as this in Latin, which may, in a few words, say all that is to be said of Dryden, and yet nothing more than he deserves? —

¹ Johnson's *Lives*, iii. 367-369. The story is partly confirmed by the *London Spy*, p. 417.

² *London Spy* (p. 418), who saw it from Chancery Lane (p. 424).

³ *Postman and Postbag*, May 14, 1700.

⁴ 'Mr. Dryden is lately dead, who will be buried in Chaucer's grave,

'and have his monument erected by 'Lord Dorset and Lord Montagu.' (*Pepys's Correspondence*, v. 321.)

⁵ 'At Chaucer's feet, without any name, lies John Dryden his admirer, and truly the English Maro.' (Tom Brown, iii. 228.)

⁶ Pope, iii. 369.

IOHANNI DRYDENO,
CVI POESIS ANGLICANA
VIM SVAM AC VENERES DEBET;
ET SI QVA IN POSTERVVM AVGEBITVR LAVDE,
EST ADHVC DEBITVRA :
HONORIS ERGO P. &c.

To show you that I am as much in earnest in the affair as yourself, something I will send you too of this kind in English. If your design holds of fixing Dryden's name only below, and his busto above, may not lines like these be grav'd just under the name?—

This Sheffield rais'd, to Dryden's ashes just,
Here fix'd his name, and there his laurel'd bust;
What else the Muse in marble might express,
Is known already; praise would make him less.

Or thus?—

More needs not; where acknowledg'd merits reign,
Praise is impertinent, and censure vain.¹

Pope improved upon these suggestions, and finally wrote —

This Sheffield rais'd: the sacred dust below
Was Dryden's once—the rest who does not know?

This was afterwards altered into the present plain inscription; and the bust erected by the Duke was exchanged for a finer one by Scheemakers, put up by the Duchess, with a pyramid behind it.² So the monument remained till our own day, when Dean Buckland, with the permission of the surviving representative of the poet, Sir Henry Dryden, removed all except the simple bust and pedestal.

Opposite Dryden's monument is the bust of his forgotten rival, and victim of his bitterest satire:

Others to some faint meaning make pretence,
But Shadwell never deviates into sense.

Bust of
Shadwell,
buried at
Chelsea,
Nov. 24,
1692.

His son had intended a longer inscription,³ but Sprat suppressed it, on the ground of an exception which some of

¹ Pope, ix. 199.

² Crull, ii. 42, where it is given.

³ Akermann, ii. 89.

the clergy had made to it, as 'being too great an encomium
' on plays to be set up in a church.'

These names close the seventeenth century and begin the eighteenth. Another race appears, of whom the monuments follow in quick succession. By his connexion with Westminster School, by his friendship with Montagu, by his diplomatic honours, rather than by his verses, George Stepney,¹ who was thought by his contemporaries 'a much greater man' than Sir Cloudesley Shovel,² 'whose juvenile compositions' were then believed to have 'made greyheaded authors blush,'³ has his bust and grave just outside the Transept. But within, on the right of Chaucer's tomb, is the monument of John Philips, erected by his friend Sir Simon Harcourt, and claiming in its inscription to close the south side of the Father of English Poetry, as Cowley closes the north. His 'Splendid Shilling' and 'Cyder' are now amongst the forgotten curiosities of literature. But his epitaph has a double interest. With its wreath of apples (*Honos erit huic quoque pomo*), it recounts his celebrity at that time as the master, almost the inventor, of the difficult art of blank verse, and it also indicates the gradual rise of another fame far greater. Philips himself had been devoted to Milton's poems, as models for his own feeble imitations; and the partial patron who composed the inscription on his tomb has declared that in this field he was second to Milton alone: '*Uni Miltono secundus, primoque pœne par.*' It is disputed whether Smalridge, Freind, or Atterbury was the author. If (as is most probable) Atterbury, the emphasis laid on Philips's proficiency is the expression of his own partiality 'against rhyme and in behalf of blank verse'— 'without the least prejudice, being himself equally incapable 'of writing in either of those ways.'⁴ The antiquary

George
Stepney,
Sept. 22,
1707.

John
Philips,
died and
buried at
Hereford,
1708.

Monument
of Philips.

¹ One of his poems relates to the Abbey—his elegy on the funeral of Mary II., in whom he had hoped

'With heighten'd reverence to have
seen

'The hoary grandeur of an aged
Queen.'

² Dart, ii. 83.

³ Johnson's *Lives of the Poets*.

⁴ Pope, viii. 188.

Crull happened to be copying the inscription, and he had nearly reached these lines, when he was told, 'by a person of 'quality,' to desist from what he was about, for that there 'was an alteration to be made.' Crull put up his papers, and pretended to leave. 'My lord went out,' and Crull immediately returned, and was informed that these lines were to be erased, and that 'his Lordship' (Bishop Sprat, then Dean) 'had forbidden the cutting of them,' Crull 'was the 'more eagerly resolved to finish the inscription,' 'as it was 'originally composed by the learned Dr. Smalridge.'¹ The next day he found the two lines wholly obliterated. The objection was not, as might have been supposed, to their intrinsic absurdity, but because the Royalist Dean would not allow the name of the regicide Milton to be engraved on the walls of Westminster Abbey.² Another four years, and the excommunication was removed. Atterbury—whose love for Milton³ was stronger even than his legitimist principles, and who, in his last farewell⁴ to the Westminster scholars, vented his grief in the pathetic lines which close the 'Paradise Lost'—was now Dean, and the obnoxious lines were admitted within the walls of the Abbey. Another four years yet again, and the criticism in the 'Spectator' had given expression to the irresistible feeling of admiration growing in every English heart. 'Such was the change of public 'opinion,'⁵ said Dr. Gregory to Dr. Johnson, 'that I have seen

Sept. 4,
1710.

Milton,
died 1674,
buried in
St. Giles's,
Cripple-
gate.

¹ Crull, pp. 343, 345.

² 'Un nommé Miltonus, qui s'est rendu plus infâme par ses dangereux écrits que les bourreaux et les assassins de leur roi.' (French Ambassador in App. to Pepys's *Correspondence*, v. 452.)

³ See Atterbury's remarks on the French translation of 'Paradise Lost.' (*Letters*, iv. 229.)

⁴ See Chapter VI. See also his letters to Pope. (Pope, viii. 233.)

⁵ A curious instance of the change

is given in the successive editions of Sheffield's *Essay on Poetry*. In the first edition the epic poet

'Must above Milton's lofty flights prevail,
Succeed where great Torquato and where greater Spenser fail.'

In the last—

'Must above Tasso's lofty flights prevail,
Succeed where Spenser and *ev's* Milton fail.'

(Johnson's *Lives of the Poets*, ii. 155.)

Monument
erected
1737.

Samuel
Butler,
died 1680,
buried in
Covent
Garden
church-
yard;
monument
erected
1732.

Of Shak-
speare,
1740.

Nicholas
Rowe,
buried
Dec. 19,
1718.

‘erected in the church a bust of that man whose name I once
‘knew considered as a pollution of its walls.’ It is indeed a
triumph of the force of truth and genius, such as of itself
hallows the place which has witnessed it. And if this late
testimony was rendered to Milton (as a like late acknowledg-
ment had a few years before been rendered to Samuel Butler,
the author of ‘Hudibras’) not, as in the case of Spenser, Cow-
ley, and Dryden, by dukes and duchesses, but by an obscure
citizen of London,¹ the fact, so far from deserving the cynical
remarks of Pope, only adds to the interest, by the proof
afforded of the wide and (as it were) subterraneous diffusion
of the fame of the once neglected poet, who, though ‘fallen
‘on evil days,’ at last received his reward. Probably it was
this stimulus which roused the public subscription for the
statue of Shakspeare, which in 1740 was finally erected with
the inscription from the ‘Tempest,’ which certainly well
fits its application under the shadow of the ‘cloudcapt
‘towers, the gorgeous palaces, and the solemn temples’ of
Westminster.

It is curious to mark how immediately these new objects
of interest draw to their neighbourhood the lesser satellites
of fame. Nicholas Rowe, poet laureate and translator of
Lucan, was buried here by Atterbury, from his feeling for
his old schoolfellow.² His monument, which Pope had
designed to act as a conductor to the tomb of Dryden,³ by
the time that it was erected claimed kindred with this
mightier brother of the art—

¹ Benson, the auditor, erected the monument to Milton in 1737; Barber, the printer, and Lord Mayor of London, that to Butler in 1732.

² ‘On poets’ tombs see Benson’s titles writ,’
is Pope’s line in the ‘Dunciad;’ and when asked for an inscription for

Shakspeare’s monument, he suggested:

‘Thus Britons love me, and pre-
serve my fame,
Free from a Barber’s or a Ben-
son’s name.’

³ *Biog. Brit.* v. 3522.

⁴ See p. 304.

Thy reliques, Rowe, to this sad shrine we trust,
And near *thy Shakspeare*¹ place thy honour'd dust.

Peace to thy gentle shade, and endless rest,
Blest in thy genius, in thy love too blest !

Its conclusion had originally stood, before Buckingham had erected the tomb to Dryden—

One grateful woman to thy fame supplies
What a whole thankless land to his denies.

It now commemorates the grief of the poet's wife—

And blest that, timely from our scene remov'd,
Thy soul enjoys the liberty it lov'd.
To thee, so mourn'd in death, so lov'd in life,
The childless parent and the widow'd wife
With tears inscribes this monumental stone,
That holds thine ashes and expects her own.²

And this, in turn, was falsified by the remarriage of the widow (whose effigy surmounts the bust) to Colonel Deane.

Three dubious names close this period. In Poets' Corner lies the old voluptuary patriarch of Charles II.'s wits, St. Evremond, Governor of Duck Island, who died beyond the age of 90. Although a Frenchman and, nominally at least, a Roman Catholic, he was buried amongst the English poets, and, in spite of his questionable writings, was commemorated here, '*inter præstantiores ævi sui scriptores*.'³ Aphara Behn,⁴ the notorious novelist, happily has not reached beyond the East Cloister. Her epitaph ran—

St.
Evremond,
Sept. 11;
1703.

Aphara
Behn,
April 20,
1689.

¹ There was a propriety in this allusion from Rowe's plays—especially *Jane Shore*, perhaps the best acting tragedy after Shakspeare's days. Dean Milman told me that Mrs. Siddons used to say that one line in *Jane Shore* was the most effective she ever uttered—
'Twas he—'twas Hastings.'

² Pope, iii. 365.

³ St. Evremond 'died renouncing the Christian religion. Yet the Church of Westminster thought fit

to give his body room in the Abbey, 'and to allow him to be buried there gratis.' The monument was erected by one of the Prebendaries, Dr. Birch, 'on account of the old acquaintance between St. Evremond and his patron Waller.' Such is the cynical account of Atterbury. (*Letters*, iii. 117, 125.)

⁴ In the Register she is called 'Astrea Behn,' as in Pope's line—
'But look how loose Astrea treads the stage.'

Here lies a proof that wit can never be
Defence enough against mortality.

Tom
Brown,
1704.

Beside her lies her facetious friend, the scandalous satirist and essayist, Tom Brown, who had defiled and defied the Abbey during his whole literary life. The inscription prepared for him has, by this juxtaposition, a meaning which Dr. Drake, its author, never intended—*Inter concelebres requiescit*.¹

Steele,
1729.
Mrs.
Steele,
Dec. 30,
1718.
Joseph
Addison,
died June
17, buried
June 26,
1719.
His
funeral.

Next came the age of the 'Tatler' and 'Spectator.' Steele, editor of the first, is buried at his seat near Carmarthen. His second wife, 'his dearest Prue,' is laid amongst the poets.² But the great funeral of this circle is that of Addison. The last serene moments of his life were at Warwick House. 'See how a Christian can die.'

His body lay in state in the Jerusalem Chamber, and was borne thence to the Abbey at dead of night. The choir sang a funeral hymn. Bishop Atterbury, one of those Tories who had loved and honoured the most accomplished of the Whigs, met the corpse, and led the procession by torchlight, round the Shrine of St. Edward and the graves of the Plantagenets, to the Chapel of Henry VII.³

The spot selected was the vault in the north aisle of that Chapel, in the eastern recess⁴ of which already lay the coffins of Monk and his wife, Montague Earl of Sandwich, and the two Halifaxes. Craggs was to follow within a year. Into that recess, doubtless in order to rest by the side of his patron, Montague Earl of Halifax, the coffin of Addison was lowered. At the head of the vault, Atterbury officiated as

¹ Crull, p. 346. Mr. Lodge has suggested to me that his burial at Westminster is in some degree explained, or at least illustrated, by the fact that he was chosen to write the inscription on Bishop Fell's monument in Christ Church, Oxford (Brown's *Works*, iv. 255, 7th ed.), which was the more remarkable as coming from the author of the famous epigram on Dr. Fell.

² For their correspondence see

Thackeray's *Humourists* (pp. 137–146).

³ Macaulay's *Essays* (8vo. 1853), iii. 443.

⁴ The opening to the vault is immediately on entering the north aisle of the chapel. Its nearer or western division was at that time empty. I describe the locality as I myself saw it at night when the vault was opened in 1867. See Appendix.

Dean, in his prelate's robes. Round him stood the Westminster scholars, with their white tapers, dimly lighting up the fretted aisle. One¹ of them has left on record the deep impression left on them by the unusual energy and solemnity of Atterbury's sonorous voice. Close by was the faithful friend of the departed—Tickell, who has described the scene in poetry yet more touching than Macaulay's prose:—

Can I forget the dismal night that gave
My soul's best part for ever to the grave?
How silent did his old companions tread,
By midnight lamps, the mansions of the dead,
Through breathing statues, then unheeded things,
Through rows of warriors, and through walks of kings!
What awe did the slow solemn knell inspire,
The pealing organ and the pausing choir;
The duties by the lawn-rob'd prelate pay'd;
And the last words that dust to dust convey'd!
While speechless o'er thy closing grave we bend,
Accept these tears, thou dear departed friend.
Oh, gone for ever; take this long adieu;
And sleep in peace, next thy lov'd Montague.
Ne'er to those chambers where the mighty rest
Since their foundation came a nobler guest:
Nor e'er was to the bowers of bliss convey'd
A fairer spirit or more welcome shade.

It is strange that neither his opulent and noble widow, nor any of his powerful and attached friends, should have thought of placing even a simple tablet, inscribed with his name, on the walls of the Abbey. It was not till three generations had laughed and wept over his pages that the omission was supplied by the public veneration. At length, in our own time, his image, skillfully graven, appeared in Poets' Corner.² It represents him, as we can conceive him, clad in his dressing-gown, and freed from his wig, stepping from his parlour at Chelsea into his trim little garden,

Monument
of Addison,
erected
1808.

¹ *Autobiography of Bishop Newton.*

² The intention of placing the monument on the grave of Thomas of Woodstock, inside the Confessor's Chapel, was happily frustrated.

(*Gent. Mag.* 1808, p. 1088.) The face was copied by Westmacott from the portraits in the Kitkat collection, and in Queen's College, Oxford.

with the account of the Everlasting Club, or the Loves of Hilpa and Shalum, just finished for the next day's 'Spectator,' in his hand. Such a mark of national respect was due to the unsullied statesman, to the accomplished scholar, to the master of pure English eloquence, to the consummate painter of life and manners. It was due, above all, to the great satirist, who alone knew how to use ridicule without abusing it—who, without inflicting a wound, effected a great social reform, and who reconciled wit and virtue after a long and disastrous separation, during which wit had been led astray by profligacy, and virtue by fanaticism.¹

Ten years after followed a funeral of which the inward contrast in the midst of outward likeness to that of Addison is complete. As he, for the sake of his beloved patron, Montague, had been laid apart from the rest of the poetic tribe in the Chapel of the Tudors, in the far east of the church, so Congreve was laid almost as completely separated from them in the Nave, in the neighbourhood if not in the vault of his patroness—Henrietta Godolphin, the second Duchess of Marlborough. By that questionable alliance he, amongst the Westminster notables, the worst corrupter, as Addison the noblest purifier, of English literature, was honoured with a sumptuous funeral, also from the Jerusalem Chamber; and with the same strange passion which caused the Duchess to have a statue of him in ivory, moving by clockwork, placed daily at her table, and a wax doll, whose feet were regularly blistered and anointed by the doctors, as Congreve's had been when he suffered from the gout,² she erected the monument to him at the west end of the church, commemorating the 'happiness and honour which 'she had enjoyed in her intercourse.' 'Happiness, perhaps,' exclaimed her inexorable mother, the ancient Sarah; 'she cannot say "honour!"' Yet, though private partiality may have fixed the spot, his burial in the Abbey was justified by

William
Congreve,
died Jan.
19, buried
Jan. 26,
1728-9.

His
funeral.

¹ Macaulay's *Essays* (8vo. 1853),
iii. 443.—To this must be added the
recent inscription of Tickell's verses

over his grave by Lord Ellesmere.

² Macaulay's *Essays*, vi. 531.

the fame which attracted the visit of Voltaire to him, as to the chief representative of English literature;¹ which won from Dryden the praise of being next to Shakspeare; from Steele the homage of 'Great sir, great author,' whose 'awful name was known' by barbarians; and from Pope, the Dedication of the Iliad, and the title of *Ultimus Romanorum*. And there is a fitness in the place of his monument, 'of the finest Egyptian marble,' by the door where many, who there enjoy their first view of the most venerable of English sanctuaries, may thankfully recall the impressive lines in which he, with a feeling beyond his age, first described the effect of a great cathedral on the awestruck beholder—

His
monu-
ment.

All is hush'd and still as death.—'Tis dreadful !
How reverend is the face of this tall pile,
Whose ancient pillars rear their marble heads,
To bear aloft its arch'd and ponderous roof,
By its own weight made stedfast and immoveable,
Looking tranquillity ! It strikes an awe
And terror on my aching sight ; the tombs
And monumental caves of death look cold,
And shoot a chillness to my trembling heart.

He who reads these lines enjoys for a moment the powers of a poet; he feels what he remembers to have felt before; but he feels it with great increase of sensibility; he recognises a familiar image, but meets it again amplified and expanded, embellished with beauty, and enlarged with majesty.²

We return to the South Transept. Matthew Prior claimed a place there, as well by his clever and agreeable verses, as by his diplomatic career and his connexion with Westminster School. The monument, 'as a last piece of human vanity,' was provided by his son; the bust was a present from Louis XIV.,

Matthew
Prior,
buried
Sept. 25,
1721.

¹ Congreve himself judged more wisely. 'I wish to be visited on no other footing than as a gentleman who leads a life of plainness and simplicity.' Such is his appearance on

his monument. (See the whole story discussed in Thackeray's *Humourists*, p. 78; see also pp. 61, 80.)

² Johnson, ii. 197, 198.

whom he had known on his embassy to Paris, and may serve to remind us of his rebuke to the Great Monarch when he replied at Versailles, 'I represent a king who not only fights battles, but wins them;' the inscription was by Dr. Freind, Head Master of Westminster, 'in honour of one who had 'done so great honour to the school.'

I had not strength enough [writes Atterbury] to attend Mr. Prior to his grave, else I would have done it, to have shown his friends that I had forgot and forgiven what he wrote to me. He is buried, as he desired, at the feet of Spenser, and I will take care to make good in every respect what I said to him when living; particularly as to the triplet he wrote for his own epitaph; which, while we were in good terms, I promised him should never appear on his tomb while I was Dean of Westminster.²

John
Gay, died
Dec. 4,
1732.

Ten years afterwards another blow fell on the literary circle. Gay's 'Fables,' written for the education of the Duke of Cumberland, still attract English children to his monument. But his playful, amiable character can only be appreciated by reading the letters of his contemporaries.³ 'We have all had,' writes Dr. Arbuthnot,⁴ 'another loss, of our worthy and dear friend Dr. Gay. It was some alleviation of my grief to see him so universally lamented by almost everybody, even by those who only knew him by reputation. He was interred at Westminster Abbey, as if he had been a peer of the realm; and the good Duke of Queensberry, who lamented him as a brother, will set up a handsome monument upon him.' His body was brought by the Company of Upholders from the Duke of Queensberry's to Exeter Change, and thence to the Abbey, at eight o'clock in the winter evening. Lord

His
funeral,
Dec. 23,
1732.

¹ *Biog. Brit.* v. 3445.

² Pope, x. 382.—The triplet was:
To me 'tis given to die—to you 'tis
given
To live: alas! one moment sets us
even—
Mark how impartial is the will of
Heaven.

³ 'Good God! how often we are
'to die before we go quite off this
'stage! In every friend we lose a part
'of ourselves, and the best part. God
'keep those we have left: few are
'worth praying for, and one's self the
'least of all.' (Pope, iii. 378.)

⁴ Pope, ix. 208, 209.

Chesterfield and Pope were present amongst the mourners.¹ He had already, two months before his death, desired—

My dear Mr. Pope, whom I love as my own soul, if you survive me, as you certainly will, if a stone shall mark the place of my grave, see these words put upon it—

Life is a jest, and all things show it;
I thought it once, but now I know it,

with what else you may think proper.

His wish was complied with.² The conclusion specially points to his place of burial:—

These are thy honours ! not that here thy bust
Is mix'd with heroes, nor with kings thy dust,
But that the worthy and the good shall say,
Striking their pensive bosoms—' Here lies Gay.'

This last line, which was altered at the suggestion of Swift,³ 'is so dark that few understand it, and so harsh when it is explained that still fewer approve it.'⁴

With Gay is concluded, as far as the Abbey is concerned, the last of the brilliant circle of friends whose mutual correspondence and friendship gives such an additional interest to their graves. One of these, however, we sorely miss. 'I have been told of one Pope,' says Goldsmith's Chinese philosopher, as he wanders through Poets' Corner, murmuring at the obscure names of which he had never heard before: 'Is he there?' 'It is time enough,' replied his guide, 'these hundred years: he is not long dead: people have not done hating him yet.' It was not, however, the hate of his contemporaries that kept his bust out of the Abbey,⁵ but his own

Pope,
died May
30, 1744,
buried at
Twicken-
ham.

¹ *Biog. Brit.* iv. 2167, 2187.

October 31, 1733.)

² To make room for the monument, Butler's bust (by permission of Alderman Barber) was removed to its present position. (Chapter Book,

³ From 'striking their *aching* bosoms.' (*Biog. Brit.* iv. 2187.)

⁴ Johnson, iii. 216.

⁵ Pope, iii. 382.

deliberate wish to be interred, by the side¹ of his beloved mother, in the central aisle of the parish church of Twickenham; and his epitaph, composed by himself, is inscribed on a white marble tablet above the gallery—

His
epitaph.

For one that would not be buried in Westminster Abbey.

Heroes and kings! your distance keep,
In peace let one poor poet sleep,
Who never flatter'd folks like you :
Let Horace blush, and Virgil too.

The 'Little Nightingale,' who withdrew from the boisterous company of London to those quiet shades, only to revisit them in his little chariot like 'Homer in a nutshell,'² naturally rests there at last.

With Pope's secession the line of poets is broken for a time. None whose claims rested on their poetic merits only were, after him, buried within the Abbey, till quite our own days. Thomson, whose bust appears by the side of Shakspeare's monument, was interred in the parish church of his own favourite Richmond—

Thomson,
buried at
Richmond,
1748; his
monument
in the
Abbey,
erected
1762.

Gray,
buried at
Stoke
Pogis,
1771.

In yonder grave a Druid lies.³

Gray could be buried nowhere but in that country churchyard of Stoke Pogis, which he has rendered immortal by his elegy, and in which he anticipates his rest. His monument, however, is placed by Milton's; and, both by the art of the sculptor, and the verses inscribed upon it by his friend Mason, is made to point not unfitly to Milton, thus completing that cycle of growing honour which we saw beginning from the tablet of Philips.² And next to this cenotaph is also, in a natural sequence, that of Mason himself, with an inscription by his own friend Hurd.

Mason,
buried at
Aston,
in York-
shire,
1797.

¹ 'His filial piety excels
Whatever genuine story tells.'
(Swift.)

² Thackeray's *Humourists*, p. 207.

³ Collins's Ode.

⁴ See pp. 306, 307.

It may be well to take advantage of this pause in the succession to mark the memorials of other kinds of genius, which have intermingled with the more strictly poetic vein. Isaac Casaubon,¹ interesting not only for his great learning, but as one of those Protestants of the seventeenth century who, like Grotius and Grabe, looked with a kindly eye on the older Churches, had, on the death of his French patron Henri IV., received from James I. (although a layman) prebendal stalls both in Canterbury and Westminster; and from this connexion, as well as from his intrinsic merit, 'he lieth entombed,' says Fuller, 'in the south aisle' of 'Westminster Abbey;' who then adds, with an emphasis which marks this tomb as the first in a new and long succession, 'not in the east or *poetical* side thereof, where Chaucer, Spenser, Drayton are interred, but on the west or *historical* side of the aisle.' His monument was made by Stone for 60*l.* at the cost of 'Thomas Morton, Bishop of Durham, that 'great lover of learned men, dead or alive.'⁴ Next to it, and carrying on the same affinity, is the bust of William Camden, by his close connexion with Westminster, as its one lay Head-master, and as the Prince of English antiquaries, well deserving his place in this 'Broad Aisle,'⁵ in which he was laid with great pomp; all the College of Heralds attending the funeral of their chief. Christopher Sutton preached 'a good modest sermon.'⁶ 'Both of these

HISTORICAL AISLE.

Casaubon, died July 1,² 1614.

Camden, buried Nov. 10, 1623.

¹ Spelt *Causabon* in the Register. Mrs. *Causabon* was buried March 11, 1636-6. (Register.)

² The Register says July 8.

³ His grave, however, was 'at the entrance of St. Benedict's Chapel' (Register). Near the same spot not long afterwards (November 29, 1639) was laid the historian of the Scottish Church, Archbishop Spottiswoode. He had intended to be buried in Scotland, but the difficulty of removal from London and the King's wish prevailed

in favour of the Abbey. (Grub's *Ecol. History of Scotland*, iii. 66.)

⁴ Walpole's *Painters*, 242. About the same time was buried in an unmarked and unknown grave Richard Hakluyt (Register), the father of English geographers, who was educated at Westminster, and in later life became a Prebendary. See Chapter VI.

⁵ Register.

⁶ State Papers, Nov. 21, 1623. Sutton, who was a Prebendary, was buried (1629) in the same transept. Dart. ii. 66.

Richard Hakluyt, buried Nov. 26, 1616.

Spottiswoode, Nov. 26, 1639.

Casaubon's
monu-
ment.

Isaak
Walton's
monogram,
1658.

Camden's
monu-
ment.

'plain tombs,' adds Fuller, marking their peculiar appearance at the time, 'made of white marble, show the simplicity of their intentions, the candidness of their natures, and perpetuity of their memories.' On Isaac Casaubon's tablet is left the trace of another 'candid and simple nature.' Izaak Walton,¹—who may in his youth have seen his venerable namesake, to whom perhaps Casaubon gave his Christian name, who was a friend of his son Meric and of his patron Morton, and who loses no occasion of commending 'that man of rare learning and ingenuity'—forty years afterwards, wandering through the South Transept, scratched his well-known monogram on the marble, with the date 1658, earliest of those unhappy inscriptions of names of visitors, which have since defaced so many a sacred space in the Abbey. *O si sic omnia!* We forgive the Greek soldiers who recorded their journey on the foot of the statue at Ipsambul; the Platonist who has left his name in the tomb of Rameses at Thebes; the Roman Emperor who has carved his attestation of Memnon's music on the colossal knees of Amenophis. Let us, in like manner, forgive the angler for this mark of himself in Poets' Corner. Camden's monument long bore traces of another kind. The Cavaliers, or, as some said, the Independents, who broke into the Abbey at night, to deface the hearse of the Earl of Essex, 'used the like uncivil deportment towards the effigies of old learned Camden—cut in pieces the book held in his hand, broke off his nose, and otherwise defaced his visignomy.'²

A base villain—for certainly no person that had a right English soul could have done it—not suffering his monument to stand without violation, whose learned leaves have so preserved the antiquities of the nation.³

¹ Walton was born 1593, and died 1683.

Perfect Diurnal, November 23—

30, 1646. Alluding to the book of 'Britannia' on Camden's monument.

² Winstanley's *Worthies* (1660).

It was restored by the University of Oxford, from which, Restored about 1780.
in his earlier struggles, he had vainly sought a fellowship and a degree—one of the many instances of generous repentance by which Oxford has repaid her shortcomings to her eminent sons.

‘Opposite his friend Camden’s monument,’¹ though a little beyond the precincts of the transept, before the entrance of St. Nicholas’s Chapel, is the grave of another antiquary, hardly less famous—Sir Henry Spelman, buried there in his eighty-first year, by order of Charles I., with much solemnity.² He had lived in intimacy with all the antiquarians of that antiquarian time, and the patronage which he received, both from Archbishop Abbott and Archbishop Laud, well agrees with the two-sided character of the old knight, at once so constitutional and so loyal. If ever any book was favourable to the claims of the High Church party, it was the ‘History of Sacrilege;’ but even Spelman was obliged to stop his ‘Glossary’ at the letter ‘L,’ because there were three M’s that scandalised the Archbishop—‘Magna Charta,’ ‘Magnum Concilium Regis,’ and ‘M——’

Spelman,
buried
Oct. 24,
1641.

At the foot of Camden’s monument, the Parliamentary historian May had been buried. ‘If he were a biased and partial writer, he lieth near a good and true historian indeed —I mean Dr. Camden.’³ This spot was consecrated, under the Commonwealth, to the burial of theologians.⁴ Twiss, the Calvinist Vicar of Newbury and Prolocutor of the West-

Twiss,
July 24,
1646.

¹ Gibson’s *Life of Spelman*.

² Register.

³ Fuller’s *Worthies*, ii. 259.—The expressive bust of Sir William Sanderson, the aged historian of Mary Stuart, James I., and Charles I., was originally close to the spot where, with his wife, ‘mother of the maids of honour,’ he lies in the North Transept. Evelyn (*Memoirs*, ii. 420) was present at his funeral. It was removed to make way for Wager’s monument, and now looks out from beneath that of Admiral

Watson.

⁴ See p. 300. Two earlier Protestant divines had been already interred in the Abbey, Redmayne (1551), Master of Trinity, one of the most learned and moderate of the early Reformers, and a compiler of the first Reformed Liturgy; and Bilson, Bishop of Winchester, buried in the South Ambulatory, June 18, 1616—remarkable for his defences of ‘Episcopacy’ and of the ‘Descent into Hell.’

Redmayne,
1551.

Bilson, June
18, 1616.

Strong,
July 4,
1664.
Marshall,
Nov. 23,
1665.

Triplett,
buried
July,
1670.

Outram,
buried
Aug. 25,
1679.

Barrow,
died
May 4,
buried
May 7,
1677.

minster¹ Assembly, Strong,² the famous Independent, and Marshall, the famous Presbyterian, preacher, were all laid here until their disinterment in 1661. It became afterwards no less the centre of Royalist divines. In the place of May's³ monument was raised the tablet of Dr. Triplett, and then, that of Outram, who wrote a once celebrated book on sacrifice, both Prebendaries of Westminster. Beside them rests another far greater, also locally connected with Westminster—Isaac Barrow. Doubtless had 'the best scholar in 'England' (as Charles II. called him when he signed his patent for the Mastership of Trinity) died in his own great college, he would have been interred at the foot of Newton's statue, in the vestibule of Trinity Chapel, as his portrait hangs by the side of that of Newton in Trinity Hall. It was the singular connexion of his office with Westminster School which caused his interment under the same roof which contains Newton's remains. He had come, as Master after Master, to the election of Westminster scholars, and was lodged in one of the canonical houses 'that had a little stair to it out of the Cloisters,'⁴ which made him call it 'a man's nest.'⁵ He was there struck with high fever, and died from the opium which, by a custom contracted when at Constantinople, he administered

¹ See pp. 247, 248, and Chapter VI. Twiss was buried at the upper end of the Poor Folks' Table, near the entry. (Register.) His funeral was attended by the whole Assembly of Divines. (Neal's *Puritans*, iii. 317.)

² For Strong's pastoral ministrations in the Abbey, see Chapter VI. His funeral sermon was preached by Obadiah Sedgewick, who says that he was 'so plain in heart, so deep 'in judgment, so painful in study, 'so exact in preaching, and, in a word, 'so fit for all the parts of the ministerial service, that I do not know 'his equal.'

³ Crull, App. xxiv.

⁴ It was, doubtless, the 'old prebendal house called the Tree,' pulled down in 1710(11). (Chapter Book, February 22, 1710.)

⁵ *Lives of Guildford and North*, iii. 318.—Another version is that 'he died 'in mean lodgings at a sadler's near 'Charing Cross, an old low-built 'house, which he had used for several 'years.' (Dr. Pope's *Life of Ward*, 167.) He had a few days before put Dr. Pope 'into a rapture of joy' by inviting him to the Lodge at Trinity. (Ibid. 167.)

to himself. 'Had it not been too inconvenient to carry him to Cambridge, there wit and eloquence had paid their tribute for the honour he has done them. Now he is laid in Westminster Abbey, on the learned side of the South Transept.'¹ His monument was erected by 'the gratitude of his friends, a contribution not usual in that age, and a respect peculiar to him among all the glories of that Church.' His epitaph was written 'by his dear friend Dr. Mapletoft.' 'His picture was never made from life, and the effigies on his tomb doth but little resemble him.' 'He was in person of the lesser size, lean and of extraordinary strength, of a fair and calm complexion, a thin skin, very susceptible of the cold; his eyes grey, clear, and somewhat shortsighted; his hair of a light auburn, very fine and curling.'

Barrow's
monu-
ment.

Above Casaubon and Barrow is the monument erected by Harley, Earl of Oxford, to the illustrious Prussian scholar, Grabe,² the editor of the Septuagint and of Irenæus, who, like Casaubon, found in the Church of England a home more congenial than either Rome or Geneva could furnish.

Grabe,
died
Aug. 3,
1711,
buried in
St. Pan-
cras.

Looking down the Transept are three notable monuments, united chiefly by the bond of Westminster School, but also of learning and wit—Busby, South, and Vincent. Busby, the most celebrated of schoolmasters before our own time, was doubtless the genius of the place for all the fifty-eight years in which he reigned over the School.³ To this, and not to the Abbey, belongs his history. But the recollection of his severity long invested his monument with a peculiar awe. 'His pupils,' said the profane wit of the last century, 'when they come by, look as pale as his marble, in remembrance of his severe exactions.'⁴ As Sir Roger de Coverley

Busby,
buried
April 5,
1695.

His monu-
ment.

¹ *Life of Dr. Barrow*, p. xvii.

² Secretan's *Life of Nelson*, p. 223.

—He was buried in the chancel of St. Pancras' Church, it was believed from a secret sympathy with the Roman

Catholics, who were buried in the adjacent cemetery.

³ See Chapter VI.

⁴ Tom Brown, iii. 228.

stood before Busby's tomb, he exclaimed, 'Dr. Busby, a great man, whipped my grandfather—a very great man! I should have gone to him myself if I had not been a blockhead. A very great man!'¹ From this tomb, it is said, all² the likenesses of him have been taken, he having steadily refused, during his life, to sit for his portrait. He was buried, like a second Abbot Ware, under the black and white marble pavement which he placed along the steps and sides of the Sacrarium.

South,
died July
8, buried
July 16,
1716.

Under those steps was laid South, who began his career at Westminster under Busby; and then, after his many vicissitudes of political tergiversation, polemical bitterness, and witty preaching, was buried, as Prebendary and Archdeacon of Westminster, 'with much solemnity,' in his eighty-third year, by the side of his old master.³

Vincent,
died Dec.
21, buried
Dec. 29,
1815.

Vincent followed the two others after a long interval.⁴ His relations with Westminster were still closer than theirs—Scholar, Under-master, Head-master, Prebendary, and Dean in succession. Still his works on ancient commerce and navigation would almost have entitled him to a place amongst the scholars of the Abbey, apart from his official connexion, with it.

Horneck,
buried
Feb. 4,
1696-7.

Not far from those indigenous giants of Westminster is the monument of Antony Horneck,⁵ who, though a German by birth and education, was, with the liberality of those times, recommended by Tillotson to Queen Mary for a stall in the Abbey. He was 'a most pathetic preacher, a person 'of saint-like life,'⁶ the glory of the Savoy Chapel, where his enormous congregations caused it to be said that his

¹ Spectator, No. 139.

² One exception must be noticed—the portrait in the Headmaster's house—unlike all the others, and apparently from life.

³ See Chapter VI.

⁴ He is buried in St. Benedict's

Chapel. See Chapter VI.

⁵ He is buried in the South Transept. See Chapter VI. Close beside his monument is that of another Prebendary, Samuel Barton (died Sept. 1, 1715).

⁶ Evelyn, iii. 78.

parish reached from Whitechapel to Whitehall. He presented the rare union of great pastoral experience, unflinching moral courage, and profound learning. The Hebrew epitaph bears witness to his proficiency in Biblical and Rabbinical literature.

Another Prebendary of Westminster, Herbert Thorndyke,¹ lies in the East Cloister. He had the misfortune of equally offending the Nonconformists at the Savoy Conference, by his supposed tendencies to the Church of Rome, and the High Church party by his familiarity with the Moravians. In his will he withheld his money from his relatives if they joined either the Mass or the new licensed Conventicles. And on his grave he begged that these words might be inscribed: *Hic jacet corpus Herberti Thorndyke, Preb. hujus ecclesie, qui vivus veram reformatæ ecclesie rationem ac modum precibusque studiisque prosequabatur. Tu, lector, requiem ei et beatam in Christo resurrectionem precare.*² This wish was not fulfilled. His gravestone, which is near the eastern entrance to the Abbey from the Cloister, never had any other inscription than his name, which has since perished. Beneath another unmarked gravestone in the North Cloister lies Dr. William King, friend of Swift, and author of a long series of humorous and serious writings, intertwined with the politics and literature of that time. He lies beside his master, Dr. Knipe.

Thorn-
dyke,
buried
July 13,
1672.

His grave.

Dr. Wil-
liam King
buried
Dec. 27,
1712.

The burial of Atterbury, connected with almost every celebrated name in the Abbey during this period, and in the opinion of Lord Grenville the greatest master of our English prose, must be reserved for another place.³ But immediately above his grave hangs the monument of

Atterbury
died at
Paris,
buried
May 12,
1732.

¹ His brother, John Thorndyke, who lies with him, died in 1668, on his return from New England, to which he was one of the first emigrants. John's son Paul had already returned in 1663.

See Chapter VI.

² This inscription was adduced in the famous Woolfrey case.

³ See Chapter VI.

Wharton,
buried
March 8,
1694-5.

a divine whose memory casts a melancholy interest over the small entrance by which Dean after Dean has descended into the Abbey: 'the favourite pupil of the great 'Newton'—'the favourite chaplain of Sanerof, whose early 'death was deplored by all parties as an irreparable loss to 'letters;' the youthful pride of Cambridge, as Atterbury was of Oxford; perhaps, had he lived, as unscrupulous and as imperious as Atterbury, but with an exactitude and versatility of learning which may keep his name fresh in the mind of students long after Atterbury's fame has been confined to the political history of his time. Henry Wharton, compiler of the 'Anglia Sacra,' died in his thirty-first year. His funeral was attended by Archbishop Tenison and Bishop Lloyd. Sprat, as Dean, read the service. The Westminster scholars (at that time 'an uncommon respect,' and 'the highest the 'Dean and Chapter can show on that occasion') were caused to attend; the usual fees were remitted; and Purcell's Anthem was sung over his grave,² which was close to the spot where his tablet is seen.³

Returning towards Poets' Corner, in the south aisle of the Choir, is a monument⁴ which commemorates at once the

¹ Macaulay, ii. 109.

² *Life of Wharton*.

³ In the North Aisle and Transept may here be noticed Warren, Bishop of Bangor (1800), with the fine monument of his wife, and the two Irish Primates—Boulter, the munificent statesman-prelate, who 'was translated to the Archbishopric of Armagh, '1723, and from thence to Heaven, '1742'; and Agar, Lord Normanton, who, in 1809, was buried in the adjacent grave of his uncle, Lord Mendip, Archbishop successively of Cashel and Dublin. On his tomb is sculptured, by his express desire, an exact copy of the modern Cathedral of Cashel, which he built at the foot of the Rock, in the

Warren,
1800.

Boulter,
1742.

Agar,
1809.

place of the beautiful church which he left in ruins at the top of the hill. Bishop Monk lies close by, author of the *Life of Bentley*, connected with Westminster both by his stall, and by the magnificent memorial of him, left by his family, in the church of St. James the Less. In the South Aisle, too, must be added the Scottish Prebendary of Westminster, Andrew Bell, founder of the Madras scheme of education. (The monument mistakenly gives the date of his installation 1819 instead of 1810.)

⁴ It was erected at the beginning of this century, but 'was mutilated by the 'hand of wantonness' before 1810. *Life of Dr. Watts*, p. xlix. It has been recently repaired by the Nonconformists.

Monk
June
1856.

Bell,

increasing culture of the Nonconformists and the Christian liberality of the Church of England. Isaac Watts was 'one of the first authors that taught the Dissenters to court attention by the graces of language.' We may add that he was one of the first, if not the first, who made sacred poetry the vehicle of edification and instruction. He was the Keble of the Nonconformists and of the eighteenth century. Before the 'Christian Year,' no English religious poems were so popular as his 'Psalms and Hymns.' 'Happy,' says the great contemporary champion of Anglican orthodoxy, 'will be that reader whose mind is disposed, by his verses or his prose, to imitate him in all but his Nonconformity, to copy his benevolence to men, and his reverence to God.'¹

Watts,
died at
Stoke
Newington,
buried
in Bunhill
Fields,
1748.

Meanwhile, the 'Historical or Learned Aisle' of the South Transept had overflowed into that part which was especially entitled Poets' Corner. The blending of poet, divine, scholar, and historian in the same part of the Abbey, is a testimony to the necessary union of learning with imagination, of fact with fiction, of poetry with prose. The consecration of all these branches of literature under the shade of the Poets, is a protest against the vulgar literary heresy which denies Clio to be a muse. The 'Divine Spirit' ascribed to Poetry on the monument of Spenser is seen to inspire a wider range. The meeting-point between the two is in the group of 'men of letters,' properly so called, which gathered round Shakspeare's monument—the cluster of names familiar through Boswell's 'Life of Johnson.'

MEN OF
LETTERS.

Goldsmith was the first to pass away. 'I remember once,' said Dr. Johnson, 'being with Goldsmith in Westminster Abbey. While we surveyed the Poets' Corner, I said to him—

Goldsmith,
died
April 4,
1774, and
buried at
the
Temple.

'Forsitan et nostrum nomen miscebitur istis.

'When we got to Temple Bar he stopped me, pointed to

¹ Johnson's *Poets*, iii. 248.

‘the heads [of the Jacobites] upon it, and slyly whispered me—

‘*Forſitan et noſtrum nomen miſcebitur iſtis.*’¹

His
tablet.

It is his name only, not his dust, that is mingled with the Poets. He lies on the north side of the Temple Church, under a gravestone erected in this century. But ‘whatever he wrote, he did it better than any other man could do. ‘He deserved a place in Westminster Abbey, and every year he lived, would have deserved it better.’² It had been intended that he should have his burial in the Abbey, but the money which a public funeral would have cost was reserved for his monument.³ It is on the south wall of the South Transept—in a situation selected by the most artistic, and with an inscription composed by the most learned, of his admirers. Sir Joshua Reynolds fixed the place. Dr. Johnson exemplified, in his inscription, the rule which he had sternly laid down for others, by writing it not in English, but in Latin. In vain was the famous round-robin addressed to him by all his friends, none of whom had the courage to address him singly, to petition that—

The character of the deceased as a writer, particularly as a poet, is perhaps not delineated with all the exactness which Dr. Johnson is capable of giving it: we therefore, with deference to his superior judgment, humbly request that he would at least take the trouble of revising it, and of making such additions and alterations as he shall think proper upon a further perusal. But if we might venture to express our wishes, they would lead us to request that he would write the epitaph in English rather than in Latin, as we think that the memory of so eminent an English writer ought to be perpetuated in the language to which his works are likely to be so lasting an ornament, which we also know to have been the opinion of the late Doctor himself.⁴

Gold-
smith's
epitaph.

Sir Joshua agreed to carry it to Dr. Johnson, ‘who received

¹ Boswell's *Johnson*, ii. 225.

² *Ibid.* iv. 108.

³ *Life of Reynolds*, ii. 71.

⁴ Boswell's *Johnson*, iii. 449.

'it with much good humour, and desired Sir Joshua to tell the gentlemen that he would alter the epitaph in any manner they pleased, as to the sense of it, but he would never consent to disgrace the walls of Westminster Abbey with an English inscription ;' adding, 'I wonder that Joe Warton, a scholar by profession, should be such a fool. I should have thought too that Mund Burke would have had more sense.'¹ One mistake in detail was afterwards discovered as to the date of Goldsmith's birth. The expression 'physicus,' as Boswell says, 'is surely not right.' Johnson himself used to say, 'Goldsmith, sir, will give us a very fine book on this subject; but if he can distinguish a cow from a horse, that, I believe, is the extent of his knowledge of natural history.'² But the whole inscription shows the supreme position which Goldsmith occupied in English literature; and one expression, at least, has passed from it into the proverbial Latin of mankind—

*Nihil tetigit quod non ornavit.*⁴

The giant of the circle was the next to fall. Johnson, a few days before his death,

had asked Sir John Hawkins, as one of his executors, where he should be buried; and on being answered, 'Doubtless, in Westminster Abbey,' seemed to feel a satisfaction, very natural to a poet; and, indeed, very natural to every man of any imagination, who has no family sepulchre in which he can be laid with his fathers. Accordingly, upon Monday, December 20, his remains [enclosed in a leaden coffin] were deposited in that noble and renowned edifice [in the South Transept, near the foot of Shakspeare's monument, and close to the coffin of his friend Garrick]; and over his grave was placed a large blue flagstone with name and age.

His funeral was attended by a respectable number of his friends, particularly such of the members of The Literary Club as were in town; and was also honoured with the presence of several of the Reverend Chapter of Westminster. Mr. Burke, Sir Joseph Banks,

Johnson,
died
Dec. 13,
buried
Dec. 20,
1784.

¹ Boswell's *Johnson*, iii. 449.

² 1731 for 1728. (*Ibid.* iii. 448.)

³ *Ibid.* iii. 449.

⁴ *Nullum scribendi genus quod tetigit non ornavit.* (Epitaph.)

Mr. Windham, Mr. Langton, Sir Charles Bunbury, and Mr. Colman, bore his pall. His schoolfellow, Dr. Taylor, performed the mournful office of reading the Burial Service.¹

A flagstone with his name and date alone marks the spot. The monument² long intended to be placed on it was at last transferred to St. Paul's.³

Macpherson, died Feb. 17, buried March 15, 1796.

Within a few feet of Johnson lies (by one of those striking coincidences in which the Abbey abounds) his deadly enemy, James Macpherson, the author or editor of 'Ossian.' Though he died near Inverness, his body, according to his will, was carried from Scotland, and buried 'in the Abbey Church 'of Westminster, the city in which he had passed the 'greatest and best part of his life.'

Cumberland, died May 7, buried May 14, 1811. Sheridan, died July 7, buried July 18, 1816.

The last links in that group are the two dramatists, Richard Cumberland and Richard Brinsley Sheridan, both buried close to Shakspeare's statue. At Cumberland's funeral a special sermon was preached by Dean Vincent. When Sheridan was dying, in the extremity of poverty, an article appeared from a generous enemy in the 'Morning Post,' saying that relief should be given before it was too late: 'Prefer 'ministering in the chamber of sickness' to ministering at 'the 'splendid sorrows that adorn the hearse'—'life and succour, 'against Westminster Abbey and a funeral.' But it was too late; and Westminster Abbey and the funeral, with all the pomp that rank could furnish, was the alternative. It was this which suggested the remark of a French journal: 'France 'is the place for a man of letters to live in, and England 'the place for him to die in.'⁴

Two cenotaphs close the eighteenth century in Poets'

¹ Boswell's *Johnson*, v. 351, 352.

² The proposal for its erection occurs in the private records of the Club, and the order for its admission in the Chapter Book, March 17, 1790.

³ *Life of Reynolds*. The discussion of the proposed epitaphs between

Parr, Reynolds, and Lord Stowell, fills thirty pages in Dr. Parr's works, iv. 680-713. For the appropriateness of the statue at St. Paul's see Milman's *Annals*, 481.

⁴ Moore's *Life of Sheridan*, ii. 461.

Corner, under the tablet of St. Evremond. One is that of Christopher Anstey, the amiable author of the 'New Bath Guide'—probably the most popular satire of that time, though now receding into the obscurity enveloping the Bath society which it describes. The other, remarkable by the contrast which it presents to the memorial of the worldly-minded wit of Charles II.'s age, is that of the Christian chivalry and simplicity of Granville Sharp, belonging more properly to the noble army of Abolitionists on the other side of the Abbey, but claiming its place among the men of letters by his extensive though eccentric learning.¹ The monument, with its kneeling negro, and its lion and lamb, was erected by the African Institution; and the inscription commemorating the most scrupulously orthodox of men was, by a curious chance, the composition of the Unitarian, William Smith.

Christopher Anstey, buried at Bath, 1806.

Granville Sharp, died July 1, 1813, buried at Fulham.

The remaining glories of Poets' Corner² belong to our own time and to the future. It would seem as if, during the opening of this century, the place for once had lost its charm. Of that galaxy of poets which ushered in this epoch, Campbell alone has achieved there both grave and monument, on which is inscribed the lofty hope of immortality from his own ode on 'The Last Man.' Close beside him, and within a month, but beneath an unmarked gravestone,³ was laid Cary, the graceful and accurate translator of Dante. Of those who took part in the vast revival of our periodical literature the only one who rests here is the founder of the 'Quarterly Review,' William Gifford.⁴ Of the three greatest geniuses of

Campbell, died at Boulogne, June 15, buried July 3, 1844. Henry Cary, Aug. 21, 1844.

William Gifford, Jan. 8, 1827.

¹ Hoare's *Life of Granville Sharp*, p. 472. For his character see Stephen's *Eccles. Biog.* ii. 812–821.

² In the Cloisters is the tablet of the humourist, Bonnell Thornton, friend of Warton, who wrote his epitaph; and the grave and monument of Ephraim Chambers, the eccentric sceptical philosopher, the Father of Cyclopædias, who wrote his own

epitaph—'*Multis perovulgatus, paucis notus, qui vitam inter lucem et umbram, nec eruditus nec idioticis literis deditus, transegit.*'

³ An inscription was first added in 1868.

⁴ In the same grave was afterwards buried his early schoolfellow, Dean Ireland (died Sept. 2, buried Sept. 8, 1842).

Ireland, Sept. 8, 1842.

Thornton, 1768.

Chambers, buried May 1, 1740.

Byron,
died
at Missolonghi,
April 19,
buried
at Newstead,
July 21,
1824.

Southey,
died Mar.
4, 1843,
buried at
Keswick.
Wordsworth,
died April
23, 1850,
buried at
Grasmere.

Keble,
died at
Bournemouth,
Mar. 29,
1866,
buried at
Hursley.

that period, two (Burns and Walter Scott) sleep at Dumfries and at Dryburgh, under their own native hills; the third (Byron) lies at Newstead. 'We cannot even now retrace 'the close of the brilliant and miserable career of the most 'celebrated Englishman of the nineteenth century, without 'feeling something of what was felt by those who saw the 'hearse with its long train of coaches' turn slowly northwards, leaving behind it that cemetery which had been 'consecrated by the dust of so many great poets, but of which 'the doors were closed against all that remained of Byron.'¹ Hard trial to the guardians of the Abbey at that juncture: let us not condemn either him or them too harshly. Coleridge, poet and philosopher, rests at Highgate; and when Queen Emma, from the Islands of the Pacific, asked in the Abbey for a memorial of the author of the 'Ancient Mariner,' she asked in vain. Southey and Wordsworth have been more fortunate. Though they rest by the Lakes they loved so well, Southey's bust looks down upon us from over the shoulder of Shakspeare; and Wordsworth, by the sentiment of a kinsman, is seated in the Baptistery—not unsuited to the innocent presence of childhood at the sacred font—not unworthy to make that angle of the Nave the nucleus of a new Poets' Corner of future years. Beside him, by a like concord of ideas, will be the tablet of Keble, author of the 'Christian Year,' who himself wrote the reverential epitaph on Wordsworth's monument at Grasmere, and who, if by his prose he represents an ecclesiastical party, by his poetry belongs to the whole of English Christendom.

One late grave has been opened in the Historical Aisle of

¹ A lively Westminster boy (now a venerable Archdeacon) remembers how he sacrificed his breakfast by running into Great George Street to see the funeral pass.

² Macaulay's *Essays*, ii. 338.—It

was understood that an unfavourable answer would be given to any application to inter Byron in the Abbey. (*Moore's Life*, vi. 221.) He was buried in the village church of Hucknall, near Newstead.

the South Transept, to receive the remains of the poet and historian who, perhaps, of all who have trod the floor of the Abbey or lie buried within its precincts, most deeply knew and felt its manifold interests, and most unceasingly commemorated them. Lord Macaulay rests at the foot of the statue of Addison, whose character and genius none had painted as he; carrying with him to his grave the story of the reign of Queen Anne, which none but he could adequately tell. And whilst, from one side of that statue, his bust looks towards the Royal Sepulchres, in the opposite niche is enshrined that of another no less profound admirer of the Spectator, who had often expressed his interest in the spot as he wandered through the Transept—William Makepeace Thackeray.

Macaulay,
died
Dec. 28,
1869,
buried
Jan. 9,
1860.

Thackeray,
died Dec.
24, 1863,
buried at
Kensal
Green.

The dramatists, who complete the roll of the writers of the eighteenth century, throw us back on another succession of notables whose entrance into the Abbey is itself significant, from the contrast which it brings out between the French and the English Church in reference to the stage. In France ‘the sacraments were denied to actors who refused to repudiate their profession,¹ and their burial was the burial of a dog. Among these was the beautiful and gifted Le Couvreur. She died without having abjured the profession she had adorned, and she was buried in a field for cattle on the banks of the Seine. . . . Molière was the object of especial denunciation; and when he died, it was with extreme difficulty that permission could be obtained to bury him in consecrated ground. The religious mind of Racine recoiled before the censure. He ceased to write for the stage when in the zenith of his powers; and an extraordinary epitaph, while recording his virtues, acknowledges that there was

THE
ACTORS.

¹ A curious exception was made in favour of the singers at the opera, who, by an ingenious fiction, were

considered parts of the Royal Household of France.

‘one stain upon his memory—that he had been a dramatic ‘poet.’ The same view of the stage has also prevailed in the Calvinistic Churches. On the other hand, the Italian Church, with the Pope at its head, has always regarded the profession of actors as innocent, if not laudable; and with this has, on the whole, agreed the practice of the Church of England. The reward of its forbearance has been that, ‘if we except the short period of depravity which followed the Restoration, the English theatre ‘has been that in which the moralist can find least to ‘condemn.’¹

Of this triumph of the stage—of this proof of the toleration of the English Church towards it—Westminster Abbey is the crowning scene; and through this alone probably has won a place in the French literature of the last century.² Not only has it included under its walls the memorials of the greatest of dramatists, and also those whose morality is the most obnoxious to complaint, but it has opened its doors to the whole race of illustrious actors and actresses. A protest indeed, as we have seen, was raised against the epitaph of Shadwell, and also against the monument of Anne Oldfield:—

Anne
Oldfield,
buried
Oct. 27,
1730.

Some papers from the Honourable Brigadier Churchill, asking leave to put up in the Abbey a monument and an inscription to the

¹ Lecky's *History of Rationalism*, ii. 347, 349, 354.

² O rivale d'Athènes! ô Londres, heureuse terre!

Ainsi que les tyrans vous avez su chasser

Les préjugés honteux qui vous livraient la guerre.

C'est là qu'on sait dire, et tout récompenser,

Nul art n'est méprisé, tout succès a sa gloire.

Le vainqueur de Tallard, le fils de la victoire,

Le sublime Dryden et le sage Addison,

Et la charmante *Ophils* et l'immortel Newton,

Ont part au temple de la Mémoire,
Et Lecouvreur à Londres aurait eu des tombeaux

Parmi les beaux esprits, les rois et les héros.

Quiconque a des talens à Londres est un grand homme

L'abondance et la liberté

Ont, après deux mille ans, chez vous ressuscité

L'esprit de la Grèce et de Rome. —

Voltaire's *Ode on the Death of Lecouvreur*, vol. x. 360 (*Ophils* = Oldfield).

memory of the late Mrs. Oldfield, being this day delivered in Chapter to the Lord Bishop of Rochester and Dean of the said Church, and the same being examined and read, his Lordship the Dean was pleased to declare that he was so far from thinking the matter therein proposed proper to be granted, that he could neither consent to it himself, nor put any question to the Chapter concerning it.¹

But, even in this extreme case, the funeral had been permitted. Her extraordinary grace of manner drew a veil over her many failings :—

There was such a composure in her looks, and propriety in her dress, that you would think it impossible she could change the garb you one day saw her in for anything so becoming, till the next day you saw her in another. There was no mystery in this but that, however apparelled, herself was the same ; for there is an immediate relation between our thoughts and our gestures, that a woman must think well to look well.²

She was brought in state to the Jerusalem Chamber, and buried, with the utmost pomp, at the west end of the Nave. Her grave is in a not unsuitable place, beneath the monument of Congreve. Here she lies, ‘buried’ (according to the testimony of her maid, Elizabeth Saunders) ‘in a very fine ‘Brussels lace head, a Holland shift, and double ruffles of the ‘same lace, a pair of new kid gloves, and her body wrapped ‘in a winding-sheet.’

‘Odious ! in woollen ! ’twould a saint provoke,
Were the last words that poor Narcissa spoke ;
‘No, let a charming chintz and Brussels lace
‘Wrap my cold limbs, and shade my lifeless face :
‘One would not, sure, be frightful when one’s dead—
‘And—Betty—give this cheek a little red.’³

Anne Bracegirdle—earlier in her career, but, by the great age at which she died (in her eighty-sixth year), later in the Abbey—lies in the East Cloister. She was the most popular

Anne
Brace-
girdle,
buried
Sept. 18,
1748.

¹ Chapter Book, February 20,
1736.

² *Tatler*, i. 104 ; iv. 152.

³ *Pope*, v. 279.

Susanna
Maria
Cibber,
1766.
Hannah
Prichard,
died at
Bath,
1768.
Betterton
buried
May 2,
1710.

actress of her time.¹ Mrs. Cibber lies in the North Cloister. 'Cibber dead!' exclaimed Garrick, 'then Tragedy expired with her.' An inscription by Whitehead, in Poets' Corner, records the better qualities of 'Prichard, by nature for the 'stage designed.'²

Of the race of male actors, first came Betterton, the Roscius of his age. After a long life, in which he had been familiar with the leading wits of the reign of Charles II., he was buried in the south end of the East Cloister; and of no funeral of that time, except Addison's, is left a more touching account than that by his friend Sir Richard Steele:—

Having received notice, that the famous actor Mr. Betterton was to be interred this evening in the Cloisters near Westminster Abbey, I was resolved to walk thither, and see the last office done to a man whom I had always very much admired, and from whose action I had received more strong impressions of what is great and noble in human nature, than from the arguments of the most solid philosophers, or the descriptions of the most charming poets I had ever read. . . . While I walked in the Cloisters, I thought of him with the same concern as if I waited for the remains of a person who had in real life done all that I had seen him represent. The gloom of the place, and faint lights before the ceremony appeared, contributed to the melancholy disposition I was in; and I began to be extremely afflicted that Brutus and Cassius had any difference, that Hotspur's gallantry was so unfortunate, and that the mirth and good humour of Falstaff could not exempt him from the grave. Nay, this occasion in me, who look upon the distinctions amongst men to be merely scenical, raised reflections upon the emptiness of all human perfection and greatness in general; and I could not but regret, that the sacred heads which lie buried in the neighbourhood of this little portion of earth in which my poor old friend is deposited, are returned to dust as well as he, and that there is no difference in the grave between the imaginary and the real monarch.³

Booth,
died
May 10,
1733,

The memory of Betterton's acting was handed on by Barton Booth, celebrated as the chief performer of Addison's 'Cato.'

¹ Macaulay, iv. 310.

² Churchill's *Rosciad*.

³ *Tatler*, No. 167.

Booth enters; hark the universal peal!
But has he spoken? Not a syllable!

buried
at Cowley,
near Ux-
bridge.

It was said of him that as Romeo, 'whilst Garrick seemed to be 'drawn up to Juliet, he seemed to draw Juliet down to him.' His bust in Poets' Corner, erected by his second wife (Mrs. Laidlaw, an actress), in 1772, is probably as much owing to his connexion with Westminster as to his histrionic talent. He was educated at Westminster School under Busby, from which he escaped to Ireland to indulge his passion for the stage; and he possessed property in Westminster, called *Barton Street* (from his own name) and *Cowley Street* (from his country residence). His surname has acquired a fatal celebrity from his descendant, Wilkes Booth, who followed in his ancestor's profession, and, by the knowledge so gained, assassinated President Lincoln in Ford's Theatre at Washington, on Good Friday, 1865.

In the North Cloister is Spranger Barry and his wife, Anne Crawford—'in person taller than the common size'—famous as 'Othello' and 'Romeo.' In this character he and his great rival, Garrick, played against each other so long as to give rise to the proverb, 'Romeo again! a plague on 'both your houses!' And in the same year, in the West Cloister, was interred the comedian, Samuel Foote, 'who 'pleased Dr. Johnson against his will.' 'The dog was so 'very comical—Sir, he was irresistible!'

Barry,
buried
Jan. 20,
1777.

Foote,
died
Oct. 21,
buried
Nov. 3,
1777.

At last came 'the stroke of death, which eclipsed the 'gaiety of nations and impoverished the public stock of 'harmless pleasures.' From Adelphi Terrace, where Garrick died, a long line of carriages reached to the Abbey. The crowd was so dense that a military guard was needed to keep order. Covent Garden and Drury Lane were each represented by twelve players. The coffin was carried through the west door. Amongst the members of the Literary Club, who attended in a body, were Reynolds, Burke, Gibbon, and

David
Garrick,
died Jan.
20, buried
Feb. 1,
1779.

Garrick's
monu-
ment.

Johnson. 'I saw old Samuel Johnson,' says Cumberland, 'standing at the foot of Shakspeare's monument, and bathed 'in tears.' At the foot of that statue¹ he was laid, by the spot whither he was soon followed by his former preceptor. His monument was raised high aloft on the opposite wall—with all the emblems of tragic art, and with an inscription by Pratt²—which has provoked the only serious remonstrance against the introduction of these theatrical memorials, and that not from any austere fanatic, but from the gentlest and most genial of mortals:—

Taking a turn in the Abbey the other day [says Charles Lamb], I was struck with the affected attitude of a figure, which, on examination, proved to be a whole-length representation of the celebrated Mr. Garrick. Though I would not go so far, with some good Catholics abroad, as to shut players altogether out of consecrated ground, yet I own I was a little scandalised at the introduction of theatrical airs and gestures into a place set apart to remind us of the saddest realities. Going nearer, I found inscribed under this harlequin figure a farrago of false thoughts and nonsense.³

John Henderson,
buried Dec.
3, 1785,
aged 38.

The last actor buried in the Abbey was John Henderson, whose chief parts were Shylock and Falstaff, and who first played Macbeth in Scottish costume. He died suddenly in his prime, and was laid⁴ beside Cumberland and Sheridan. Two cenotaphs, now side by side, in St. Andrew's Chapel, commemorate the two most illustrious of the modern family of actors—Sarah Siddons and her brother, John Kemble. The statue of Mrs. Siddons, by Chantry (suggested by Reynolds's portrait of her as the Tragic Muse) stands in colossal propor-

Statue of
Mrs. Siddons,
died June 8,
1831.

¹ *Life of Reynolds*, ii. 247; Fitzgerald's *Garrick*, ii. 445. Garrick's widow is buried with him, in her wedding sheets. She survived him forty-three years—'a little bowed-down old woman, who went about leaning on a gold-headed cane, dressed in deep widow's mourning, and always talking of her dear Davy.' (*Pen and Ink Sketches*, 1864.) For her funeral, see

Smith's *Book for a Rainy Day*, p. 226.

² An inscription had been prepared by Burke, which was thought too long. (Windham's *Diary*, p. 361.) For Sheridan's *Monody*, see Fitzgerald's *Garrick*, ii. 445.

³ Charles Lamb's *Prose Works*, 25.

⁴ His wife was interred on his coffin in 1819. (See Neale, ii. 270.)

Eva
Maria
Garrick,
died Oct. 16,
1822, aged
99, buried
Oct. 25.

tions, in a place selected, after much deliberation, by the sculptor and the three successive Deans of that time. The cost was defrayed by Macready, and the name affixed after a long consultation with Lord Lansdowne and Rogers. The statue of John Philip Kemble, by Hinchcliffe (after a design of Flaxman) was, in 1865, moved from an inappropriate site in the North Transept, with the concurrence of his niece, Fanny Kemble. He is represented as 'Cato.'

Statue of
John
Philip
Kemble,
died Feb.
26, 1823;
buried at
Lausanne.
MUSICIANS.

Not altogether alien to the stage, but more congenial to the Church, is the series of eminent musicians, who in fact formed a connecting link between the two, which has since been almost severed. In a humorous letter, imagined to be written from one to the other in the nether world, of two of the most famous of these earlier leaders of the art, they are compared to Mahomet's coffin, equally attracted by the Theatre and Earth—the Church and Heaven.¹

Henry Lawes lies, unnamed, in the Cloisters, probably from his place in the Chapel Royal under Charles I. and the Commonwealth, in which he composed the anthem for the coronation of Charles II., the year before his death. But his chief fame arises from his connexion with Milton. He composed the music of 'Comus,' and himself acted the part of the attendant spirit in its representation at Ludlow; and his reward was the sonnet which rehearses his peculiar gift—

Lawes,
died Oct.
21, buried
Oct. 25,
1662.

Harry, whose tuneful and well-measur'd lay
First taught our English music how to span
Words with just note and accent—
To after age thou shalt be writ the man
That with smooth air could humour best our tongues.

Christopher Gibbons (son of the more famous Orlando²)

¹ Tom Brown's *Letters from the Dead to the Living*. (Blow and Purcell.) It is also one of the complaints in the *London Spy* (p. 187), against

the quiremen of the Abbey, that they should 'sing at the playhouse.'

² Orlando Gibbons is buried in Canterbury Cathedral.

Christopher Gibbons, buried Oct. 24, 1676.

Purcell, died Nov. 21, buried Nov. 26, 1696.

Epitaph on Purcell.

Blow, buried Oct. 8, 1708.

also lies unmarked in the Cloisters—first of the famous organists of the Abbey, and master of Blow.

But the first musician who was buried within the church—the Chaucer, as it were, of the Musicians' Corner—was Henry Purcell,¹ organist of the Abbey, who died nearly at the same early age which was fatal to Mendelssohn, Mozart, and Schubert,² and was buried in the north aisle of the Choir, close to the organ³ which he had been the first to raise to celebrity, and with the Anthem which he had but a few months before composed for the funeral of Queen Mary. The tablet above was erected by his patroness, Lady Elizabeth Howard, the wife of Dryden, who is said to have composed the epitaph⁴—‘Here lies Henry Purcell, Esq., ‘who left this life, and is gone to that blessed place where ‘only his harmonies can be excelled.’ As ‘Tom Brown’⁵ and his boisterous companions passed this way, they overlooked all the other monuments, ‘except that of Harry Purcell, ‘the memory of whose harmony held’ even those coarse souls ‘for a little.’⁶

Opposite to Purcell is the grave and tablet of his master, also his successor in the Abbey—John Blow. Challenged by

¹ He was born in a house, of which some vestiges still remain, in Old Pye Street, Westminster, and lived, as organist, in a house on the site of that now occupied by the Precentor, in Dean's Yard. Whilst sitting on the steps of that house he caught the cold which ended fatally.

² Schubert died at 32, Mozart at 35, Purcell at 37, Mendelssohn at 38.

³ The organ then stood close to Purcell's monument. ‘*Dum vicina organa spirant*’ are the words of the inscription on his gravestone, now effaced, which also records his double fame both in secular and sacred music—‘*Musa profana suos, religiosa suos*.’

⁴ Neale, ii. 221.—The same thought

of the welcome of the heavenly choir was expressed in Dryden's elegy upon him—

They handed him along,
And all the way he taught, and all the way they sung.

(Dryden, ii. 305.)

Possibly suggested by a somewhat similar line in Cowley's *Monody on Crowshaw*—

And they,
And thou, their charge, went singing
all the way.

⁵ Vol. iii. p. 127.

⁶ ‘Peter Abbott,’ on the night of July 1, 1800, made a wager that he would write his name on this monument. See Chapter II.

James II. to make an anthem as good as that of one of the King's Italian composers, Blow by the next Sunday produced, 'I beheld, and lo a great multitude!' The King sent the Jesuit, Father Petre, to acquaint him that he was well pleased with it; 'but,' added Petre, 'I myself think it too long.'—'That,' replied Blow, 'is the opinion of but one fool, and I heed it not.' This quarrel was, happily, cut short by the Revolution of 1688. Close beside Blow is his successor, William Croft. His tablet records his gentleness to his pupils for fifty years, and the fitness of his own *Hallelujah* to the heavenly chorus, with the text, 'Awake up my glory, awake lute and harp; I myself will awake right early.' He will be longer remembered in the Abbey for the union of his music with Purcell's at its great funerals. Samuel Arnold, the voluminous composer, lies next to Purcell; and opposite his tablet is that of the historian of all those who lie around him—Charles Burney.¹ The grave and monument of Benjamin Cooke, with his 'canon' engraved, are in the West Cloister. In the South Cloister was buried William Shield, the composer; by the express command of George IV.,² the choirs of both the Chapels Royal and of St. Paul's, as well as Westminster, attending.

One, the greatest of all, has found his restingplace in a less appropriate, though still a congenial spot. Handel had lived in the society of poets. It was Arbuthnot, the friend of Pope, who said, 'Conceive the highest you can of his abilities, and they are much beyond anything that you can conceive.' He who composed the 'Messiah,' and the 'Israel in Egypt,' must have been a poet, no less than

Croft,
buried
Aug. 23,
1727.

Arnold,
died Oct.
22, buried
Oct. 29,
1802.

Burney,
died 1814.
Cooke,
buried
Sept. 21,
1793.
Shield,
Feb. 4,
1829.

Handel,
died
April 14,
buried
in Poets'
Corner,
April 20,
1759.

¹ The other historian of music—Hawkins, the biographer of Johnson—Sir John Hawkins, lies in the North Cloister, with only the letters J. H., by his own desire, on the gravestone.

² Sir George Smart told Mr. Lodge,

to whom I owe the fact, that the funeral was the finest service of the kind in his recollection. Shield left his violoncello to the King, who accepted the bequest, but caused the full value to be paid to his widow.

a musician, of no ordinary degree. Therefore he was not unfitly buried in Poets' Corner, apart from his tuneful brethren. Not less than three thousand persons of all ranks attended the funeral. Above his grave, by his own provision, Roubiliac erected his monument, with the inscription, 'I know that my Redeemer liveth.' There stands the unwieldy musician, with the 'enormous white wig, which had 'a certain nod or vibration when things went well at the 'oratorio.'¹ It was no doubt accidental that the figure faces eastward; but it gave an exquisite pleasure to the antiquary Carter, when (in contrast to the monument of Shakspeare)

His statue. he saw 'the statue of this more than man turning his eyes 'to where the Eternal Father of Heaven is supposed to sit 'enthroned, King of kings, and Lord of lords.'² 'He had 'most seriously and devoutly wished, for some days before 'his death, that he might breathe his last on Good Friday, 'in hopes, he said, of meeting his good God, his sweet Lord 'and Saviour, on the day of His resurrection.'³ And a belief to this effect prevailed amongst his friends. But in fact he died at 8 A.M. on Easter Eve. It was the circumstance⁴ of Handel's burial in the Abbey that led to the musical commemoration in the Abbey on the centenary of his birth, which is recorded above his monument.⁵

ARTISTS.

Music and poetry are the only arts which are adequately

¹ Burney's *Life of Handel*, 38. 'Nature required a great supply of 'sustenance to support so large a 'mass, and he was rather epicurean 'in the choice of it.' (Ibid. p. 32.) 'His hand was so fat that the knuckles 'were like those of a child.' (Ibid. p. 35.) For the curious care with which Roubiliac modelled the ear of Handel, see Smith's *Life of Nollekens*, ii. 87.

² *Gent. Mag.* (1774), part ii. p. 670.

³ Burney, p. 31, states that on the monument the date of his death had

been inscribed as Saturday, April 14; and that it was corrected to 'Good 'Friday,' April 13. This is a complete mistake. His monument, his gravestone beneath it, the Burial Register, and the account of an eyewitness in Mrs. Delaney's *Memoirs*, all agree in the date of Saturday, April 14. See Mr. Rusk's Preface to the last Handel Commemoration.

⁴ 'I would uncover my head and 'kneel at his tomb.' (Beethoven.)

⁵ See Chapter VI.

represented in the Abbey. Sir Godfrey Kneller is its only painter, and even he is not buried within its walls. ‘Sir Godfrey sent to me,’ says Pope, ‘just before he died. He began by telling me he was now convinced he could not live, and fell into a passion of tears. I said I hoped he might, but if not he knew that it was the will of God. He answered, “*No, no; it is the Evil Spirit.*” The next word he said was this: “*By God, I will not be buried in Westminster!*” I asked him why? He answered, “They do bury fools there.” Then he said to me, “My good friend, where will you be buried?” I said, “Wherever I drop—very likely in Twickenham.” He replied, “So will I.” He proceeded to desire that I would write his epitaph, which I promised him.’¹ He was buried in the garden of his manor at Whitton—now Kneller Hall. He chose for his monument in the church at Twickenham a position already occupied (on the north-west wall of the church) by Pope’s tablet to his father. An angry correspondence ensued after Kneller’s death between his widow and Pope, and the monument was ultimately placed in the Abbey.² The difficulty did not end even there. Pope fulfilled his promise at his friend’s deathbed, but thought the epitaph ‘the worst thing he ever wrote in his life,’ and Dr. Johnson said of it:

Kneller,
died Oct.
27, 1723,
buried at
Kneller
Hall.

Pope’s
Epitaph
on
Kneller.

Of this epitaph the first couplet is good, the second not bad; the third is deformed with a broken metaphor, the word *crowned* not being applicable to the *honours* or the *lays*; and the fourth is not only borrowed from the epitaph on Raphael, but of a very harsh construction.³

After this unfortunate beginning, no painter has been, or probably ever will be, interred within the Abbey. The

¹ Pope’s *Works*, iii. 374.

² At the west end of the Nave, where Fox’s monument now is (moved by Dean Buckland to the south aisle of the Choir). It was there so conspicuous and solitary, as

to be made a landmark for the processions in the Nave. (See Precentor’s Book on Queen Caroline’s funeral, 1737.)

³ *Lives of the Poets*, iii. 211.

burial of Sir Joshua Reynolds in St. Paul's has carried with it the commemoration of all future artists in the crypt of that great cathedral.¹

Chambers,
buried
March 18,
1796.
Wyatt,
Sept. 28,
1813.
Taylor,
1788.
Banks,
1805.
Barry,
May 22,
1860.
Vertue,
1756.
Woollett,
1785.

MEN OF
SCIENCE.

The monu-
ment of
James,
Philip,
and
Charles,
Earls
Stanhope,
1721,
1786,
1816;
and of
George
Stanhope,
son of
James,
Earl Stan-
hope, 1746.

Of architects and sculptors, the graves of Chambers and Wyatt, and the monument of Taylor, are in the South Transept, and the tablet of Banks in the North Aisle; and in the Nave lies Sir Charles Barry, whose grave is adorned, in brass, by a memorial of his own vast work in the adjacent pile of the New Palace of Westminster.

The West Cloister contains the monuments of the two engravers, Vertue—who, as a Roman Catholic, was buried near an old monk, of his family, laid there just before the Dissolution²—and Woollett, '*Incisor Excellentissimus*.'

It is a proof of the late, slow, and gradual growth of science in England, that it has not appropriated to itself any special place in the Abbey, but has, almost before we are aware of it, penetrated promiscuously into every part, much in the same way as it has imperceptibly influenced all our social and literary relations elsewhere.

In the middle of the eighteenth century there were two important places vacant in the Nave, on each side of the entrance to the Choir. That on the south was occupied by the monument designed by Kent to the memory of the first Earl Stanhope, and of his second son, and recording also the characters of the second and third Earls of the same proud name. They are all buried at Chevening. Collectively, if not singly, they played a part sufficiently conspicuous to account for, if not to justify, so honourable a place in the Abbey.³ But at the same moment that the artist was designing this memorial of the high-spirited and high-born statesman, he was employed in erecting two other monuments in the

¹ Milman's *Annals of St. Paul's*, 475.

² Malcolm's *Londinium*, p. 193; Nichols's *Bowyer*.

³ 'Stanhope's noble flame.' (Pope,

vi. 376.) The first earl had a public funeral in the Abbey, after which he was privately interred at Chevening, where still hangs the banner used at Westminster.

Abbey, which outshine every other name, however illustrious by rank or heroic action. One was but a cenotaph, and has been already described¹—the statue of Shakspeare in Poets' Corner. But the other was to celebrate the actual interment of the only dust of unquestionably world-wide fame that the floor of Westminster covers—of one so far raised above all the political or literary magnates by whom he is surrounded, as to mark an era in the growth of the monumental history of the whole building. On March 28, 1727, the body of Sir Isaac Newton, after lying in state in the Jerusalem Chamber, where it had been brought from his deathbed in Kensington, was attended by the leading members of the Royal Society, and buried at the public cost in the spot in front of the Choir, which, being 'one of the most 'conspicuous in the Abbey, had been previously refused to 'various noblemen who had applied for it.'² Its selection for such a purpose marks the moment at which the more sacred recesses in the interior of the church were considered to be closed, or to have lost their special attractions, whilst the publicity of the wide and open spaces hitherto neglected gave them a new importance. On the gravestone³ are written the words, which here acquire a significance of more than usual solemnity—'*Hic depositum quod mortale fuit Isaaci 'Newtoni.*'⁴ On the monument was intended to have been inscribed the double epitaph of Pope :

ISAACUS NEWTONIUS,
Quem Immortalem
Testantur Tempus, Natura, Cælum :
Mortalem
Hoc marmor fatetur.

Nature and Nature's laws lay hid in night :
God said, *Let Newton be!*—and all was light.⁵

Sir Isaac
Newton,
died March
20, buried
March 28,
1727.

His grave.

His
epitaph.

¹ See pp. 288, 308.

² *London Gazette*, April 5, 1727.

³ Restored to its place in 1866.

⁴ Johnson had intended, '*Isaacus
'Newtonius legibus naturæ investigatis,*

'hic quiescit.'

⁵ Pope, iii. 378.—Compare the inscription on the monument of Gutenberg at Strasburg: '*He said, Let there be light, and there was light.*'

The actual inscription agrees with the actual monument—the one in words, the other in marble allegory, a description of Newton's discoveries closing with the summary:—

Naturæ, antiquitatis, Sanctæ Scripturæ sedulus, sagax, fidus interpretæ, Dei O. M. majestatem philosophiâ asseruit; Evangelii simplicitatem moribus expressit. Tibi gratulentur mortales, tale tantumque exstitisse humani generis decus.¹

His grave, if not actually the centre of the heroes of science, yet attracted two at least of his friends towards the same spot. One was his relative and successor in the Mint, John Conduitt, who was buried 'on the right side of Sir ' Isaac Newton,' and whose monument, at the extreme west end of the Nave, was raised (as its inscription states) exactly opposite to his. The other was Martin Ffolkes, his friend and deputy at the Royal Society, of which he ultimately became the President, though, from his Jacobite principles, he never was made a baronet. He is buried in his ancestral place at Hillington, in Norfolk; but his genial character,² his general knowledge, and his antiquarian celebrity as a numismatist, naturally procured for him a memorial in the North Aisle of the Abbey. It was erected long afterwards, by the sister-in-law of his daughter Lucretia.³

Conduitt,
buried
May 29,
1737.

Ffolkes,
died 1764,
buried at
Hilling-
ton.

His monu-
ment, erec-
ted March
27, 1790.

THE PHY-
SICIANS.

Close upon these follows the band of eminent physicians—uniting (as so many since) science⁴ and scholarship with medical skill, and bound by ties, more or less near, to the presiding

¹ See the criticism in the continuator of Stowe, p. 618.

² Nichols's *Literary Anecdotes*; Dibdin's *Bibliomania*. — 'He had a striking resemblance to Peireskius, the ornament of the seventeenth century.' His portrait by Hogarth is the 'picture of open-hearted English honesty and hospitality, but does not indicate much intellect.'

(Coleridge's *Northern Worthies*.)

³ So called from her mother, Lucretia Bradshaw, the first actress married by a gentleman.

⁴ Dr. Willis, in whose house his brother-in-law Fell read the Liturgy under the Commonwealth, and who prescribed for Patrick during the Plague, was buried in the Abbey in 1675. (Patrick's Works, ix. 443.)

Dr.
Willis,
1675.

genius of Westminster at that period. 'It is a very sickly 'time,'¹ writes the daughter of Atterbury to her exiled father, in announcing the successive deaths of his beloved friends, Chamberlen, Arbuthnot, and Woodward.

Hugh Chamberlen was the last of the eminent race of accoucheurs who brought into the world the royal progeny of the whole Stuart dynasty, from James I. to Anne. He visited Atterbury in the Tower, and Atterbury repaid his friendship by the pains bestowed on his elaborate epitaph, which forms a topic of no less than seven letters in the Bishop's exile.² It is inscribed on the cenotaph erected to the physician by Atterbury's youthful admirer, the young Edward, Duke of Buckinghamshire.³

Chamberlen, died June 17, 1728.

John Woodward, who was buried in the Nave, at the head of Newton's gravestone, within two months after Newton's death, was, amidst all his eccentricities, philosophical and antiquarian, the founder of English Geology, and of that Cambridge chair which bears his name, and has received an European illustration from the genius of its present octogenarian occupant; and his death was received as a blow to science all over Europe—'the first man of his faculty,'⁴ writes Atterbury from his French exile.

Woodward, died April 25, buried May 1, 1728.

His rival, John Freind, interred at his own seat at Hitchin, Hertfordshire, has a monument on the opposite side. His close connexion with Westminster, through his brother Robert, the Headmaster,⁵ and through his education there, may have

Freind, died July 26, 1728; buried at Hitchin.

¹ Atterbury's *Letters*, iv. 127, 161, 169.

² Ibid. pp. 127, 149, 186, 186, 198, 217, 258, 260.

³ By a Chapter Order of May 16, 1729 (afterwards rescinded), the Duchess of Buckinghamshire is allowed to take down the screen of the sacra-rium to erect the monument.

⁴ Atterbury's *Letters*, iv. 244.

⁵ He gave for a theme, on the day after his brother's imprisonment, '*Frater ne desere fratrem*' (Nichols's *Anecdotes*, v. 86, 102), and wrote the epitaph for him, as for many others. Hence Pope's lines—

Freind, for your epitaph I'm grieved,
Where still so much is said,
One half will never be believed,
The other never read.

led to the monument; but it has an intrinsic interest from his own eminence as a physician and scholar, and the vicissitudes of his political life—imprisoned in the Tower for his intimacy with Atterbury; released at the promise of Walpole, extorted by his friend Dr. Mead; favourite of George II. and Queen Caroline—an interest independent of any accidental connexion with the place. Samuel Wesley's epitaph says of afflicted Physic on this event, 'She mourns with Radcliffe, but 'she dies with Freind.'¹ Atterbury heard of his death in France with much concern: 'He is lamented by men of all parties 'at home, and of all countries abroad; for he was known 'everywhere, and confessed to be at the head of his faculty.'²

Cenotaphs
of Mead,
died Feb.
16, 1754;

Richard Mead is buried in the Temple Church, but his bust also is in the Nave.³ He was the first of that succession of eminent physicians who have been (from this example) sent forth from the homes of Nonconformist ministers. His noble conduct, in refusing to prescribe for Sir R. Walpole till Freind was released from the Tower, and in repaying him all the fees of his patients; his fiery encounter with their joint adversary, Woodward, in the courts of Gresham College; his large and liberal patronage of arts and sciences, give a peculiar charm to the good physician who 'lived 'more in the broad sunshine of life than almost any man.'⁴

and of
Wetenall,
1733;
Pringle,
1782;
Winter-
ingham,
1794;
Baillie,
1823;
Davy,
died at

Wetenall and Pringle have tablets in the South, and Winteringham in the North Transept. But the main succession of science is carried on in St. Andrew's Chapel,⁵ which contains busts of Matthew Baillie, the eminent physician, the brother of Joanna, the poetess; of Sir Humphry Davy, the genius of modern chemistry; and of Dr. Young, whose mathematical and hieroglyphical discoveries have

¹ Nichols, v. 103.

² Atterbury's *Letters*, ii. 320, 384.

³ The inscription was written by Dr. Ward. (Nichols, vi. 216.)

⁴ Boswell's *Johnson*, iv. 222.

⁵ Dr. Buchan, author of 'Domestic Medicine,' is buried in the West Cloister (1805).
Buchan, 1805.

outshone his medical fame.¹ It is probably by an accidental coincidence only that the same corner contains the monument of a benevolent lady, Sarah, Duchess of Somerset, daughter of Dr. Alston, President of the College of Physicians, who devoted almost the whole of her fortune to charitable bequests in Oxford, Cambridge, Westminster, and Wiltshire. John Hunter, the Founder of modern surgery; had been buried in the vaults of St. Martin's Church. From these vaults, just before they were finally closed, his remains were removed by the energy of Mr. Frank Buckland.² Animated by a chivalrous devotion to the memory of a great man, he spent sixteen dreary days in the catacombs of St. Martin's Church, which ended in his triumphant recovery of the relics, and his 'translation' of them, under the auspices of his father, the Dean, to the Nave of the Abbey.

And now, the latest-born of time, comes the practical science of modern days. The earliest that the Abbey contains is Sir Robert Moray, first President of the Royal Society, buried in the South Transept near Davenant, at the charge of Charles II., who through him had made all his scientific communications: 'the life and soul of the Society;' Evelyn's 'dear and excellent friend, that good man and accomplished gentleman.'³ The strange genius of Sir Samuel Morland⁴—perfidious secretary of Oliver Cromwell, more creditably known as the first inventor of the speaking-trumpet, the fire-engine, the calculating machine, and, according to some, even of the steam-engine—has left his

Geneva,
1829; and
Young,
1829.
Sarah
Alston,
Duchess of
Somerset,
1692.

Hunter,
died Oct.
16, 1793,
removed
here,
March 28,
1859.

INVENTORS
OF PRAC-
TICAL SCI-
ENCE.
Sir
Robert
Moray,
buried
July 6,
1673.

Sir Samuel
Morland,
died 1696.

¹ Dr. Young's epitaph is by Hudson Gurney. The projected bust was a failure, hence the medallion is in profile. (Peacock's *Life*, p. 485.) The site was fixed at the particular request of Chantrey, to which the Dean (Ireland) acceded, 'knowing from long experience how delicate and honourable his judgment is in all matters

'relating to the Abbey.' (Chapter Book, July 23, 1834.)

² See the interesting account in his *Curiosities of Natural History*, ii. 160-179.

³ Burnet's *Own Time*, i. 90; Evelyn (who attended the funeral), ii. 383.

⁴ For Morland's *Life* see Pepys's *Diary*, and his Autobiography.

His wives,
Carola,
died Oct.
10, 1674;
Anne, bu-
ried Feb.
24, 1679-
80.

Tompion,
buried
Nov. 25,
1713.
Graham,
died Nov.
16, buried
Nov. 23,
1751.

mark in the South Aisle of the Nave, by the two singular tablets to his first wife, Carola Harsnett, and his second wife, Anne Fielding, whom he married, and buried in the Abbey, within the space of ten years.¹ It was before these two tablets—which record the merits of Carola and Anne, in Hebrew, Greek, Ethiopic, and English—that Addison paused, and, contrasting them with the extraordinary praises bestowed on the dead in some epitaphs, remarked that ‘there were others so excessively modest, that they ‘deliver the character of the person departed in Greek and ‘Hebrew, and by that means are not understood once in a ‘twelvemonth.’² In the centre of the Nave, in the same grave, were laid the master and apprentice—Tompion and Graham, the fathers of English watchmakers. The slab over their grave, commemorating ‘their curious inventions and accurate ‘performances,’ was removed at the beginning of the century. This change called forth many an indignant remonstrance from the humble but useful tribe who regarded this gravestone as their Caaba. ‘Watchmakers,’ says one of them, ‘the ‘writer amongst the number, until prevented by recent re- ‘strictions, were in the habit of making frequent pilgrimages ‘to the sacred spot: from the inscription and the place, they ‘felt proud of their occupation; and many a secret wish ‘to excel has arisen while silently contemplating the silent ‘restingplace of the two men whose memory they so much ‘revered. Their memory may last, but the slab is gone.’³

In the South Transept, perhaps from his sacred profession, beside the other divines, was erected (by the mother of George

¹ Marriage Register, 1670 and 1676; Burial Register, 1674 and 1679-80.

² *Spectator*, No. 26.

³ Thompson's *Time and Time-keepers*, p. 74.—The passage was pointed out to me by a friend, in con-

sequence of the strong irritation expressed on the subject by an obscure watchmaker in a provincial town. The gravestone, happily, had not been destroyed, and was restored in 1866.

II.) the medallion of Stephen Hales, remarkable as a vegetable physiologist and as the first contriver of ventilators.

Hales, died Jan. 4, 1761; buried at Teddington.

But all these lesser representatives of practical science shrink into insignificance, both without and within the Abbey, as its chief representative leaps full-grown into sight in Chantrey's gigantic statue of James Watt, the 'Improver of 'the Steam Engine.' Of all the monuments in the Abbey, perhaps this is the one which provokes the loudest execrations from those who look for uniformity of design, or congeniality with the ancient architecture. Well may the pavement of the church have cracked and yawned, as the enormous monster moved into its place, and 'disclosed to the eyes 'of the astonished workmen rows upon rows of gilded coffins 'in the vaults beneath; into which, but for the precaution of 'planking the area, workmen and work must have descended, 'joining the dead in the chamber of death.'¹ Well might the standard-bearer of Agincourt, and the worthies of the Courts of Elizabeth and James, have started from their tombs in St. Paul's Chapel,² if they could have seen this colossal champion of a new plebeian art enter their aristocratic restingplace, and take up his position in the centre of the little sanctuary, regardless of all proportion, or style, in all the surrounding objects. Yet, when we consider what this vast figure represents, what class of interests before unknown, what revolutions in the whole framework of

James Watt, died Aug. 19, 1819; buried at Handsworth, near Birmingham.

¹ Cunningham's *Handbook*, p. 23.— It is said that an exalted personage, when visiting this Chapel some twenty years ago, enquired how the statue effected its entrance. No one present was able to answer. An explanation was afterwards given, that the statue was sunk in a passage tunnelled under the screen, and then lifted into its present place. This, however, was not the case. The pedestal was introduced in three parts over the tomb of Lewis Robeart, and the statue was

just able to force its way through the door; although, in anticipation of the passage not being wide enough, permission had been obtained to remove the neighbouring monument of Pulteney. It was at the moment of crossing the threshold that the arch of the vault beneath gave way, as described above. These particulars were communicated to me from Mr. Weekes, who assisted Chantrey in the operation, by the kindness of Mr. Sopwith.

² See pp. 213, 217, 232.

modern society, equal to any that the Abbey-walls have yet commemorated, there is surely a fitness even in its very incongruity; and as we read the long laudation on the pedestal, though we may not think it, as its admirers call it, 'beyond comparison the finest lapidary inscription in the English language,'¹ yet, in its vigorous style and scientific enthusiasm, it is not unworthy of the omnigenous knowledge of him who wrote it,² or of the powerful intellect and vast discovery which it is intended to describe.

Rennell,
buried
April 6,
1830.
Telford,
buried
Sept. 10,
1834.
Stephen-
son,
buried Oct.
21, 1859.
Joseph
Locke,
died 1860.
Brunel,
died 1859.

Close to the geographer Rennell, in the centre of the Nave, lie Telford,³ the builder of bridges, and Robert Stephenson, who 'had during his life expressed a wish that his body should be laid near that of Telford; and the son of the Killingworth engineman thus sleeps by the side of the son of the Eskdale shepherd,'⁴ and over their graves the light falls through the stained glass windows erected in memory of their brethren in the same art—Locke and Brunel.⁵

PRIVATE MONU- MENTS.

We have now gone through all the monuments and graves that attach themselves to the history of our country. There still remains the thin dark thread of those who, without historical or official claims, have crept into the Abbey, often, we must regret to think, from the carelessness of those who had the charge of it in former times. Goldsmith, in his 'Citizen of the World,' has a bitter satire on the guardianship of 'the sordid priests, who are guilty, for a superior reward, of taking down the names of good men to make

¹ Smiles's *Life of Watt*, p. 507.

² 'It has ever been reckoned one of the chief honours of my life,' says Lord Brougham, 'that I was called upon to pen the inscription upon the noble monument thus nobly reared.'

³ Rennell's monument is at the North-west corner of the Nave; Telford's in the Chapel of St. Andrew.

⁴ Smiles's *Engineers*, ii. 481.

⁵ The window erected to Stephenson curiously commemorates the mechanical contrivances of the world, from the Tower of Babel down to the railways; that to Locke, the instances, in the Gospel History, of working on the Sabbath; that to Brunel, the building of the Temple.

'room for others of equivocal character, or of giving other
'but true merit a place in that awful sanctuary.'¹

O fond attempt to give a deathless lot
To names ignoble, born to be forgot!

Still, even amongst these, there are claims upon our attention, of various kinds, which deserve a passing notice.

One class of obscure names belong to the less distinguished among 'the Nobles,' who with the Kings and Queens had anciently claimed interment within the Abbey. Most of these lie, as we have seen, in the Ormond vault, coffins upon coffins, piled under the massive masonry of the Protectorate. Others repose in the same chapel within the ducal vaults of Richmond, Buckingham, Monk, and Argyll.² But amongst the special burialplaces of the aristocracy,³ three may be selected, as belonging rather to the course of private than of public history, yet still with an interest of their own.

THE NO-
BILITY.

In the Chapel of St. Nicholas is the vault in which, owing to the marriage of Charles, 'the proud Duke' of 'Somerset,' with the heiress of the Percys, the House of Percy has from that time been interred, under the monument of the ancient Duchess of Somerset, widow of the Protector. Charles and his wife were buried in Salisbury Cathedral, but their son Algernon was interred in this vault; and his daughter and sole heiress was Elizabeth Percy, the first Duchess of Northumberland, who died on her sixtieth birthday, and was the first of her name interred in the Percy vault. She was conspicuous both for her extensive munificence, and for her patronage of literature, of which the 'Percy Reliques' are the living monument. By her own

Elizabeth
Percy,
Duchess of
Northum-
berland,
buried
Dec. 18,
1776.

¹ Goldsmith, ii. 44. Compare Walpole's *Letters*, iii. 427.

² See Appendix.

³ In the north aisle lies Almeric de Courcy, descended from John de Courcy, who 'obtained from King John

'the extraordinary privilege for himself and his heirs of being covered before the king.' (Epitaph.)

⁴ For Sarah, Duchess of Somerset, see p. 347.

repeated desire, the funeral was to be 'as private as her 'rank would admit.' The crowd collected was, however, so vast that the officiating clergy and choir could scarcely make their way from the west door to the chapel. Just as the procession had passed St. Edmund's Chapel, the whole of the screen, including the canopy of John of Eltham's tomb,¹ came down with a crash, which brought with it the men and boys who had clambered to the top of it to see the spectacle, and severely wounded many of those below. The uproar and confusion put a stop to the ceremony for two hours. The body was left in the ruined Chapel, and the Dean did not return till after midnight, when the funeral was completed, but still amidst 'cries of murder, raised by 'such of the sufferers as had not been removed.'²

Another very different race is that of the Delavals. Of that ancient northern family, whose ancestor carried the standard at Hastings, two were remarkable for their own distinctions—Admiral Delaval³ (companion of Sir Cloudesley Shovel) and Edward Hussey Delaval, last of the male line, who was the author of various philosophical works,⁴ and lies buried amongst the philosophers in the Nave. But Lord and Lady Delaval with their daughter, Lady Tyrconnell, and their nephew's wife, Lady Mexborough,⁵ are interred in or close to St. Paul's Chapel, where the banners—the last vestiges of a once general custom—hang over their graves.⁶ Their pranks at Seaton Delaval⁷ belong to the history of Northumberland, and of the dissolute state of English society at

Admiral
Delaval,
buried
Jan. 23,
1706-7.
E. H.
Delaval,
1814.
Lord
Delaval,
1808.
Lady
Delaval,
1783.
Lady Mex-
borough,
1821.

¹ See Chapter III. p. 154.

² *Annual Register*, xix. 197; *Gent. Mag.* [1776], p. 576. This is the only private vault which still continues to receive interments. Amongst those of our own time (1864) may be specially mentioned the rebuilder of Alnwick, distinguished by a princely munificence worthy of his ancestors.

³ Charnock's *Naval Biog.* ii. 10.

⁴ *Gent. Mag.* [1814], pt. ii. p. 293.

⁵ Another reason has been sometimes assigned for the position of Lady Mexborough's monument; but this family connexion is, perhaps, sufficient.

⁶ Neale, ii. 181.

⁷ Howitt's *Visits to Remarkable Places* (2nd series), pp. 354-374.

the close of the last century; and in the traditions of the North still survives the memory of the pomp which, at every stage of the long journey from Northumberland to London, accompanied the remains of the wildest of the race—Lady Tyrconnell.¹

Lady Tyrconnell,
1800.

Another trace of the strange romances of the North of England is the grave of Mary Eleanor Bowes, Countess of Strathmore, who, a few months before the funeral (just described) of her neighbour Lady Tyrconnell,² was buried in the South Transept, in the last year of the past century, after adventures which ought to belong to the Middle Ages.

Mary Eleanor Bowes, Countess of Strathmore, died April 28, buried May 10, 1800.

It is touching to observe how many are commemorated from their extreme youth. Not only, as in the case of eminent persons—like Purcell, or Francis Horner, or Charles Buller—where the Abbey commemorates the promise of glories not yet fully developed, but in the humbler classes of life, the sigh over the premature loss is petrified into stone, and affects the more deeply from the great events amidst which it is enshrined. ‘Jane Lister, dear child, died October 7, 1688.’ ‘Her brother Michael had already died in 1676, and been buried at Helen’s Church, York.’³ In that eventful year of the Revolution, when Church and State were reeling to their foundations, this ‘dear child’ found her quiet restingplace in the Eastern Cloister. In that same year too, a few months before, another still more insignificant life—Nicholas Bagnall, an ‘infant of two months old,’⁴ by his nurse unfortunately

MONUMENTS OF THE YOUNG.

Jane Lister, died Oct. 7, 1688.

Nicholas Bagnall, aged two months, died March 7, buried March 9, 1687–8.

¹ Register, November 4, 1800.

² Howitt, p. 198.

³ This seems to show that her father must have been Dr. Lister, author of a ‘Journey to Paris,’ and other works on Natural History, who came from York to London in 1683. He is buried at Clapham, with his first wife, who is there described as his ‘dear wife.’

There is no Register in St. Helen’s at York between 1649 and 1690.

⁴ He was buried with an infant brother (September 5, 1684) in the grave which afterwards received his mother, Lady Anne Charlotte Bagnall, daughter of the second Earl of Elgin (March 13, 1712–3), wife of Nicholas Bagnall, of Plas Newydd, in Wales.

'overlaid'—has his own little urn amongst the Cecils and Percys in St. Nicholas's Chapel.¹

Thomas
Smith,
aged 27,
March 11,
1663-4.
Carteret,
aged 19,
March 25,
1711.

In the Little Cloisters is a tablet to 'Mr. Thomas Smith, of Elmly Lovet . . . who through the spotted veil of the small-pox rendered a pure and unspotted soul to God, expecting but not fearing death.'² Young Carteret, a Westminster scholar, who died at the age of 19, and is buried in the North Aisle of the Choir, with the chiefs of his house, is touchingly commemorated by the pretty Sapphic verses of Dr. Freind.³

William
Dalrymple,
aged 18,
1782.

In the Nave several young midshipmen are commemorated. Amongst them is William Dalrymple, who at the age of 18 was killed in a desperate engagement off the coast of Virginia, 'leaving to his once happy parents the endearing remembrance of his virtues.'

MONU-
MENTS OF
MOURN-
ERS.

Lady
Kerry,
1799.
Lord
Kerry,
1818.

Other tombs represent the intensity of the mourners' grief. In St. Andrew's Chapel, Lord Kerry's monument to his wife, 'who had rendered him for thirty-one years the 'happiest of mankind,' retained at its north end, till a few months before his own interment in the same tomb, the cushion on which, year after year, he came to kneel.⁴ Opposite to it is the once admired⁵ monument raised by her son to

Anna Sophia
Harley, 1696.

¹ Close by is the urn of the infant daughter of Harley, French Ambassador to James II.

² There was a like monument in the North Cloister to R. Booker, a Westminster scholar, who died of small-pox in 1655. (*Seymour's Stow*, p. 582.)

³ It was probably from a feeling of this kind that a splendid though private funeral was awarded in Poets' Corner to Lieutenant Riddell, who in 1789 was killed in a duel. (*Malcolm*, 254.)

⁴ Akermann, ii, 169.

⁵ 'Mrs. Nightingale's monument has not been praised beyond its merit. The attitude and expression of the husband in endeavouring to shield his

wife from the dart of Death is natural and affecting. But I always thought that the image of Death would be much better represented with an extinguished torch than with a dart.' (Burke on his first visit to the Abbey; Prior's *Burke*, 32.) 'I once more took a serious walk through the tombs of Westminster Abbey. What heaps of unmeaning stone and marble! But there was one tomb which showed common sense: that beautiful figure of Mr. Nightingale endeavouring to shield his lovely wife from Death. Here indeed the marble seems to speak, and the statues appear only 'not alive.' (*Wesley's Journal*, Feb. 16, 1764.)



THE NIGHTINGALE MONUMENT

commemorate the premature death of Lady Elizabeth Shirley,¹ daughter of Washington, Earl Ferrers, wife of Joseph Gascoigne Nightingale, and sister of Lady Selina, Countess of Huntingdon,² foundress of the Calvinistic sect which bears her name. This spot (apart from her grave in the area beneath Queen Eleanor's tomb) was doubtless selected as affording better light and space; and in order to accommodate the monument, the effigy of Lady Catherine St. John was removed to the Chapel of St. Nicholas. The husband vainly trying to scare the spectre of Death from his wife is probably one of the most often remembered sights of the Abbey. It was when working at this elaborate structure that Roubiliac made the exclamation (already quoted) on the figure in the neighbouring tomb of Sir Francis Vere.³ It was also whilst engaged on the figure of Death, that he one day, at dinner, suddenly dropped his knife and fork on his plate, fell back in his chair, and then darted forwards, and threw his features into the strongest possible expression of fear—fixing his eye so expressively on the country lad who waited, as to fill him with astonishment. A tradition of the Abbey records that a robber, coming into the Abbey by moonlight, was so startled by the same figure as to have fled in dismay, and left his crowbar on the pavement.⁴

Lady
Elizabeth
Nightingale,
1731.

Monument
erected
1768.

Other monuments record the undying friendship, or family affection, which congregated round some loved object. Such are Mary Kendall's tomb in St. Paul's Chapel, and the tombs of the Gethin,⁵ Norton, and Freke families in the South Aisle

MONU-
MENTS OF
FRIENDS.

Mary
Kendall,
1709–10.
Grace
Gethin,
1897.

¹ It was really a monument to Mr. Nightingale. (See Chapter Book, February 13, 1758.) His wife was aged 27, he 56.

² Two of her sons are buried in the North Transept, where a monument was to have been erected to them. (Chapter Book, March 3, 1743–4.)

³ Or at the north-west corner of Lord Norris's monument. (Smith's

Life of Nollekens, ii. 86.) See p. 228.

⁴ The crowbar which was found under the monument is still preserved.

⁵ For Grace Gethin see Ballard's *Illustrious Ladies*, p. 263; and D'Israeli's *Curiosities of Literature*.—She left a bequest for an anniversary sermon to be preached for her in the Abbey every Ash-Wednesday. Her celebrity arose, in part, from a book

of the Choir. Such is the monument which, in the East Cloister, records Pope's friendship with General Withers and Colonel Disney (commonly called Duke Disney), who resided together at Greenwich. Gay, in his poem on Pope's imaginary return from Greece, thus describes them:—

Now pass we Gravesend with a friendly wind,
And Tilbury's white fort, and long Blackwall;
Greenwich, where dwells the friend of human kind,
More visited than either park or hall,
Withers the good, and (with him ever joined)
Facetious Disney, greet thee first of all.
I see his chimney smoke, and hear him say,
Duke! that's the room for Pope, and that for Gay.¹

Pope's epitaph carries on the same strain after Withers's death:

Withers,
died 1729.

Here, Withers, rest! thou bravest, gentlest mind,
Thy country's friend, but more of human kind.
O born to arms! O worth in youth approv'd!
O soft humanity, in age below'd!
For thee the hardy vet'ran drops a tear,
And the gay courtier feels the sigh sincere.

Withers, adieu! yet not with thee remove
Thy martial spirit, or thy social love!
Amidst corruption, luxury, and rage,
Still leave some ancient virtues to our age:
Nor let us say (those English glories gone),
The last true Briton lies beneath this stone!²

Disney,
died 1731.

And 'Duke Disney' closes the story in the touching record, that 'Colonel Henry Disney, surviving his friend and companion, Lieutenant-General Withers, but two years and ten days, is at his desire buried in the same grave with him.'

MONU-
MENTS OF
LON-
GEVITY.

Others have gained entrance by their longevity. There are three whose lives embrace three whole epics of English

of extracts, which were mistakenly supposed to be original. She is buried Hollingbourne, near Maidstone, ere her epitaph records a vision

shortly before her death.

¹ Pope's *Works*, iii. 375.

² Ibid. 376.

History. The epitaph of Anne Birkhead (now effaced) in the Cloisters, seen by Camden when it was still a fresh wonder, recorded that she died on August 25, 1568, at the age of 102—

Anne
Birkhead,
aged 102,
1568.

An auncient age of many years
Here lived, Anne, thou hast,
Pale death hath fixed his fatal force
Upon thy corpse at last.

In the centre of the South Transept, amongst the poets, by a not unnatural affinity, was buried Thomas Parr, the patriarch of the seventeenth century, 'the old, old, very old 'man,' who lived to the age of 152, through the ten reigns from Edward IV. to Charles I. He was brought up to Westminster, two months before his death, by the Earl of Arundel, 'a great lover of antiquities.' 'He was found on his death to be covered with hair.' Many were present at his burial, 'doing homage to this our aged *Thomas de Temporibus*.'

Thomas
Parr,
aged 152,
1636.

In the West Cloister lies Elizabeth Woodfall, daughter of the famous printer, who carried on the remembrance of Junius to our own time, when she died in Dean's Yard at the age of 93.

Elizabeth
Woodfall,
aged 93,
1862.

Connected with these by a curious coincidence of long life are several illustrious foreigners. Casaubon, St. Evremond, Græve, and the Duke of Montpensier have been already mentioned.

MONU-
MENTS OF
FOREIGN-
ERS.

But in the Chapel of St. Paul, with his wife and daughter near him, lies Ezekiel Spanheim, a Genevese by birth, but student at Leyden and professor at Heidelberg, who died in England, as Prussian minister, in his eighty-first year—the Bunsen of his time, uniting German research into scholarship and theology with the labours of his diplomatic profession.

Spanheim,
aged 80,
1710.

Peter Courayer, the Blanco White of the eighteenth century—endeared to the English Church, and estranged from the Roman Church, by his vindication, whilst yet at the Sorbonne, of the validity of Anglican Orders—had

Courayer,
aged 95,
1776.

¹ Fuller's *Worthies*, p. 68.

been already, before his escape from France, attached to the Precincts of Westminster by his friendship with the exiled Atterbury,¹ who had hanging in his room a portrait of Courayer, which he bequeathed to the University of Oxford. He lived and died in Downing Street, in close intimacy with Dr. Bell, one of the Prebendaries, chaplain to the Princess Amelia. By Dr. Bell—who afterwards published Courayer's 'Last Sentiments,' which were of the extremest latitude in theology—he was, at his own request, buried, in his ninety-fifth year, in the Southern Cloister. His epitaph, by his friend Kynaston, of Brasenose College, Oxford, was put up too hastily before the author's last revision.²

Theodore
Paleo-
logus,
buried
May 3,
1644.

In the Chapel of St. Andrew, close to the Nightingale monument, lies 'Theodore Phaliologus.'³ There can be little doubt that he is the eldest of the five children of 'Theodoro' 'Paleologus, of Pesaro, in Italye, descended from the imperial lyne of the last Christian Emperors of Greece; being 'the sonne of Camilio, the sonne of Prosper, the sonne of 'Theodoro, the sonne of John, the sonne of Thomas, second 'brother of Constantine Paleologus, the eighth of that name, 'and last of that lyne that rayned in Constantinople until 'subdued by the Turks: who married with Mary, the 'daughter of William Balls, of Hadlye, in Souffolke, Gent., 'and had issue five children—*Theodoro*, John, Ferdinando, 'Maria, and Dorothy—and departed this life at Clyfton, the '21st of January, 1636.'⁴ He was lieutenant in Lord St.

¹ See Atterbury's *Letters*, iv. 97, 103, 133.

² A correct copy is given in Nichols's *Bowyer*, p. 645.

³ 'Theodore Phaliologus, buried 'near the Lady St. John's tomb, 'May 3, 1644.' (Register.)

⁴ From a brass tablet, with the Imperial eagle at the top, in the parish church of Landulph in Cornwall, the feet resting on the two gates of Rome

and Constantinople. (*Gent. Mag.* [1775], p. 80; 1793, p. 719; *Arch.* xviii. 83; *Some Notices of Landulph Church*, by the Rector, 1841, p. 24–26.) This curious pedigree was pointed out to me by Mr. Edmund Ffoulkes. Ferdinando must be the emigrant to Barbadoes, of whom a very interesting account appears in *Gent. Mag.* 1843, pt. ii. p. 28. The Greeks, in their War of Independence, sent

John's¹ regiment, and was probably on that account buried close to Lady St. John's tomb.

In the south aisle of the Nave is a tablet to Sir John Chardin, the famous explorer of Persia, who, though born in France, and writing in French, ultimately settled in England and died at Chiswick.² It contains his name and a motto fit for all great travellers, *Nomen sibi fecit euindo*.

Sir John Chardin, buried at Chiswick, 1718.

Pascal Paoli, the champion of Corsican independence, died in his eighty-second year, under the protection of England. His bust, which looks from the Southern Aisle towards Poets' Corner, was erected not merely from the general esteem in which he was held, but from his close connexion with the whole Johnsonian circle, of whom he was the favourite. 'General Paoli had the loftiest port of any man I have ever seen.'³ He was buried in the old Roman Catholic cemetery at St. Pancras, from which, in 1867, his remains were removed to Corsica.

Paoli, died Feb. 5, 1807; buried at St. Pancras.

In the East Cloister is a tablet erected to a young Bernese noble of the name of Steigerr, the remembrance of whose promising character still lingers in the Canton of Berne. In the North Transept, under the monument of Holles Duke of Newcastle, are interred three remarkable persons, transferred in 1739-40 from the French church in the Savoy—Louis Duras, Earl of Feversham, nephew of Turenne, 'who had learned from his uncle how to devastate, though not how

Steigerr, buried Dec. 28, 1772.

to enquire whether any of the family remained; and offered, if such were the case, to equip a ship and proclaim him for their lawful sovereign. He had a son 'Theodorus,' who is probably the same as Theodore Paleology, a mariner, whose will was signed August 1, 1693, and proved in the Prerogative Court of Canterbury, March 9, 1694. The only information which it gives respecting his family is that he left as his executrix his widow Martha. The

conjecture in *Archæologia* (xviii. 93), that this sailor was the son of the Paleologus buried in Cornwall, is therefore unfounded. It is said that a member of the family is still living.

¹ Army List of Roundheads and Cavaliers. I owe this curious identification to Colonel Chester.

² His son and heir, Sir John Chardin, created a baronet, was buried near his father's monument, 1756.

³ Boswell's *Johnson*, ii. 83.

Duras, Earl of Feversham, died April 8, 1709;

Armand de Bourbon, died Feb. 12, 1732-3; Charlotte de Bourbon, died Oct. 15, 1732; removed to the Abbey, March 21, 1739-40. Lyndwood, died Oct. 21, 1446; removed March 6, 1852.

‘to conquer;’¹ and Armand de Bourbon, with his sister Charlotte, who died at an advanced age,² having come to England before the Revocation of the Edict of Nantes, when he pleaded the cause of the Camisards to Queen Anne, and meditated an invasion of France, with the view of assisting the insurrection in the Cevennes. His brother Louis, Marquis de la Caye, was killed amongst the Huguenot regiments at the Battle of the Boyne.³

One other ‘translation’ must be noticed. In the North Cloister lie the supposed remains of William Lyndwood, the celebrated Canonist and Ritualist Bishop of St. David’s, which were found on January 16, 1852, in St. Stephen’s Chapel, in the Palace of Westminster, where he was consecrated in 1442, ‘in a roughly-formed cavity, cut into the foundation-wall of the north side of the Crypt, beneath the stone seat ‘in the easternmost window.’

Lastly, the Cloisters,⁴ long after the Abbey had been closed

MONUMENTS OF SERVANTS.

¹ Macaulay, ii. 195.

² *La France Protestante*, De Haag, ii. 478, which gives the age of Armand as 77 (and the date of his death February 25, 1732), and that of Charlotte as 74. I owe this information to the kindness of M. Jules Bonnet.

³ NOTE FROM BURIAL REGISTER, 1739-40.—‘Louis de Duras, Earl of Feversham, &c. died April 8, 1709, ‘in the sixty-ninth year of his age.

‘Cy gist très haut et très puissant ‘Seigneur, Monseigneur Armand de Bourbon, Marquis de Miremont, &c., ‘à qui Dieu a fait la grâce de faire naître en sa sainte Religion Réformée ‘et d’y persévérer malgré les grandes ‘promesses de Louis mesme dans ‘sa plus tendre jeunesse; né dans le ‘Château de la Cate en Languedoc le ‘12 juillet 1656, décédé en Angleterre ‘le 12 févr. 1732.’ [He was buried in the French church of the Savoy, February 22, 1732-3.]

‘Cy gist Charlotte de Bourbon, à

‘qui Dieu a fait la grâce de naître, de ‘vivre et de mourir dans sa sainte Religion, la gloire en soit à jamais rendue ‘à la ste. bénite et adorable Trinité,— ‘Père, Fils et St.-Esprit. Amen,— ‘décédée en Angleterre le 15 octobre ‘1732, Agée de 73 ans.’ [She was buried in the French church of the Savoy, October 21, 1732.]

‘And the bodies of the said Earl ‘of Feversham Monsieur Armand de Bourbon, and Charlotte de Bourbon, ‘being deposited in a vault in the Chapel in the Savoy, were taken up and ‘interred, on the 21st day of March, ‘1739, in one grave in the North ‘Cross of the Abbey, even with the ‘North Corner, and touching the plinth ‘of the iron rails of the monument of ‘the Duke and Duchess of Newcastle, ‘3 ft. 0 in. deep.’

‘Sir R. Coxe, Taster to Elizabeth and James I., has a tablet in the South Transept (Stone was paid 30*l.* for it. Walpole’s *Anecdotes*); Clement Saun-

Sir R. Coxe, 1623.

against them, became the general receptacle of the humbler officers and retainers of the Court and of the Chapter. Contrasted with the necessary reticence of modern times on faithful services, which live only in the grateful memory of those who watched them, two records attract special notice. One is that of the servant of one of the Prebendaries, full of the quaint conceits of the seventeenth century:—

With diligence and trust most exemplary,
Did William Lawrence serve a Prebendary;
And for his paines now past, before not lost,
Gain'd this remembrance at his master's cost.

Lawrence,
1621.

O read these lines againe : you seldome find
A servant faithful, and a master kind.
Short-hand he wrote : his flowre in prime did fade,
And hasty Death short-hand of him hath made.
Well covth he numbers, and well mesur'd land ;
Thus doth he now that ground whereon you stand,
Wherein he lyes so geometricall :
Art maketh some, but thus will nature all.

The other is that of John Broughton, one of the Yeomen of the Guard. He was a man of gigantic strength, and in his youth furnished the model of the arms of Rysbrack's 'Hercules.' He was the 'Prince of Prizefighters' in his time, and after his name on the gravestone is a space, which was to have been filled up with the words 'Champion of England.'¹ The Dean objected, and the blank remains.

Broughton, 1789.

It is natural to conclude this survey of the monumental structure of the Abbey with the reflections of Addison:—

Conclusion
of the
survey.

When I am in a serious humour, I very often walk by myself in Westminster Abbey ; where the gloominess of the place, and the use to which it is applied, with the solemnity of the building, and the condition of the people who lie in it, are apt to fill the mind with a

ders, Carver to Charles II., James II.,
and William III., in the North Transept.

¹ These facts were communicated to the master-mason of the Abbey (Mr. Poole) by Broughton's son-in-law.

kind of melancholy, or rather thoughtfulness, that is not disagreeable. . . . I know that entertainments of this nature are apt to raise dark and dismal thoughts in timorous minds and gloomy imaginations; but for my own part, though I am always serious, I do not know what it is to be melancholy; and can therefore take a view of nature, in her deep and solemn scenes, with the same pleasure as in her most gay and delightful ones. By this means I can improve myself with those objects which others consider with terror. When I look upon the tombs of the great, every emotion of envy dies in me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet with the grief of parents upon a tombstone, my heart melts with compassion; when I see the tomb of the parents themselves, I consider the vanity of grieving for those whom we must quickly follow; when I see kings lying by those who deposed them, when I consider rival wits placed side by side, or the holy men that divided the world with their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions, and debates of mankind. When I read the several dates of the tombs, of some that died yesterday, and some six hundred years ago, I consider that great day when we shall all of us be contemporaries, and make our appearance together.¹

Our purpose has been somewhat different, though converging to the same end.

Gradual
growth of
the Monu-
ments.

We have seen how, by a gradual but certain instinct, the main groups have formed themselves round particular centres of death: how the Kings ranged themselves round the Confessor; how the Princes and Courtiers clung to the skirts of the Kings; how out of the graves of the Courtiers were developed the graves of the Heroes; how Chatham became the centre of the Statesmen, Chaucer of the Poets, Purcell of the Musicians, Casaubon of the Scholars, Newton of the Men of Science: how, even in the exceptional details, natural affinities may be traced; how Addison was buried apart from his brethren in letters, in the royal shades of Henry VII.'s Chapel, because he clung to the vault of his own loved Montague; how Ussher lay beside his earliest in-

¹ *Spectator*, No. 26.

structor, Sir James Fullerton, and Garrick at the foot of Shakspeare, and Spelman opposite his revered Camden, and South close to his master Busby, and Stephenson to his fellow-craftsman Telford, and Grattan to his hero Fox, and Macaulay beneath the statue of his favourite Addison.

These special attractions towards particular graves and monuments may interfere with the general uniformity of the Abbey, but they make us feel that it is not a mere dead museum, that its cold stones are warmed with the life-blood of human affections and personal partiality. It is said that the celebrated French sculptor of the monument of Peter the Great at St. Petersburg, after showing its superiority in detail to the famous equestrian statue of Marcus Aurelius at Rome, ended by the candid avowal, '*Et cependant cette mauvaise bête est vivante, et la mienne est morte.*' Perhaps we may be allowed to reverse the saying, and, when we contrast the irregularities of Westminster Abbey with the uniform congruity of Salisbury or the Valhalla, may reflect, '*Cette belle bête est morte, mais la mienne est vivante.*'

We have seen, again, how extremely unequal and uncertain is the commemoration of our celebrated men. It is this which renders the interment or notice within our walls a dubious honour, and makes the Abbey, after all, but an imperfect and irregular monument of greatness. But it is this also which gives to it that perfectly natural character of which any artificial collection is entirely destitute. In the Valhalla of Bavaria, every niche is carefully portioned out; and if a single bust is wanting from the catalogue of German worthies, its absence becomes the subject of a literary controversy, and the vacant space is at last filled. Not so in the Abbey: there, as in English institutions generally, no fixed rule has been followed. Graves have been opened or closed, monuments erected or not erected, from the most various feelings of the time. It is the general

Uncertain
distribu-
tion of
honours.

wave only that has borne in the chief celebrities. Viewed in this way, the absences of which we speak have a touching significance of their own. They are eloquent of the force of domestic and local affection over the desire for metropolitan or cosmopolitan distinction—eloquent of the force of the political and ecclesiastical prejudice at the moment—eloquent also of the strange caprices of the British public.¹ Why is it that of the three greatest names of English literature, Shakspeare, Bacon, and Newton, the last only is interred, and the second not even recorded, in the Abbey? Because the growth of the sentiment which drew the dust of our illustrious men hitherward was in Elizabeth's time but just beginning. Why are men so famous as Burke and Peel amongst statesmen, as Pope and Gray, Wordsworth and Southey amongst poets, not in the Statesmen's or the Poets' Corner? Because the patriarchal feeling in each of these men—so different each from the other, yet alike in this—drew them from the neighbourhood of the great, with whom they consorted in the tumult of life, to the graves of father and mother, or beloved child, far away to the country churchyards where they severally repose—in each, perhaps, not unmingled with the longing desire for a simple restingplace which is expressed in Pope's epitaph on himself at Twickenham,² and in Burke's³ reflec-

¹ Another disturbing force has in late years been found in the attraction of St. Paul's. The first public monument erected there was that of Howard. (See Milman's *Annals*, p. 480.) The first intimation of the new feeling is in Boswell's *Johnson*, ii. 226. (1778.) 'A proposition which had been agitated, that monuments to eminent persons should, for the time to come, be erected in St. Paul's church, as well as in Westminster-abbey, was mentioned; and it was asked who should be honoured by having his monument first erected there. Somebody suggested Pope. JOHNSON:

"Why, sir, as Pope was a Roman Catholic, I would not have his to be first. I think Milton's rather should have the precedence. I think more highly of him now than I did at twenty. There is more thinking in him and in Butler than in any of our poets."

² See p. 316.

³ 'I have not the least doubt that the finest poem in the English language, I mean Milton's "Il Penseroso," was composed in the long-resounding aisle of a mouldering cloister or ivy'd abbey. Yet, after all, do you know that I would

tions during his first visit to the Abbey. Why is it that Montague Earl of Sandwich, Monk Duke of Albemarle, restorers of the monarchy, Archbishop Ussher, the glory of the Irish Church, Clarendon, the historian of the Great Rebellion, rest here with no contemporary monument—three of them with none at all?¹ That blank void tells again in the bare stones the often-repeated story of the ingratitude of Charles II. towards those to whom he owed so much and gave so little. Why is it that poets like Coleridge, Scott, and Burns, astronomers like Herschel, discoverers like Harvey and Bell, have no memorial? Because, for the moment, the fashion of public interment had drifted away from the Abbey, or lost heed of departing greatness in other absorbing interests, or ceased to regard proportion in the distribution of sepulchral honours.

It is well that this should be so. Westminster Abbey is, as Dr. Johnson well said,² the natural restingplace of those great men who have no bond elsewhere. Its metropolitan position has, in this respect, powerfully contributed to its fame. But even London is, or ought to be, insignificant compared with England; even Westminster Abbey must at times yield to the more venerable, more enduring claims of home and of race. Those quiet graves far away are the Poets' Corners of a yet vaster temple; or may we take it yet another way, and say that Stratford-on-Avon and Dryburgh, Stoke Pogis and Grasmere, are chapels-of-ease united by invisible cloisters with Westminster Abbey itself?

Again, observe how magnificently the strange conjunction of tombs in what has been truly called this Temple of Silence and Reconciliation exemplifies the wide toleration of Death—may we not add, the comprehensiveness of the true

The toleration of the Abbey.

'rather sleep in the southern corner
'of a country churchyard than in the
'tomb of the Capulets. I should like,
'however, that my dust should mingle
'with kindred dust. The good old

'expression, "family burying-ground,"
'has something pleasing in it, at least
'to me.' (Prior's *Life of Burke*, i. 39.)

¹ See pp. 251, 252.

² See p. 327.

religion of the Church of England? Not only does Elizabeth lie in the same vault with Mary her persecutor, and in the same chapel with Mary her victim; not only does Pitt lie side by side with Fox, and Macpherson with Johnson, and Outram with Clyde; but those other deeper differences, which are often thought to part more widely asunder than any political or literary or military jealousy, here have sunk into abeyance. Goldsmith, in his visit to the Abbey, puts into the mouth of his Chinese philosopher an exclamation of wonder that the guardianship of a national temple should be confided to 'a college of priests.' It is not necessary to claim for the Deans of Westminster any exemption from the ordinary infirmities of their profession; but the variety of the monuments, in country and in creed, as well as in taste and in politics, is a proof that the successive chiefs who have held the keys of St. Peter's Abbey have, on the whole, risen to the greatness of their situation, and have endeavoured to embrace, within the wide sympathy of their consecrated precincts, those whom a narrow and sectarian spirit might have excluded, but whom the precepts of their common Master, no less than the instincts of their common humanity, should have bid them welcome. The exclusiveness of Englishmen has given way before the claims of the French Casaubon, the Swiss Spanheim, the Corsican Paoli. The exclusiveness of Churchmen has allowed the entrance of the Nonconformist Watts, of the Roman Catholic Dryden.¹ Courayer, the foreign latitudinarian, Ephraim Chambers, the sceptic of the humbler, and Sheffield, the sceptic of the higher ranks, were buried with all respect and honour by the 'college of priests' at Westminster, who thus acknowledged that the

¹ Several Roman Catholics, since the Reformation, have been buried in the Abbey, besides those before enumerated (pp. 205, 206, 237, 313). Lord Stafford (1719) and others of his family in St.

Edmund's Chapel, with *Requiescat in pace* on their coffins (Register); De Castro, the Portuguese envoy, in the Nave, 1720 (ibid.).

bruised reed was not to be broken, nor the smoking flax quenched. Even the yet harder problem of high intellectual gifts, united with moral infirmity or depravity, has on the whole here met with the only solution which on earth can be given. If Byron was turned from our doors, many a one as questionable as Byron has been admitted. Close above the monument of the devoted Granville Sharpe is the monument of the epicurean St. Evremond. Close beneath the tablet of the blameless Wharton lies the licentious Congreve. The godlike gift of genius was recognised—the baser earthly part was left to the merciful judgment of its Creator. So long as Westminster Abbey maintains its hold on the affections of the English church and nation, so long will it remain a standing proof that there is in the truest feelings of human nature, and in the noblest aspirations of religion, something deeper and broader than the partial judgments of the day and the technical distinctions of sects,—even than the just, though for the moment misplaced, indignation against the errors and sins of our brethren. It is the involuntary homage which perverted genius pays to the superior worth of goodness, that it seeks to be at last honoured within the building consecrated to the purest hopes of the soul of man; and when we consent to receive such within our walls, it is the best acknowledgment of the truth uttered by the Christian poet—

There is no light but Thine—with Thee all beauty glows.

There is yet another interest attaching to the tombs, even the worst and humblest—namely, as a record of the vicissitudes of art. Doubtless, this is shared by Westminster Abbey with other great cathedrals and churches. Still the record here is more continuous and more striking than anywhere else. We trace here, as in a long procession, the gradual rising of the recumbent effigies: first, to lean their heads on their elbows, then to kneel, then to sit, then to

The
changes of
taste.

stand on their feet, then to gesticulate, then to ascend out of tomb, or sea, or ruins, as the case may be. Every stage of sepulchral attitude is visible, from the knight of the thirteenth century, with his legs crossed on his stony couch, to the philanthropist of the nineteenth century, with his legs crossed far otherwise, as he lounges in his easy armchair. Forgive them: it may be a breach of the rules of ecclesiastical order, but it is also the life of the nation, awkwardly, untowardly struggling into individual existence. It will enable future generations to know a Wilberforce as he actually was, no less than a Plantagenet prince as it was supposed he ought to be. At times the two streams of taste meet so abruptly, as to leave their traces almost side by side. The expiring mediæval art of Sir Francis Vere's monument confronts both in time and place the first rise of classical art in the monument of Sir George Holles. The brass effigy of the engineer Stephenson, in the homeliest of all modern costumes, carries to its utmost pitch the prosaic realities of our age, as much as the brass effigy of Sir Robert Wilson, a few yards off, in complete armour, carries to a no less extravagance its unreal romance.

We thus discern the evanescent phases of the judgments of taste, which ought to make the artists and the critics of each successive age, if not sceptical, at least modest, as to the immortality of their own reputations. We are sometimes shocked at the ruthless disregard of ancient days, with which the Reformers or the Puritans swept away the altars or the imagery of their predecessors. But we have seen how the same disregard of antiquity reaches back far earlier. '*Ecclesiam stravit istam quam tunc renovavit*' was the inscription which long glorified the memory of Henry III. for destroying the venerable Norman church of the Confessor. Henry V.'s Chantry absorbed a large part of the tombs of Eleanor and Philippa. Henry VII. razed to the ground what must have been the

graceful Lady Chapel of Henry III. The first prodigious intrusion of Pagan allegories, the first reckless mutilation of mediæval architecture by modern monuments, is the tomb of the favourite of Charles I., the patron and friend of Archbishop Laud. It was their sanction and influence that began the desecration, as it is now often thought, which to no section of Church or State is so repugnant as to the spiritual descendants of those to whom it then seemed the height of ecclesiastical propriety.

Or, again, we pass with scorn the enormous structures which Roubiliac raised in the Nave to General Wade and General Hargrave; but a great London antiquary declared of one of them, that 'Europe could hardly show a parallel to it;' and the other was deemed by the artist himself so splendid a work, that he used to come and weep before it, to see that it was put too high to be appreciated.² The clumsy rocks and maritime monsters which we ridicule in the strange representation of Admiral Tyrrell's death was, at the time, deemed 'a truly magnificent monument,'³ and its germ may even be seen in Addison's plaintive wish,⁴—'that our 'naval monuments might, like the Dutch, be adorned with 'rostral courses and naval ornaments, with beautiful festoons of seaweed, shells, and coral.' A fastidious correspondent of Pope, whilst he criticizes the tombs already existing, proposes a remedy which to us appears worse than the disease.

I chose a place for my wife [says Aaron Hill] in the Abbey Cloisters—the wall of the church above being so loaded with marble

¹ Malcolm, p. 169.

² Akermann, ii. 37.

³ Charnock's *Naval Biog.* v. 269.—

I have myself observed persons above the class of rustics standing entranced before it, and calling it the 'master-piece of the Abbey.' When Wesley passed through the Abbey, Feb. 25,

1771, he recorded that 'the two monuments with which he thought none of the others worthy to be compared are that of Mrs. Nightingale, and that of the Admiral rising out of his tomb at the Resurrection.'—*Journal*, iii. 426.

⁴ *Spectator*, No. 26.

as to leave me no room to distinguish her monument. But there is a low and unmeaning lumpishness in the vulgar style of monuments, which disgusts me as often as I look upon them; and, because I would avoid the censure I am giving, let me beg you to say whether there is significance in the draught, of which I enclose you a copy. The flat table behind is black, the figures are white marble. The whole of what you see is but part of the monument, and will be surrounded by pilasters, arising from a pediment of white marble, having its foundation on a black marble mountain, and supporting a cornice and dome that will ascend to the point of the cloister arch. About halfway up a craggy path, on the black mountain below, will be the figure of 'Time' in white marble, in an attitude of climbing, obstructed by little Cupids, of the same colour; some rolling stones into his path from above, some throwing nets at his feet and arms from below; others in ambuscade, shooting at him from both sides; while the 'Death' you see in the draught will seem, from an opening between hills in relieve, to have found admission by a shorter way, and prevented 'Time' at a distance.¹

To the continuator of Stow, in the eighteenth century, the tomb of Sheffield, Duke of Buckinghamshire, appears far superior to that of Henry VII., particularly 'the Trophy and the figure of Time.' 'I have seen no ornament that has pleased me better, and very few so well.'² In like manner, the tomb and screen of Abbot Esteney fell before the cenotaph of General Wolfe, which narrowly escaped thrusting itself into the place of the exquisite mediæval monument of Aymer de Valence.

I will give you one instance, that will sum up the vanity of great men, learned men, and buildings altogether. I heard lately that Dr. Pearce, a very learned personage, had consented to let the tomb of Aymer de Valence, Earl of Pembroke, a very great personage, be removed for Wolfe's monument; that at first he had objected, but was wrought upon by being told that *hight* Aymer was a Templar, a very wicked set of people, as his Lordship had heard, though he knew nothing of them, as they are not mentioned by Longinus; and I wrote to his Lordship, expressing my concern that one of the finest

¹ Pope's *Works*, ix. 304.

² Stow's *Survey* [1755], ii. 619. See Appendix to Chapter VI.

and most ancient monuments in the Abbey should be removed, and begging, if it was removed, that he would bestow it on me, who would erect and preserve it at Strawberry Hill. After a fortnight's deliberation, the Bishop sent me an answer, civil indeed, and commending my zeal for antiquity ! but, avowing the story under his own hand, he said that at first they had taken Pembroke's tomb for a Knight Templar's ; that, upon discovering whose it was, he had been very unwilling to consent to the removal, and at last had obliged Wilton to engage to set the monument up within ten feet of where it stands at present.¹

In this attack on the Dean, Horace Walpole has all the world on his side, and possibly the world's judgment is now fixed for ever. Yet if some successor of Zachary Pearce were now, in the enthusiasm of modern restoration, to remove General Wolfe, it is almost certain that he would incur the wrath of some future Walpole.

There are, doubtless, 'lumpish' monuments which obstruct the architecture, which have no historical reason for being where they are, which might be more fittingly placed in other parts of the Abbey. On these, so far as friends and survivors permit, no mercy need be shown. But still, even here the Deans of Westminster should always have before their eyes the salutary terror of the projected misdeed of Bishop Pearce.

It must also be borne in mind that these incongruities are no special marks of English or of Protestant taste. They belong to the same wave of sentiment that passed over the whole of Europe in the last century.² The Chapters of the Cathedrals of Reims and Strasbourg were as guilty in their ruthless destruction as ever have been the Chapter of any English Cathedral. The Campo Santo at Pisa has had its delicate tracery, its noble frescoes, mutilated by monuments as unsightly as any in Westminster. The allegorical statues in the Abbey of St. Peter are but the sister figures, on a less gigantic scale, of the colossal forms of Pagan mythology

¹ Walpole's *Letters*, ii. 274.

² See Chapter VI.

which cluster round the tombs of the Popes in the Basilica of St. Peter. The return from sitting, standing, speaking statues of the dead to their recumbent or kneeling effigies, has been earlier in Protestant England than in Papal Italy.

Variety of
Judgment.

And if our moral indignation is also roused against the prominence of many a name now forgotten, yet the same mixture of mortification and satisfaction which is impressed upon us as we see, in the monuments, the proof of the fallibility of artistic judgment, is impressed upon us in a deeper sense as we read, in the history of their graves, or their epitaphs, a like fallibility of moral and literary judgment. In this way the obscure poets and warriors who have attained the places which we now so bitterly grudge them, teach us a lesson never to be despised. They tell us of the writings, the works, or the deeds in which our fathers delighted; they remind us that the tombs and the graves which now so absorb our minds may in like manner cease to attract our posterity; they put forward their successors to plead for their perpetuation—at least in the one place where alone, perhaps, a hundred years hence either will be remembered. And if a mournful feeling is left upon our minds by the thought that so many reputations, great in their day, have passed away; yet here and there the monuments contain the more reassuring record, that there are glories which increase instead of diminishing as time rolls on, and that there are judgments in art and in literature, as well as in character, which never will be reversed. As in Henry VII.'s Chapel, the eye rests with peculiar interest on Lord Dundonald's banner, fifty years ago torn from its place and kicked ignominiously down the flight of steps, yet within our own time, on the day of the old sailor's funeral, reinstated by the herald at the gracious order of the Sovereign—so the like reparation is constantly working on a larger scale elsewhere. The inscription on Spenser's tomb shows that

even then the time had not arrived when the true Prince of Poets was acknowledged in his rightful supremacy; yet it arrived at last, and the statue of Shakspeare, better late than never, became the centre of a new interest in Poets' Corner, which can never depart from it.¹ And who would willingly destroy any link in the chain of lesser tablets, from Phillips to Gray, which marks the gradual rise of Milton's fame, from the days when he had the 'audience fit but few' to the moment of his universal recognition?²

Shakspeare and Milton, as we have seen, have had their redress. For others, who have been thus overlooked, it is enough now to say, that they are conspicuous by their absence. But it may be hoped that these injustices will become rarer and rarer as time advances. The day is fast approaching when the country must provide for the continuation to future times of that line of illustrious sepulchres which has added so much to the glory both of Westminster Abbey and of England. Already, in the eighteenth century, the alarm was raised that the Abbey was 'loaded with marbles;' a 'Petition from Posterity'³ was presented to the Dean and Chapter, to entreat that their case might be considered; and a French traveller remarked that 'le peuple n'est pas plus serré dans les rues de Londres qu'à Westminster, célèbre Abbaye, demeure des monuments funèbres de toutes les personnes illustres de la nation.'⁴ Yet the very pressure increases the attraction. What a poet, already quoted, said of a private loss is still more true of the losses of the nation—'A monument in so frequented a place as Westminster Abbey, restoring them to a kind of second life among the living, will be in some measure not to have lost them.'⁵ The race of our distinguished men will still continue. That they may never be

¹ See pp. 296, 297.

⁴ D'Holbach, *Quart. Rev.* xviii. 326.

² See pp. 306, 316.

⁵ Pope, ix. 304.

³ Annual Register [1756], p. 876.

parted in death from the centre of our national energies, the hearth of our national religion, should be the joint desire at once of the Church and of the Commonwealth. The Legislature has, doubtless for this purpose, excepted the two great metropolitan churches from the general prohibition of intramural interments. Is it too much to hope that it will carry out the intention, by erecting within the precincts of the Abbey a Cloister, which shall bear on its portals the names of those who have been forgotten within our walls in former times, and entomb beneath its floor the ashes of the illustrious men that shall follow after us? We have already more than rivalled Santa Croce at Florence. Let us hope in future days to excel even the Campo Santo at Pisa.

NOTE ON THE WAXWORK EFFIGIES.

AMONGST the various accompaniments of great funerals—the body lying in state, guarded by the nobles of the realm;¹ the torchlight procession;² the banners and arms of the deceased hung over the tomb³—there was one so peculiarly dear to the English public, as to require a short notice.

This was 'the herse'—not, as now, the car which conveys the coffin, but a platform highly decorated with black hangings, and containing a waxen effigy of the deceased person. It usually

¹ At Monk's funeral, 'it is remarkable,' says Walpole, 'that forty gentlemen of good families submitted to wait as mutes, with their backs against the wall of the chamber where the body lay in state, for three weeks, waiting alternately twenty each day.'

² The funerals of great personages were usually by torchlight. A solemn remonstrance was presented against the practice, on religious—apparently Puritan—grounds, by the officials of the Herald's College, in 1662. It was addressed to the Archbishop of Can-

terbury, and to Convocation then sitting for the revision of the Prayer Book. No notice was taken. The last (except for royalty) was that of Lady Charlotte Percy, May 1781. (Register; *Gent. Mag.* 1817, part i. p. 33.) The first Cloister funeral, in which the corpse was taken into the Church, and the whole service read, was that of George Lane Blount, aged 91, March 26, 1847. (Register.)

³ These still remain, in St. Paul's Chapel, over the graves of the De-lavals (see p. 352), and remnants of others are preserved in the Triforium.

remained for a month in the Abbey, near the grave, but in the case of sovereigns for a much longer time. It was the main object of attraction, sometimes, even in the funeral sermon (see p. 243). Laudatory verses were attached to it with pins, wax, or paste.¹ Of this kind, probably, was Ben Jonson's epitaph on Lady Pembroke—

Underneath *this sable herse*
Lies the subject of all verse,
Sidney's sister, &c.

They were even highly esteemed as works of art :

'Mr. Emanuel Decretz (Serjeant-Painter to King Charles I.) told me, in 1649, that the catafalco of King James, at his funerall (which is a kind of bed of state erected in Westminster Abbey, as Robert Earl of Essex had, Oliver Cromwell, and General Monke), was very ingeniously designed by Mr. Inigo Jones, and that he made the four heades of the cariatides of playster of Paris, and made the drapery of them of white callico, which was very handsome and very cheap, and shewed as well as if they had been cutt out of white marble.'²

These temporary erections, planted here and there in different parts of the Abbey, must of themselves have formed a singular feature in its appearance.

But the most interesting portion of them was the 'lively effigy,' which was there placed after having been carried on a chariot before the body. This was a practice which has its precedent, if not its origin, in the funerals of the great men of the Roman Commonwealth. The one distinguishing mark of a Roman noble was the right of having figures, with waxen masks representing his ancestors, carried at his obsequies and placed in his hall.

In England the effigies at Royal Funerals can be traced³ back as far as the fourteenth century. After a time they were detached from the herse, and kept in the Abbey, generally near the graves

¹ Cunningham's *Handbook of the Abbey*, p. 16. Many of the references and facts in this note I owe to Mr. William Thoms, F.S.A.

² Aubrey's *Letters and Lives*, ii. 412.—There is an engraving of the *Wax Effigies*, and *Catafalque of James the First*, prefixed to the funeral sermon preached by Dean Williams. The accounts are preserved of the periwig

and beard made for the effigy. (*Lord Chamberlain's Records*.) Monk's herse was designed by Francis Barlow. (*Walpole's Anecdotes*, p. 371.)

³ For Edward I.'s effigy (lying on his tomb), see Piers Langtoft (ii. 341); *Arch.* iii. 386. For a like effigy of Anne of Bohemia, see Devon's *Exchequer Rolls*, 17 R. ii.

of the deceased, but were gradually drafted off into wainscot presses above the Islip Chapel. Here they were seen in Dryden's time—

And now the presses open stand,
And you may see them all a-row.¹

In 1658 the following were the waxen figures thus exhibited :—

Henry the Seventh and his fair Queen,
Edward the First and his Queen,
Henry the Fifth here stands upright,
And his fair Queen was this Queen.

The noble Prince, Prince Henry,
King James's eldest son,
King James, Queen Anne, Queen Elizabeth,
And so this Chapel's done.²

With this agrees the curious notice of them in 1708 :—

And so we went on to see the ruins of majesty in the women (*sic*: waxen ?) figures placed there by authority. As soon as we had ascended half a score stone steps in a dirty cobweb hole, and in old wormeaten presses, whose doors flew open at our approach, here stood *Edward the Third*, as they told us; which was a broken piece of waxwork, a batter'd head, and a straw-stuff'd body, not one quarter covered with rags; his beautiful Queen stood by, not better in repair; and so to the number of *half a score* Kings and Queens, not near so good figures as the King of the Beggars make, and all the begging crew would be ashamed of the company. Their rear was brought up with good Queen Bess, with the remnants of an old dirty ruff, and nothing else to cover her.³

Stow also describes the effigies of Edward III. and Philippa, Henry V. and Catherine, Henry VII. and Elizabeth of York, Henry Prince of Wales, Elizabeth, James I., and Queen Anne, as shown in the chamber close to Islip's Chapel.⁴ Of these the wooden blocks, entirely denuded of any ornament, still remain.

But there are eleven figures in a tolerable state of preservation.

¹ *Miscellaneous Poems*, p. 301.

² *The Mysteries of Love and Eloquence*, p. 88. (8vo. London, 1658.)

³ Tom Brown's *Walk through London and Westminster*, p. 49. He observes that 'most of them are stripped of their robes, I suppose by the late rebels. The ancientest have escaped best. I suppose, because their clothes were too old for booty.' Dart (1717,

vol. i. p. 192).

⁴ The face of Elizabeth of York was still perfect when seen by Walpole. (*Anecdotes of Painting*, i. 61.) In 1754 were also to be seen what were shown as the crimson velvet robes of Edward VI. (*Description of the Abbey and its Monuments* [1754], p. 753.) These were shown to Dart, as of Edward III. (i. 192).

That of Queen Elizabeth was, as we have seen, already worn out in 1708; and the existing figure is, doubtless, the one made by order of the Chapter, to commemorate the bicentenary of the foundation of the Collegiate Church, in 1760. As late as 1783 it stood in Henry VII.'s Chapel. The effigy of Charles II. used to stand over his grave, and close beside him that of General Monk. Charles II. is tolerably perfect,¹ and seems to have early attracted attention from the contrast with his battered predecessors. Monk used to stand beside his monument by Charles II.'s grave. The effigy is in too dilapidated a condition to be shown, but the remnants of his armour exist still. The famous cap, in which the contributions for the showmen were collected, is gone :—

Queen
Elizabeth.

Charles II.
General
Monk.

His cap.

Our conductor led us through several dark walks and winding ways, uttering lies, talking to himself, and flourishing a wand which he held in his hand. He reminded me of the black magicians of Kobi. After we had been almost fatigued with a variety of objects, he at last desired me to consider attentively a certain suit of armour, which seemed to show nothing remarkable. 'This armour,' said he, 'belonged to General Monk.'—Very surprising that a general should wear armour!—'And pray,' added he, 'observe this cap; this is General Monk's cap.'—Very strange indeed, very strange, that a general should have a cap also!—'Pray, friend, what might this cap have cost originally?' 'That, sir,' says he, 'I don't know; but this cap is all the wages I have for my 'trouble.'²

The *Fragment on the Abbey* in the 'Ingoldsby Legends' thus concludes—

I thought on Naseby, Marston Moor, and Worcester's crowning fight,
When on my ear a sound there fell, it filled me with affright;
As thus, in low unearthly tones, I heard a voice begin—

'This here's the Cap of General Monk! Sir, please put summut in.'³

William III., Mary, and Anne were, in 1754, 'in good condition, and greatly admired by every eye that beheld them,'⁴ and have probably not been changed since. A curious example of large inferences drawn from small premises may be seen in Michelet's comment on the wax effigy of William III. :—

William
III., Mary
II., and
Queen
Anne.

¹ 'That as much as he excelled his predecessors in mercy, wisdom, and liberality, so does his effigies exceed the rest in liveliness, proportion, and magnificence.' (Ward's *London Spy*, chap. viii. p. 170.)

² Goldsmith's *Citizen of the World*.

³ *Ingoldsby Legends*.

⁴ *Description of the Abbey* (1764), p. 753. But none of these effigies, nor indeed of Charles II. (I learn from Mr. Doyne Bell), were carried at the funerals. The hearse of Mary II., made by Wren, was the last used for a Sovereign.

La fort bonne figure en cire de Guillaume III, qui est à Westminster, le montre au vrai. Il est en pied comme il fut, mesquin, jaune, mi-Français par l'habit rubané de Louis XIV, mi-Anglais de fiègre apparent être à sang froid, que pousse certaine fatalité mauvaïse.¹

- Duchess of Richmond. The Duchess of Richmond (see p. 234) stood 'at the corner of the 'great east window'—according to her will—'as well done in wax' 'as could be, and dressed in coronation robes and coronet (those 'which she wore at the coronation of Queen Anne), under clear 'crown-glass and none other,' with her favourite parrot. The
- Duchess of Buckinghamshire and her son. Second Duke of Buckinghamshire. Duchess of Buckinghamshire, with one son, as a child (see p. 270), stood by her husband's monument. The figure of her last surviving son is represented in a recumbent posture, as the body was brought from Rome. This is the last genuine 'effigy.' It long lay in the Confessor's Chapel.²

The two remaining figures belong to a practice, now happily discontinued, of ekeing out by fees the too scanty incomes of the Minor Canons and Lay Vicars, who in consequence enlarged their salaries by adding as much attraction as they could by new waxwork figures, when the custom of making them for the funerals ceased. One of these is the effigy of Lord Chatham, erected in 1779, when the fee for showing them was, in consideration of the interest attaching to the great statesman (see p. 286), raised from threepence to sixpence.³ 'Lately introduced' (says the Guidebook of 1783) 'at a considerable expense. . . . The eagerness of connoisseurs and artists to see 'this figure, and the satisfaction it affords, justly places it among 'the first of the kind ever seen in this or any other country.'⁴

- Nelson. The waxwork figure of Nelson furnishes a still more remarkable proof of his popularity, and of the facility with which local traditions are multiplied. After the public funeral, the car on which his coffin had been carried to St. Paul's was deposited there, and became an object of such curiosity, that the sightseers deserted Westminster, and all flocked to St. Paul's.⁵ This was a serious

¹ Michelet, *Louis XIV* (1864), p. 170.

² By a Mr. Goldsmith. (Cunningham's *London*, p. 539.)

³ *Westminster Abbey and its Curiosities* (1783), p. 47.

⁴ The original fee had been a penny. (See Peacham's *Worth of a Penny*.)

⁵ *Westminster Abbey and its Curiosities*, p. 51.

⁶ Nelson's saying on the Abbey has been variously reported as 'a Peerage or Westminster Abbey,' and 'Victory or Westminster Abbey,' and is often said to have been the signal given at Aboukir. (So, for example, Montalembert's *Moines de l'Occident*, iv. 431.) Sir Augustus Clifford has pointed out to me the real occasion. It was at the battle of Cape St. Vincent, on Feb. 14, 1797, 'the most

injury to the officials of the Abbey. Accordingly, a waxwork figure of the hero was set up, said to have been taken from a smaller figure, for which he had sat, and dressed in the clothes which he had actually worn (with the exception of the coat). The result was successful, and the crowds returned to Westminster.

Ludicrous and discreditable as these incidents may be, they are the exact counterparts of the rivalry of relics in the monasteries of the Middle Ages—such as we have already noticed in the endeavours of the Westminster monks to outbid the legends of the Cathedral of St. Paul¹ (Chapter I.), and as may be seen in the artifices of the Abbey of St. Augustine to outshine the Cathedral at Canterbury.² (See 'Memorials of Canterbury,' p. 199.)

'glorious Valentine's Day' (as Nelson used to call it). The Commodore, as he then was, had just taken the Spanish ship 'San Nicholas,' when he found himself engaged with another three-decker, the 'San Josef.' 'The two alternatives that presented themselves to his unshaken mind were to quit the prize or instantly to board the three-decker. Confident of the bravery of his seamen, he determined on the latter. . . . He headed the assailants himself in this sea attack, exclaiming, "Westminster Abbey or "glorious victory!"' (Letter of Col. Drinkwater, an eyewitness of the battle, quoted in Pettigrew's *Life of Nelson*, i. 94.) The success was complete, and Nelson marked his sense of its value by transmitting the sword which the commander of the 'San Josef' surrendered into his hands to the Town Hall of his native county at Norwich, where it still remains.

(Ibid., 90.)

¹ 'St. Paul's affords a new theatre for statuary, and suggests monuments there; the Abbey would still preserve its general customers by new recruits of waxen puppets.' (Walpole's *Anecdotes of Painting*, p. 566.)

² Another resemblance to the mediæval usage of decorating the images of saints may be seen in the adornment (apparently) of the wax effigies in the Abbey for the visits of great persons. 'King Christianus (of Denmark) and Prince Henry went into the Abbey of Westminster, and into the Chapel Royal of Henry VII. to behold the monuments, against whose coming the image of Queen Elizabeth, and certain other images of former Kings and Queens, were newly beautified, amended, and adorned with royal vestures.' (Nichols' *Progresses of James I.*, ii. 87 [in 1606].)

NOTE ON PAGE 253.

There is a touching allusion in Sir Charles Harbord's will 'to the death of his dear son Sir Charles Harbord, which happened the 28th of May, 1672, being Whitson Tuesday, to his great grief and sorrow, never to be laid aside;' and he directed forty shillings to be given to the poor (and himself, if he died in or near Westminster, to be buried) near to the monument, 'as long as it shall continue whole and undefaced, in Westminster Abbey Church, on the 28th day of May, for ever, by the advice and direction of the Dean then for the time being.' (Communicated by Colonel Chester.)

NOTE ON THE MONUMENTS ERECTED BY NICHOLAS STONE.

For 'the figure of most antique simplicity and beauty,' as Walpole calls it, of Francis Holles, Stone received 50*l.*, and for that of Sir George Holles, 100*l.*, from the Earl of Clare (1620.) For the tomb of the Countess of Buckingham, 560*l.* (1631); of Dudley Carleton, 200*l.* (1649). (Walpole's *Anecdotes of Painting*, ii. 59-62.)

CHAPTER V.

THE ABBEY BEFORE THE REFORMATION.

The approach to the Abbey through these gloomy monastic remains prepares the mind for its solemn contemplation. The Cloisters still retain something of the quiet and seclusion of former days. The grey walls are discoloured by damp, and crumbling with age: a coat of hoary moss has gathered over the inscriptions of the several monuments, and obscured the death's-heads and other funereal emblems. The sharp touches of the chisel are gone from the rich tracery of the arches. The roses which adorned the keystones have lost their leafy beauty: everything bears marks of the gradual dilapidation of time, which yet has something touching and pleasing in its very decay. The sun was pouring down a yellow autumnal ray into the square of the Cloisters, beaming upon a scanty plot of grass in the centre, and lighting up an angle of the vaulted passage with a kind of dusky splendour. From between the arches the eye glanced up to a bit of blue sky or a passing cloud, and beheld the sun-gilt pinnacles of the Abbey towering into the azure heaven.

Washington Irving's *Sketch Book*, i. 399.

SPECIAL AUTHORITIES.

The special authorities for this Chapter are:—

- I. Flete's *History of the Monastery, from its Foundation to A.D. 1386*. MS. in the Chapter Library, of which a modern transcript exists in the Lambeth Library.
- II. The fourth part of the *Consuetudines* of Abbot Ware [1258–1283], amongst the MSS. in the Cotton Library. It has evidently been much used by Dart in his *Antiquities of Westminster*. But since that time it was much injured in the fire of 1731, which damaged the Library in the Westminster Cloisters (see Chapter VI.), and was long thought to be illegible. Within the last two years, however, it has in great part been decyphered, by an ingenious chemical process, at the expense of the Dean and Chapter, and a transcript deposited in the Chapter Library. In the use made of it I have derived much assistance from the classification of its contents by Mr. Gilbert Scott, Jun., and the comments upon it by Mr. Ashpittel.
- III. *Cartulary of the Abbey of St. Peter, Westminster*, of which an abstract was printed for private circulation by Mr. Samuel Bentley, 1836, and of which the original is in the possession of Sir Charles Young, to whose kindness I owe the use made of it.
- IV. Walcott's *Memorials of Westminster* (1849).
- V. *Westminster Improvements*: a brief Account of Ancient and Modern Westminster by One of the Architects of the Westminster Improvement Company. (William Bardwell.) 1839.

[For the general arrangements of an English Benedictine Monastery, I am glad to be able to refer my readers to the long-expected account of the best preserved and best explained of the whole class,—the description of the Monastery of Canterbury Cathedral by Professor Willis in the *Archæologia Cantiana*, vol. vii. pp. 1–206.]

[For the rivalry of the Abbot of Westminster with the Abbot of St. Alban's, and the Prior of Christ Church, Canterbury, for the first place in Parliament, see Mr. Riley's Preface to Walsingham's *Chronicles of the Abbots of St. Alban's*, p. lxxii–lxxvi.]

CHAPTER V.

THE ABBEY BEFORE THE REFORMATION.

WE have hitherto considered the Abbey in reference to the general history of the country. It now remains to track its connexion with the ecclesiastical establishment of which it formed a part, and which, in its turn, has peculiar points of contact with the outer world. This enquiry naturally divides itself into the periods before and after the Reformation, though it will be impossible to keep the two entirely distinct. There is, however, one peculiarity which belongs almost equally to both, and which constitutes the main distinction both of the 'Monastery' of the West¹ from other Benedictine establishments, and of the 'Collegiate Church' of the Dean and Chapter of Westminster from cathedrals in general.

The Monastery.

The Monastery and Church of Westminster were, as we have seen,² enclosed within the precincts of the Palace of Westminster, as completely as the Abbey of Holyrood³ and Convent of the Escorial were united with those palaces of the Scottish and Spanish sovereigns. The Abbey was, in fact, a Royal Chapel⁴ on a gigantic scale. The King had a private entrance to it through the South Transept, almost

Its connexion with the Palace.

¹ The independence of the monastery from Episcopal jurisdiction is of course common to all other great monastic bodies, and forms a part of the vast 'Presbyterian' government, which, before the Reformation, flourished side by side with Episcopacy. What I have here had to trace is its peculiar form in Westminster.

² See Chapter I. pp. 36, 37.

³ This was true even when Holyrood was on the site of the Castle rock, of which a trace remains in the fact that the Castle is still a part of the parish of Canongate. (Joseph Robertson.)

⁴ '*Quæ est capella nostra,*' '*capella palatii nostri principalis,*' is Edward III.'s description of the Abbey. (Dugdale's *Monasticon*, i. 312.)

direct from the Confessor's Hall,¹ as well as a cloister communicating with the great entrance for State processions² in the North Transept. Even to this day, in official language, the coronations are said to take place in 'Our Palace at 'Westminster,'³ though the Sovereign never sets foot in the Palace strictly so called, and the whole ceremony is confined to the Abbey, which for the time passes entirely into the possession of the Crown and its officers.

Its independence.

From this peculiar connexion of the Abbey with the Palace—of which many traces will appear as we proceed—arose the independence of its ecclesiastical constitution and its dignitaries from all other authority within the kingdom. Even in secular matters, it was made the centre of a separate jurisdiction in the adjacent neighbourhood. Very early in its history, Henry III. pitted the forces of Westminster against the powerful citizens of London.⁴ Some of its privileges at the instance of the Londoners⁵ were removed by Edward I. But whatever show of independence the City of Westminster still possesses, it owes to a reminiscence of the ancient grandeur of its Abbey. So completely was the monastery held to stand apart from the adjacent metropolis, that a journey of the monastic officers to London, and even to the manor of Paddington, is described as an excursion which is not to be allowed without express permission.⁶ The Dean is still the shadowy head of a shadowy corporation; and on the rare occasions of pageants which traverse the whole metropolis, the Dean, with his High Steward and High Bailiff, succeeds to the Lord Mayor at Temple Bar.⁷ In former times,

¹ See Chapter III. *Gent. Mag.* [1828], pt. i. p. 421.—Fires in the Palace are described as reaching the Monastery. (Archives, A.D. 1334; Matt. Paris, A.D. 1269.)

² *Westminster Improvements*, 14.

³ See *London Gazettes* of 1838.

⁴ Matt. Paris, A.D. 1250. 'Utinam 'non in aliorum læsionem,' is an annotation by some jealous hand.

⁵ Ridgway, pp. 52, 207; Rishanger, A.D. 1277.

⁶ Ware, 170.

⁷ As in the reception of the Princess Alexandra in 1862. It was usual, down to the seventeenth century, for the Lord Mayors of London, after they had been sworn into office in Westminster Hall, to come to the Abbey,

down to the close of the last century, the Dean possessed, by virtue of this position, considerable power in controlling the elections, even then stormy, of the important constituency of Westminster.

In like manner the See of London, whilst it stretches on every side, has never¹ but once penetrated the precincts of Westminster. The Dean, as the Abbot before him, still remains supreme under the Crown. The legend of the visit of St. Peter to the fisherman had for one express object the protection of the Abbey against the intrusion of the Bishop of London.² 'From that time there was no King so un-devout that durst it violate, or so holy a Bishop that durst it consecrate.'³ The claims to be founded on the ruins of a Temple of Apollo, and by King Sebert, have the suspicious appearance of being stories intended to counteract the claims of St. Paul's Cathedral to the Temple of Diana, and of its claim to that royal patronage.⁴ Even the haughty Dunstan was pressed into the service, and was made, in a spurious charter, to have relinquished his rights as Bishop of London. The exemption was finally determined in the trial between Abbot Humez and Bishop Fauconberg, in the thirteenth century, when it was decided in favour of the Abbey by a court of referees; whilst the manor of Sudbury was given as a compensation to the Bishop, and the church of Sudbury to St. Paul's Cathedral.⁵ An Archdeacon of Westminster, who is still elected by the Chapter, exercised, under them for many years, an archidiaconal jurisdiction⁶ in the Consistory Court under the

and offer up their devotions in Henry VII.'s Chapel. (Widmore, p. 161.) It is probably a relic of this which exists in the payment for 'the Lord Mayor's Candle' in the Abbey.

¹ There was an attempt made in 1846, under the energetic episcopate of Bishop Blomfield, to include the Abbey in the diocese of London, but it was foiled by the vigilance of

Bishop Wilberforce, who, for that one year, occupied the Deanery of Westminster.

² See Chapter I. pp. 10, 21.

³ More's *Life of Richard III.*, 177.

⁴ Wharton, *Ep. Lond.* p. 247.

⁵ *Ibid.* p. 29; Widmore, p. 38. For the privileges in detail, see Flete, c. ii. xii.

⁶ Wills were proved there till 1674.

South-western Tower. In the sacred services of the Abbey neither Archbishop nor Bishop, except in the one incommunicable rite of Coronation, was allowed to take part without the permission of the Abbot, as now of the Dean. When Archbishop Turpin consecrated Bernard Bishop of St. David's, that Queen Maud might see it, probably in St. Catherine's Chapel, it was with the special concession of the Abbot.¹ When the Bishop of Lincoln presided at the funeral of Edward I., it was because the Abbot (Wenlock) had quarrelled with Archbishop Peckham.² From the time of Elizabeth, the privilege of burying great personages has been entirely confined to the Dean and Chapter of Westminster. From the first occasion of the assembling of the Convocation of the Province of Canterbury within the precincts of Westminster, down to the present day, the Archbishop has always been met by a protest, as from the Abbot so from the Dean, against any infringement of the privileges of the Abbey.

THE
ABBOTS.

The early beginnings of the Monastery have been already traced. Its distinct history first appears after the Conquest, and is concentrated almost entirely in the Abbots. As in all greater convents, the Abbots were personages of nearly episcopal magnitude, and in Westminster their peculiar relation to the Crown added to their privileges. The Abbots since the Conquest, according to the Charter of the Confessor, were, with two exceptions (Humez and Boston), all chosen from the Convent itself. They ranked, in dignity, next after the Abbots of St. Alban's.³ A royal license was always required for their election,⁴ as well as for their entrance into possession. The election itself required a confirmation, obtained in person from the Pope, who, however, sometimes deputed the duty of installation to a Bishop. On

¹ Eadmer, p. 116.

² Ridgway, pp. 103, 104; Wykes.

³ Harpsfield. For the primacy of

St. Alban's see Matthew Paris, p. 355.
(Weever's *Monuments*, p. 232.)

⁴ Ware.

their accession they dropped their own surnames, and took the names of their birthplaces, as if by a kind of peerage. They were known, like sovereigns, by their Christian names—as ‘Richard the First,’ or ‘Richard the Second’—and signed themselves as ruling over their communities ‘by the grace of ‘God.’ They were to be honoured as ‘Vicars of Christ.’ When the Abbot passed, every one was to rise. To him alone the monks confessed.¹ A solemn benediction answered in his case to an episcopal consecration. If, after his election, he died before receiving this, he was to be buried like any other monk; but otherwise, his funeral was to be on the most sumptuous scale, and the anniversary of his death to be always celebrated.²

Edwin, the first Abbot of whom anything is known, was probably, through his friendship with the Confessor, the secret founder of the Abbey itself. He, though as long as he lived he faithfully visited the tomb of his friend, accommodated himself with wonderful facility to the Norman Conqueror, and in that facility laid the foundation of the most regal residence in England. Amongst the Confessor’s donations to Westminster, there was one on which the Conqueror set his affections, for his retreat for hunting, ‘by reason of the pureness of the air, ‘the pleasantness of the situation, and its neighbourhood to ‘wood and waters.’ It was the estate of ‘the winding’ of the Thames—‘Windsor.’³ This the Abbot conceded to the King, and received in return some lands in Essex, and a mill at Stratford; in recollection of which the inhabitants of Stepney, Whitechapel, and Stratford used to come to the

Edwin,
1049–68.

Origin of
Windsor
Castle.

¹ Ware, p. 408.

² Archives of St. Paul’s, A.D. 1261.

³ Ware, p. 10.—The MS. is here very imperfect; but for the funerals see the Islip Roll, and for the general privileges, see *Chronicle of Abingdon*, ii. 336–350.

⁴ Neale, i. 29. Windlesore, not the ‘winding shore,’ as is generally said, but, as I have been informed by a learned Scandinavian scholar, ‘the ‘winding sandbank,’ or ‘the sandpit ‘in a winding,’ as in Helsingor (Elsinore).

Abbey at Whitsuntide;¹ and two bucks from the forest of Windsor were always sent the Abbot on the Feast of St. Peter ad Vincula.² Edwin was first buried in the Cloister; afterwards, as we shall see, in the Chapter House.

Geoffrey,
1068-74.
Vitalis,
1076-82.
Gislebert
Crispin,
1082-
1114.
Herbert,
1121-40.
Gervase,
1140-60.
Laurence,
1160-91.
Postard,
1191-
1200.

To Edwin succeeded a series of Norman Abbots—Geoffrey, Vitalis, Gislebert, Herbert, and Gervase, a natural son of King Stephen. Geoffrey was deposed and retired to his original Abbey of Jumieges, where he was buried. In Vitalis's time the first History of the Abbey was written by one of his monks, Sulcard. Gislebert was the author of various scholastic treatises, still preserved in the manuscripts of the Cottonian Library.³ Then followed Laurence, who procured from the Pope the canonisation of the Confessor, and with it the exaltation of himself and his successors to the rank of mitred Abbot.

Papillon,
1200-14,
died 1223.
Humez,
1214-22.
Berking,
1222-46.

Down to the time of Henry III, the Abbots had been buried in the eastern end of the South Cloister. Three gravestones still remain, with the rude effigies of these as yet unmitred dignitaries.⁴ But afterwards—it may be from the increasing importance of the Abbots—the Cloisters were left to the humbler denizens of the monastery. Abbot Papillon, though degraded from his office nine years before, was buried in the Nave. Abbot Berking was buried in a marble tomb before the High Altar in the Lady Chapel,⁵ then just begun

¹ Akermann, i. 74.

² Cartulary; Dugdale, i. 310.

³ Neale, i. 32.

⁴ Flete MS.—The names of the Abbots were inscribed in modern times, but all wrongly. That, for example, of Gervase, who was buried under a small slab, is written on the largest gravestone in the Cloisters. The real order appears to have been this, beginning from the eastern corner of the South Cloister: Postard in front of the dinner-bell; Crispin and Herbert under the second bench from

the bell; Vitalis (under a small slab) and Gislebert (with an effigy) at the foot of Gervase (under a small stone); Humez (with an effigy) at the head of Gervase. The dinner-bell probably was hung in what was afterwards known as Littleington's Belfry.

⁵ It was removed when Henry VII's Chapel was built, and his grave is now at the steps leading to it. The grey stone and brass were visible till late in the last century. (Crull, p. 117; Seymour's *Stow*, ii. 613.)

at his instigation. Crokesley, who succeeded, had been the first Archdeacon of Westminster, and in his time the Abbey was exempted from all jurisdiction of the See of London. He lived in an alternation of royal shade and sunshine—sometimes causing the King to curse him and declare, ‘It repenteth me that I have made the man ;’¹ and send criers up and down the streets of London warning every one against him ; sometimes, by undue concessions to him, enraging the other convents, almost always at war with his own. He was buried first in a small Chapel of St. Edmund, near the North Porch, and afterwards moved to St. Nicholas’s Chapel, and finally, in Henry VI.’s time, to some other place not mentioned.²

Crokesley,
1246–58.

The exemption from the jurisdiction of the See of London led to one awkward result. It placed the Abbey in immediate dependence on the Papal See, and the Abbots accordingly (till a commutation and compensation was made in the time of Edward IV.) were obliged to travel to Rome for their confirmation, and even to visit it once every two years. The inconvenience was instantly felt, for Crokesley’s successor, Peter of Lewisham, was too fat to move, and before the matter could be settled he died. The journey, however, was carried out by the next Abbot, Richard de Ware, and with material results, which are visible to this day. On his second journey, in 1267, he brought back with him

Lewisham,
1258.

Ware,
1258–84.

¹ Matt. Paris, 706, 726.

² Flete. On July 12, 1866, in making preparations for a new Reredos, the workmen came upon a marble coffin under the High Altar. Fragments of a crozier in wood and ivory, and of a leaden paten and chalice, prove the body to be that of an Abbot ; whilst the absence of any record of an interment on that spot, and the fact that the coffin was without a lid, and that the bones had been turned over, show that this was not the original

grave. These indications point to Crokesley. From a careful examination of the bones, he appears to have been a personage of tall stature, slightly halting on one leg, with a strong projecting brow ; and the knotted protuberances in the spine imply that he had suffered much from chronic rheumatism. See a complete account of the whole, by Mr. Scharf, in the Proceedings of the Society of Antiquaries, 2nd series, vol. iii. No. 5, pp. 354–357.

Mosaic
brought
from Rome
in 1267.

the mosaic pavement—such as he must have seen freshly laid down in the Church of San Lorenzo—to adorn the Choir of the Church, then just completed by the King. It remains in front of the Altar, with an inscription, in part still decypherable, recording the date of its arrival, the name of the workman who put it together (Oderic), ‘the City’ from whence it came, and the name of himself the donor. He was buried underneath it,¹ on the north side. As, in the history of England at large, the reign of Henry III. was an epoch fruitful of change, so also was it in the internal regulations of the Abbey. To us the thirteenth century seems sufficiently remote. But, at the time, everything seemed ‘of modern use,’ so startling were the ‘innovations’ begun by Abbot Berking, when compared with the ancient practices of the first Norman Abbots, ‘Gislebert,’ and his brethren ‘of venerable memory.’² To Abbot Ware, accordingly, was due the compilation of the new Code of the Monastery, known as his *Consuetudines* or ‘Customs.’ Opposite to Ware, on the south side, lies Abbot Wenlock, who lived to see the completion of the work of Henry III., and who shared in the disgrace (shortly to be told) of the robbery of the Royal Treasury. The profligate manners of the reign of Edward II. were reflected in the scandalous election of Kydyngton,³ ultimately secured by the influence of Piers Gaveston with the King. He was succeeded by Curtlington, who was a rare instance of a unanimous election of an Abbot by Pope, King, and Convent. His grave began the interments in the Chapel of the patron saint of their order—St. Benedict. But his successor, Henley, lies under the lower pavement of the Sacrarium, opposite Kydyngton. Then occurs the one exception of a return to the Cloister. The Black

Wenlock,
1284—
1308.

Kydyng-
ton, 1308—
1315.
Curtling-
ton, 1315—
1334.

Henley,
1334—44.

¹ His stone coffin was seen there in 1866.

² Ware, pp. 257, 258, 261, 264, 291, 319, 344, 359, 495, 500.

³ He was buried before the Altar, under the southern part of the lower pavement where the Easter candle stood, with a figure in brass. (Flete.)

Death fell heavily on Westminster. The jewels of the convent¹ had to be sold apparently to defray the expenses. Abbot Byrcheston and twenty-six monks were its victims. He was buried in the Eastern Cloister, which he had built; and they probably² lie beneath the huge slab in the Southern Cloister, which has for many years borne the false name of 'Gervase,' or more popularly 'Long Meg.' If this be so, that vast stone is the footmark left in the Abbey by the greatest plague that ever visited Europe.

Byrcheston, 1344-1349.
The Black Death of 1348.

Langham lies by the side of Curtlington. The only Abbot of Westminster who rose to the rank of Cardinal, and to the See of Canterbury—and whose departure from each successive office (from Westminster to Ely, and from Ely to Canterbury) was hailed with joy by those whom he left, and with dread by those whom he joined—is also the first in whom, as far as we know, a strong local affection for Westminster had an opportunity of showing itself. His stern and frugal administration in Westminster, if it provoked some enmity from the older monks, won for him the honour of a second founder of the monastery. To the Abbey, where he had been both Prior and Abbot, his heart always turned. The Nave, where his father was buried, had a special hold upon him, and through his means it first advanced towards completion.³ In the Chapel of St. Nicholas he was confirmed in the Archiepiscopal See; and to the Chapel of St. Benedict, at the close of his many changes, he begged to be brought back from the distant Avignon, where he died, and was there laid under the first and grandest ecclesiastical tomb that the Abbey contains. Originally⁴ a statue of Mary Magdalene guarded his feet. He had died on the eve of her feast. It was from the enormous bequest which he left, amounting in our reckoning to 200,000*l.*, that his successor, Nicholas Littlington, re-

Simon Langham, 1349-62, died 1376; Bishop of Ely, 1362-66; Archbishop of Canterbury, 1366-69; Cardinal, 1368; Lord High Treasurer, 1361-63; Lord Chancellor, 1363-67.

Continuation of the Nave.

¹ Cartulary, 1349.

² Fuller's *Worthies*, ii. 114.

³ *Gleanings*, 63.

⁴ Cartulary.

Littlington, 1362;
died Nov.
29, 1386.

His build-
ings.

built or built the Abbot's house (the present Deanery, where his head appears over the entrance), part of the Northern and the whole of the Southern and Western Cloisters (where his initials are still¹ visible), and many other parts of the conventual buildings² since perished. In his mode of making his bargains³ for these works he was somewhat unscrupulous. But he was long remembered by his bequests. In the Refectory, to which he left silver vessels, a prayer for his soul was always repeated immediately after grace.⁴ Of his bequests to the Chapter Library, one magnificent remnant exists in the Littlington Missal still preserved. He was buried before the altar of St. Blaize's Chapel.

Colchester, 1386-
1420.
Hawerden, 1420-40.
Kyrton, 1440-66.
Norwich, 1466-69.
Thomas Milling, 1469-74,
died 1492.
Esteney, 1474-98.
Fascet, 1498-
1500.

We trace the history of the next Abbots in the Northern Chapels. In that of St. John the Baptist was laid the 'grand conspirator,'⁵ William of Colchester, who was sent by Henry IV., with sixty horsemen, to the Council of Constance,⁶ and died twenty years after Shakspeare reports him to have been hanged for his treason; Kyrton lies in the Chapel of St. Andrew, which he adorned for himself, as his family had adorned the adjoining altar of St. Michael;⁷ Milling—raised by Edward IV. to the See of Hereford, but returning to his old haunts to be buried⁸—and Esteney,⁹ the successive guardians of Elizabeth Woodville and her royal children, with Fascet, the obscure successor of Esteney, in the Chapels of

¹ *Gleanings*, 210.

² From the quarries of Reigate. (Archives, see Appendix, p. 604.)

³ Cartulary.

⁴ Ibid.

⁵ Widmore, p. 102; Shakspeare's *Richard II.* Act v. sc. 6. The Prior of Westminster had already had a vision of the fall of Richard II. (French *Chronicle of Richard II.*, 139-224.)

⁶ Widmore, p. 111; Rymer, v. 95.

⁷ Cartulary. See Appendix.

⁸ Milling's coffin was moved from the centre of the Chapel, to make room

for the Earl of Essex's grave (see Chapter IV.), to its present place on the top of Fascet's tomb. In 1711 it was erroneously called Humphrey de Bohun's. (Crull, p. 148.)

⁹ Esteney lay at the entrance of the Chapel of St. John the Evangelist, behind an elaborate screen. The body was twice displaced—in 1706 (when it was seen) and in 1778, when the tomb was demolished for the erection of Wolfe's monument. (Neale, ii. 195.) The fragments were reunited in 1866.

the two St. Johns. During this time Flete, the Prior of the Monastery, wrote its meagre history.¹ Finally Islip, who had witnessed the completion of the east end of the Abbey by the building of Henry VII.'s Chapel, himself built the Western Towers as high as the roof, filled the vacant niches outside with the statues of the Sovereigns, and erected the apartments and the gallery against the south side of the Abbey by which the Abbot could enter and overlook the Nave. He had intended to attempt a Belfry Tower over the central lantern.² In the elaborate representation which has been preserved of his obsequies,³ we seem to be following to their end the funeral of the Middle Ages. We see him standing amidst the 'slips' or branches of the bower of moral virtues, which, according to the fashion of the fifteenth century, indicated his name; with the words, significant of his character,⁴ 'Seek peace and pursue it.' We see him, as he last appeared in state at the Coronation of Henry VIII., assisting Warham in the act, so fraught with consequences for all the future history of the English Church—amidst the works of the Abbey, which he is carrying on with all the energy of his individual character and with the strange exorcisms of the age which was drawing to its close. We see him on his deathbed, in the old manor-house of Neate, surrounded by the priests and saints of the ancient Church; the Virgin standing at his feet, and imploring her Son's assistance to John Islip—'*Islip, O Fili veniens, succurre Johanni!*'—the Abbot of Bury administering the last sacraments. We see his splendid hearse, amidst a forest of candles, before the High Altar, with its screen, for the last time, filled with images, and surmounted by the crucifix with its

Islip,
1500-32,
died
May 12.
Islip's
buildings.

The Islip
Roll.

¹ The graves of Hawerden and Norwich are not known.

² Dart, ii. 34.

³ See the Islip Roll, in the Library of the Society of Antiquaries; in

Vetusta Monumenta, vol. iv. 16-20; and Widmore, p. 206. The plate left by him remained till 1640 (Inventory).

⁴ 'A good old father.' Henry VIII. (*State Papers*, vii. 30.)

attendant saints. We see him, as his effigy lay under the tomb in the little chapel which he built,¹ like a king, for himself, recumbent in solitary state—the only Abbot who achieved that honour. The last efflorescence of monastic architecture coincided with its imminent downfall; and as we thus watch the funeral of Islip, we feel the same unconsciousness of the coming changes as breathes through so many words and deeds and constructions on the eve of the Reformation.

The
Monks.

Such were the Abbots of Westminster. It seems ungrateful to observe, what yet is the fact, that in all their line there is not one who can aspire to higher historical honour than that of a munificent builder and able administrator: Gislebert alone left theological treatises famous in their day. And if from the Abbots we descend to the Monks, their names are still more obscure. Here and there we catch a trace of their burials. Amundisham, in the fifteenth century, Thomas Brown, Humphrey Roberts,² and John Selby³ of Northumberland (known as a civilian), in the sixteenth century, are interred near St. Paul's Chapel; Vertue in the Western Cloister.⁴ Five of them—Sulcard, John of Reading, Flete the Prior, Richard of Cirencester,⁵ and (on a somewhat larger scale) the so-called Matthew of Westminster—have slightly contributed to our historical knowledge of the times. Some of them were skilled as painters.⁶ In Abbot Littlington's time, a gigantic brother, whose calves and thighs were the wonder of all England, of the name of John of Canterbury, emerges into view for a moment, having engaged to accompany the aged Abbot to the seacoast, to meet a threatened

¹ This chapel is dedicated to St. Erasmus, probably as a compensation for that of which Islip had witnessed the destruction on the site of Henry VII.'s Chapel. See Chapter III. p. 175.

² Crull, p. 211.

³ Weever, p. 265.

⁴ See Chapter IV.

⁵ Seymour's *Stow*, ii. 607.

⁶ Cartulary, see Appendix.

French invasion which never took place. They obtained the special permission of the Chapter to go and fight for their country. When his armour was sold in London, 'no person could be found of a size that it would fit,¹ of such a height and breadth was the said John.' There are two, in whose case we catch a glimpse into the motives which brought them hither. Owen, third son of Owen Tudor, and uncle of Henry VII., escaped from the troubles of his family into monastic life, and lies in the Chapel of St. Blaize.² Another was Sir John Stanley, natural son of James Stanley, Bishop of Ely—the unworthy stepson of Margaret of Richmond. A dispute with his Cheshire neighbours had brought him under Wolsey's anger: he was imprisoned in the Fleet; and after his release, 'upon displeasure taken in his heart, he made himself a monk in Westminster, and there died.'³ The deed still remains⁴ in which, for this purpose, he solemnly affirmed his separation from his wife.

The insignificance or the inactivity of this great community, without any supposition of enormous vices, explains the easy fall of the monasteries when the hour of their dissolution arrived. The garrulous reminiscences which the Sacristan, in Scott's 'Monastery,' retains of Abbot Ingelram 'of venerable memory,' exactly reproduce the constant allusions in the thirteenth century which we find in the 'Customs of Abbot Ware.' The very designation used for them is the same; their deeds move in exactly the same homely sphere. The trivial matters which engross the attention of Abbot Ware or Prior Flete will recall, to anyone who has ever visited the sacred peninsula of Mount Athos, the disputes concerning property and jurisdiction which occupy the whole thought of those ancient communities. At this moment

The monastic life.

¹ Cartulary, see Appendix, A.D. 1286.

² Sandford, p. 293.

³ Herbert's *Henry VIII.*, p. 300.

⁴ The whole story, with the documents, is given in the *Archæological Journal*, vol. xvii. pp. 72-84.

the public indignation of Europe is stirred on behalf of Monte Cassino, because it furnishes so bright an exception to the general tenor of monastic life. Those who have witnessed the last days of Vallombrosa must confess with a sigh that, like the ancient Abbey of Westminster, its inmates had contributed nothing to the general intelligence of Christendom.

The monastic estates.

It is to the buildings and the institutions of the monastery that the interest of its mediæval history attaches; and these, therefore, it must be our endeavour to recall from the dead past. It would be wandering too far from the Abbey itself to give an account of the vast possessions scattered not only over the whole of the present city of Westminster, from the Thames to Kensington, or from Vauxhall Bridge to Temple Bar, but through 97 towns and villages, 17 hamlets, and 216 manors,¹ some of which have still remained as the property of the Chapter. It is enough to recall the vast group of buildings which rose round the Abbey, as it stood isolated from the rest of the metropolis, like St. Germain des Près at Paris, 'the Abbey of the Meadows,' in its almost rural repose.

Possessions on the north-west of Westminster.

On this seclusion of the monastic precincts the mighty city had, even into the beginning of the sixteenth century, but very slightly encroached. Their southern boundary was the stream which ran down what is now College Street, then 'the dead wall'² of the gardens behind, and was crossed by a bridge, still existing, though deep beneath the present³ pavement, at the east end of College Street. Close to it was the southern gateway into the monastery. The Abbots used to take boat on this stream to go to the Thames,⁴ but the property and the grounds extended far beyond. The Abbot's Mill stood on the farther bank of the brook, called the Mill Ditch, as the bank itself was called *Millbank*. In the ad-

The Mill.

¹ *Westminster Improvements*, 11. See Dugdale's *Monasticon*, i. 297-307.

² *Gleanings*, p. 229; see *Gent. Mag.* 1836.—The wall was pulled

down in 1776.

³ *Westminster Improvements*, p. 8.

⁴ Archives: Parcel 31, Item 16. There was a large pond close by.

jacent fields were the Orchard, the Vineyard, and the Bowling Alley, which have left their traces in *Orchard Street*, *Vine-Street*, and *Bowling Street*.¹ Farther still were the Abbot's Gardens and the Monastery Gardens, reaching down to the river, and known by the name of the *Minster* Gardens, which gradually faded away into the *Monster* Tea Gardens.² Two bridges marked the course of the Eye or Tyburn across the fields to the north-west. One was the Eye Bridge, near the Eye Cross, in the island³ or field or 'village of Eye' (Ey-bury); another was a stone bridge, which was regarded as a military pass,⁴ against the robbers who infested the deep morass and which is now Belgravia. Further south was the desolate heath of Tothill Fields, or Bulinga Fen—the 'Smith-field' of Western London—which witnessed the burnings of witches, tournaments, judicial combats, fairs, bear-gardens, and the interment of those who had been stricken by plague.⁵ In one of these streams the ducks disported themselves, which gave their name to *Duck Lane*,⁶ now swept away by Victoria Street. Another formed the boundary between the parishes of St. Margaret and St. John.⁷ A shaggy pool in a corner of Tothill Fields—now the playground of Westminster School—has gradually dwindled away into a small puddle and a vast sewer, now called the *King's Scholars' Pond* and the *King's Scholars' Pond Sewer*. Water was conveyed to the Convent in leaden pipes, used until 1861, from a spring,⁸

The Orchard, Vineyard, Bowling Alley, and Gardens.

The Pass of the Knights' Bridge.

Tothill Fields,

¹ *Gleanings*, p. 229.

² *Ibid.* p. 229.

³ All these names are collected in the 'Cartulary.'

⁴ Hence 'Knightsbridge,' either from Sir H. Knyvet, Knight, who there valiantly defended himself, there being assaulted, 'and slew the master-thief 'with his own hands.' (Walcott, p. 300.) Or, as the Dean of St. Paul's reports the tradition, from the knights who there met the Abbot returning

from his progresses with heavy money bags, and escorted him through the dangerous jungle.

⁵ Walcott, p. 325.

⁶ *Ibid.* p. 284.

⁷ *Westminster Improvements*, 18.

⁸ The water supply continued till 1861, when it was cut off by the railways. An old stone house over the spring still bears the arms of Westminster.

Hyde
Manor.
Neate
Manor.

Posses-
sions on
the north-
east.

Covent
Garden.

St. Martin's-
le-Grand.

in the Convent's manor of Hyde (now Hyde Park). The manor of Neate,¹ by the river side in Chelsea, was a favourite country-seat of the Abbots.² There Littlington and Islip died.

On the north-east, separated from the Abbey by the long reach of meadows, in which stood the country village of Charing, was another enclosure, known by the name of the Convent Garden—or rather, in Norman-French, the Couvent Garden, whence the present form, *Covent Garden*—with its grove of *Elms* and pastures of *Long Acre*, and of the *Seven Acres*.³ For the convenience of the conventual officers going from Westminster to this garden, a solitary oratory or chapel was erected in the adjacent fields, dedicated to St. Martin.⁴ This was 'St. Martin-in-the-Fields.' The Abbot had a special garden on the banks of the river, just where the precincts of the City of Westminster succeeded to those of London, opposite to the town residences of the Bishops of Carlisle and Durham, near the church of St. Clement Danes, called the 'Frere Pye Garden.'⁵ Beyond this, again, was the dependency (granted by Henry VII.) of the collegiate church of St. Martin's-le-Grand. The Abbot of Westminster became the Dean of St. Martin's-le-Grand, and, in consequence of this connexion, its inhabitants continued to vote in the Westminster elections till the Reform Act of 1832,⁶ and the High Steward of Westminster still retains the title of High Steward of St. Martin's-le-Grand.

From this side the Monastery itself was, like the great temples of Thebes, approached by a continual succession of

¹ Cunningham's *London*. (The *Neate Houses*.)

² Hyde and Neate were exchanged with Henry VIII. for Hurley. (Dugdale, i. 282.) But the springs in 'Crossley's field' were specially reserved for the Abbey by the Charter of Elizabeth in 1560, and a conduit-house built over them, which remained

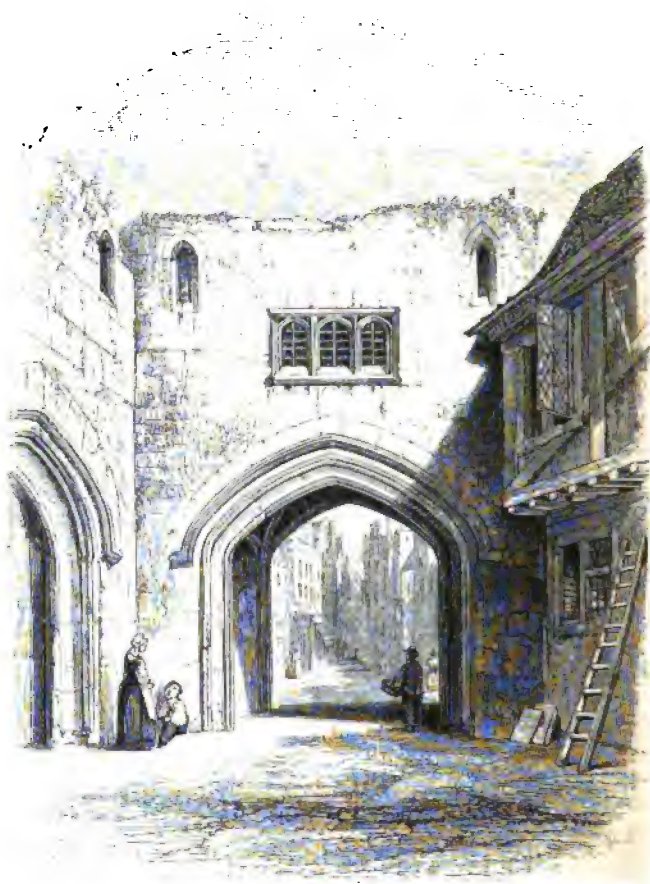
till 1868. The water was supposed to be a special preservative against the Plague. (State Papers, May 22, 1631.)

³ Brayley's *Londiniana*, iv. 207.

⁴ *Gent. Mag.* [1826], part i. p. 30.

⁵ See Archives: Parcel 31, Item 5.

⁶ Kempe's *History of St. Martin's-le-Grand*, and see Chapter VI. p. 506.



OLD GATE HOUSE OF THE PRECINCTS WESTMINSTER
PULLED DOWN IN 1776.

gateways; probably, also, by a considerable ascent¹ of rising ground. Along the narrow avenue of the Royal Way²—the King's street—underneath two stately arches, the precincts of the Palace of Westminster were entered. Close within them was the clock tower, containing the bell, which, under the name of Great Tom of Westminster, sounded throughout the metropolis from the west, as now from its new position in the east.³ The Palace itself we leave to the more general historians of Westminster. Then followed the humbler gateway which opened into the courtyard of the Palace, and farther west, at what is now the entrance of Tothill Street, the Gatehouse or Prison⁴ of the Monastery.⁵

The Gatehouse consisted of two chambers over two arches,⁶ built in the time of Edward III., by Walter de Warfield, the cellarer or butler of the Abbey.⁷ Its history, though belonging to the period after the Reformation, must be anticipated here. It was then that whilst one of the chambers became the Bishop of London's prison for convicted clergy, and for Roman Catholic recusants,⁸ the other acquired a fatal celebrity as the public prison of Westminster. Here Raleigh was confined on the night before his execution. After the sentence pronounced upon him in the King's Bench he was 'putt into a very uneasy⁹ and inconvenient lodging 'in the Gatehouse.' He was conveyed thither from Westminster Hall by the Sheriff of Middlesex. The carriage which

King Street.

The Prison.

Raleigh, imprisoned Oct. 29, 1618.

¹ The present ground is nine feet above the original surface of the island. (*Westminster Improvements*, 13.)

² When the King went to Parliament, faggots were thrown into the cart-ruts of King Street to enable the state coach to pass. (*Westminster Improvements*, 19.) See *Gent. Mag.* 1866, pt. i. p. 777, 778.

³ See Chapter VI.

⁴ Cartulary.

⁵ There is a drawing of it in the Library of the Society of Antiquaries.

(See also Walcott, p. 273.)

⁶ Cooper's Plans, 1808. (Soc. Ant. Lond.)

⁷ Stow, p. 176.

⁸ The Spanish Ambassador Gondomar had it cleared of these by order of James I. One of them was afterwards canonized. (*Edwards's Life of Raleigh*, i. 693.)

⁹ Public Record Office State Papers (Domestic), James I. Vol. ciii. No. 74. *St. John's Life of Raleigh*, ii. 343-369.

conveyed him wound its way slowly through the crowds that thronged St. Margaret's Churchyard to see him pass: amongst them he noticed his old friend Sir Hugh Burton, and invited him to come to Palace Yard on the morrow to see him die. Weekes, the Governor of the Gatehouse, received him kindly. Tounson, the Dean of Westminster, came and prayed with him awhile.¹ The Dean was somewhat startled at Raleigh's high spirits, and almost tried to persuade him out of them. But Raleigh persevered, and answered that he was 'persuaded' that no man that knew God and feared Him could die with 'cheerfulness and courage, except he was assured of the love and favour of God towards him; that other men might make show, but they felt no joy within.' Later in the evening his wife came to him, and it was then that, on hearing how she was to take charge of his body, he replied, 'It is well, Bess, that thou shouldest have the disposal of the dead, which thou hadst not always the disposing of, living.' Shortly after midnight he parted from her, and then, as is thought, wrote on the blank leaf in his Bible his farewell of life —

Ev'n such is Time, that takes on trust
 Our youth, our joys, our all we have,
 And pays us but with age and dust,
 Who in the dark and silent grave,
 When we have wander'd all our ways,
 Shuts up the story of our days.
 But from this earth, this grave, this dust,
 The Lord shall raise me up, I trust.²

¹ Tounson's letter in Edwards's *Life of Raleigh*, ii. 489.

² 'Verses said to have been found in his Bible in the Gatehouse at Westminster'—'given to one of his friends the night before his suffering.' (*Raleigh's Poems*, p. 729.) Another short poem is also said to be 'the night before he died:'

Cowards fear to die; but courage stout,

Rather than live in snuff, will be put out.

The well-known poem, called his 'Farewell,' also ascribed to this night, had already appeared in 1696. (*Ibid.* 727-729.)

After a short sleep, about four in the morning, 'a cousin of his, Mr. Charles Thynne, coming to see him, Sir Walter, finding him sad, began to be very pleasant with him; whereupon Mr. Thynne counselled him: "Sir, take heed you goe "not too muche upon the brave hande; for your enemies "will take exceptions at that." "Good Charles" (quoth he) "give me leave to be mery, for this is the last merri- "ment that ever I shall have in this worlde: but when I "come to the last parte, thou shalte see I will looke on it "like a man;" and so he was as good as his worde.' At five Dean Tounson returned, and again prayed with him. After he had received the Communion he 'was very cheerful 'and merry, ate his breakfast heartily,' 'and took a last whiff 'of his beloved tobacco, and made no more of his death 'than if he had been to take a journey.'¹ Just before he left the Gatehouse a cup of sack was given him. 'Is it to your 'liking?' 'I will answer you,' he said, 'as did the fellow who 'drank of St. Giles' bowl as he went to Tyburn, "It is good "drink if a man might but tarry by it."² The Dean accompanied him to the scaffold. The remaining scenes belong to Old Palace Yard, and to St. Margaret's Church, where he lies buried.

Sir John Elliot, who certainly, and Hampden probably, had in boyhood witnessed Raleigh's execution, with deep emotion, were themselves his successors in the Gatehouse, for the cause of constitutional freedom.³ To it, from the other side, came the Royalist Lovelace, and there wrote his lines —

Hampden
and Elliot.

Lovelace.

Stone walls do not a prison make,
Nor iron bars a cage;
Minds innocent and quiet take
That for an hermitage.

¹ Edwards's *Raleigh*, ii. 489. He said on the scaffold, 'I have taken the 'sacrament with Master Dean, and 'have forgiven both Stakeley and the

'Frenchman.' (Ibid. i. 701.)

² Ibid. i. 698.

³ Forster's *Statesmen*, i. 18, 53.

If I have freedom in my love,
And in my soul am free,
Angels alone that soar above
Enjoy such liberty.

Lilly. In it, Lilly the astrologer found himself imprisoned immediately after the Restoration, 'upstairs, where there was on one side a company of rude swearing persons, on the other side many Quakers, who lovingly entertained him.'¹ In it Sir Hudson. Geoffrey Hudson, the dwarf, died, at the age of 63, under suspicion of complicity in the Popish Plot.² In it the indefatigable Collier. Pepys,³ Collier, the nonjuring divine, and the poet Savage made their experience of prison life.⁴ In it, according to his own Capt. Bell. story, Captain Bell was incarcerated, and translated 'Luther's Table Talk,' having 'many times begun to translate the same, but always was hindered through being called upon about other businesses. Thus,' he writes, 'about six weeks after I had received the same book, it fell out that one night, between twelve and one of the clock . . . there appeared unto me an ancient man, standing at my bedside, arrayed all in white, having a long and broad white beard hanging down to his girdle, who, taking me by my right ear, spoke these words following to me: "Sirrah, will you not take time to translate that book which is sent you out of Germany? I will shortly provide for you both place and time to do it." And then he vanished away out of my sight. . . . Then, about a fortnight after I had seen that vision, I went to Whitehall to hear the sermon, after which ended, I returned to my lodging, which was then in King Street, Westminster; and sitting down to dinner with my wife, two messengers were sent from the Privy Council Board, with a warrant to carry me to the Keeper of the

¹ *Life of Lilly*, p. 91. Edwards's *Raleigh*, i. 699-715.

² In 'Peveril of the Peak' the Gate-

house is confounded with Newgate.

³ Evelyn, iii. 297.

⁴ Johnson's *Poets*, iii. 309.

' Gatehouse, Westminster, there to be safely kept until further order from the hands of the Council—which was done, without showing me any cause at all wherefore I was committed. Upon which said warrant I was kept there ten whole years close prisoner; where I spent five years thereof in translating the said book, insomuch that I found the words very true which the old man in the foresaid vision did say unto me, "I will shortly provide for you both place and time to translate it."'¹ The Gatehouse remained standing down to the middle of the last century. The neighbourhood was familiar with the cries of the keeper to the publican opposite, 'Jackass, Jackass,' for gin for the prisoners. It was pulled down in 1777, a victim to the indignation of Dr. Johnson. One of its arches, however, was still continued in a house which was as late as 1839 celebrated as having been the abode of Edmund Burke.²

The office of Keeper of the Gatehouse was in the gift of the Dean and Chapter. Perhaps the most remarkable 'Keeper' was Maurice Pickering, who, in a paper addressed to the Lord Treasurer Burleigh, in 1580, says: 'My predecessor and my wief and I have kept this offis of the Gatehouse this XXIII. yeres and upwards.' He was considered a great man in Westminster, and in official documents he was styled 'Maurice Pickering, gentleman.' At one time he and his wife are mentioned as dining at a marriage-feast at 'His Grace the Lord Bishop of Rochester's, in Westminster Close,' and at another as supping with Sir George Peckham, Justice of the Peace. On another occasion, when supping with Sir George, he foolishly let out some of the secrets of his office in chatting with Lady Peckham (the Gatehouse at that time was full of needy prisoners for religion's sake, whose poverty had become notorious). 'He told her Ladyship, in answer to a question

Keeper of
the Gate-
house.

Maurice
Pickering,
1580.

¹ Southey's *Doctor*, vii. 354-356.

order for its removal is in the Chapter-

² *Westminster Improvements*, 55. The book, July 10, 1776.

'she asked him, "Yea, I have many poor people for that
 "' cause (meaning religion), and for restrainte (poverty) of
 "' their friends; I fear they will starve, as I have no allowance
 "' for them." For this Master Pickering was summoned before
 'the Lord Chancellor, examined by the Judges, and severely
 'reprimanded;' upon which he sent a most humble and sorrow-
 'ful petition to Lord Burleigh, 'praying the comfort of his
 'good Lord's mercy' in the matter, and protesting that he
 had ever prayed for 'the prosperous reign of the Queene, who
 'hath defended us from the tearing of the Devill the Poope
 'and all his ravening wollves.' The Privy Council appears
 to have taken no further notice of the matter, except to re-
 quire an occasional return of the prisoners in the Gatehouse
 to the Justices of the Peace assembled at Quarter Sessions.¹
 In the year of the Armada, Pickering presented to the Bur-
 gesses of Westminster a fine silver-gilt 'standing cup,' which
 is still used at their feasts, the cover being held over the
 heads of those who drink, with the quaint inscription—

The Giver to his Brother wisheth peace,
 With Peace he wisheth Brother's love on earth,
 Which Love to seal, I as a pledge am given,
 A standing Bowle to be used in mirthe.

The gift of Maurice Pickering and Joan his wife, 1588.

The Sanc-
 tuary.

Passing the Gatehouse and returning from this anticipa-
 tion of distant times, we approach the Sanctuary. The right
 of 'Sanctuary' was shared by the Abbey with at least thirty
 other great English monasteries;² but probably in none did
 the building occupy so prominent a position, and in none did
 it play so important a part. The grim old Norman fortress,³
 which was still standing in the seventeenth century, is itself

¹ I owe this information to the
 kindness of Mr. Trollope, Town Clerk
 of Westminster.

² *Arch.* viii. 41.

³ Described in *Archæology*. i. 35;
 Maitland's *Lord.* (Entinck), ii. 134;
Gleanings, p. 228; Walcott, p. 81.

a proof that the right reached back, if not to the time of the Confessor, at least to the period when additional sanctity was imparted to the whole Abbey by his canonisation in 1198. The right professed to be founded on charters of King Lucius,¹ and continued, it was believed, till the time of 'the ungodly King Vortigern.' It was then, as was alleged, revived by Sebert, and sanctioned by the special consecration by St. Peter, whose cope was exhibited as the very one which he had left behind him on the night of his interview with Edric, and as a pledge (like St. Martin's cope in Tours) of the inviolable sanctity of his monastery.² Again it was supposed to have been dissolved 'by the cursed Danes,' and revived 'by the holy king St. Edward,' who had 'procured³ the Pope to call a synod for the establishing thereof, where- 'in the breakers thereof are doomed to perpetual fire with 'the betrayer Judas.' Close by was a Belfry Tower,⁴ built by Edward III., in which hung the Abbey Bells, which remained there till Wren had completed the Western Towers, and which rang for coronations and tolled for royal funerals. 'Their ringings, men said, soured all the drink in 'the town.' The building, properly so called, included two churches, an upper and a lower, which the inmates were expected, as a ⁵kind of penance, to frequent. But the right of asylum rendered the whole precinct a vast 'cave of 'Adullam' for all the distressed and discontented of the metropolis who desired, according to the phrase of the time, to 'take Westminster.' Sometimes, if they were of higher rank, they established their quarters in the great Northern Porch of the Abbey, with tents pitched, and guards watching round,

¹ *Eulog.* iii. 346; *More's Life of Richard III.*, p. 40; *Kennet*, i. 491.

² *Neale*, i. 55; *Dart (App.)*, p. 17. See Chapter I.

³ See Appendix.

⁴ Where now stands the Guildhall, built 1805. (*Widmore*, p. 11; *Glean-*

ings, p. 228; *Walcott*, p. 82.)

⁵ It is also said that one object of St. Margaret's Church was to relieve the south aisle of the Abbey from this dangerous addition to the worshippers. (*Westminster Improvements*, 10.)

for days and nights together.¹ Sometimes they darted away from their captors, to secure the momentary protection of the consecrated ground. 'Thieving' or 'Thieven'² Lane was the name long attached to the winding street³ at the back of the Sanctuary, along which 'thieves' were conducted to the prison in the Gatehouse, to avoid these untoward emanipations if they were taken straight across the actual precincts.⁴ One such attempt is recorded a short time before the Dissolution. In 1512, a sturdy butcher of the name of Briggs, in trying to rescue Robert Kene 'while being conveyed to the Gatehouse,' was killed by Maurice Davy the constable.⁵ Sometimes they occupied St. Martin's-le-Grand, (which, after the time of Henry VII., was, by a legal fiction, reckoned part of the Abbey,⁶) thus making those main refuges 'one at the elbow of the city, the 'other in the very bowels.' 'I dare well avow it, weigh 'the good that they do with the hurt that cometh of them, 'and ye shall find it much better to lack both than have 'both. And this I say, although they were not abused 'as they now be, and so long have been, that I fear me 'ever they will be, while men be afraid to set their hands to 'the amendment; as though God and St. Peter were the 'patrons of ungracious living. Now unthrifts riot and run 'in debt upon the boldness of these places; yea, and rich 'men run thither with poor men's goods. There they build, 'there they spend and bid their creditors go whistle for 'them. Men's wives run thither with their husbands' plate, 'and say they dare not abide with their husbands for beating. 'Thieves bring thither their stolen goods, and there live

¹ Capgrave's *Chron.* p. 298; Walsingham, ii. 285.

² The ancient plural of 'Thieves.' See *Westminster Improvements*, 25.

³ Hence called Bow Street. (Wal-

cott, p. 70.)

⁴ Smith, p. 27.

⁵ State Papers, H. VIII. 3509.

⁶ Stow, p. 615.

‘thereon. There devise they new robberies: nightly they
 ‘steal out, they rob and reave, and kill, and come in again
 ‘as though those places gave them not only a safeguard for
 ‘the harm they have done, but a license also to do more.
 ‘Howbeit much of this mischief, if wise men would set their
 ‘hands to it, might be amended, with great thank of God,
 ‘and no breach of the privilege.’¹

Such was the darker side of the institution. It had, doubtless, a better nucleus round which these turbulent elements gathered. If often the refuge of vice, it was sometimes the refuge of innocence, and its inviolable character provoked an invidious contrast with the terrible outrage which had rendered Canterbury Cathedral the scene of the greatest historical murder of our annals. In fact, the jealous sensitiveness of the Chapter of Canterbury had given currency to a prediction that the blood of Becket would never be avenged till a similar sacrilege defiled the walls of Westminster.² At last it came—doubtless in a very inferior form, but creating a powerful sensation at the time, and leaving permanent traces behind.

During the campaign of the Black Prince in the North of Spain, two of his knights, Shackle and Hawle, had taken prisoner a Spanish Count. He returned home for his ransom, leaving his son in his place. The ransom never came, and the young Count continued in captivity. He had, however, a powerful friend at Court—John of Gaunt, who, in right of his wife, claimed the crown of Castille, and in virtue of this Spanish royalty demanded the liberty of the young Spaniard. The two English captors refused to part with so valuable a prize. John of Gaunt, with a high hand, imprisoned them in the Tower, whence they escaped and took sanctuary at Westmin-

¹ Speech of the Duke of Buckingham in Sir T. More's *Life of Richard III.* vol. ii. p. 80. It is probably a dramatic speech put into the mouth of

a hostile witness; but it serves to show what were regarded as notorious facts in More's time.

² Walsingham, ii. 378.

Murder of
Hawle,
Aug. 11,
1378.

ster. They were pursued by Alan Boxhall, Constable of the Tower,¹ and Sir Ralph Ferrers with fifty armed men.² It was a day long remembered in the Abbey—the 11th of August, the festival of St. Taurinus. The two knights, probably for greater security, had fled not merely into the Abbey, but into the Choir itself. It was the moment of the celebration of High Mass. The Deacon had just reached the words of the Gospel of the day, ‘If the goodman of the house had ‘known what time the thief would appear —,’³ when the clash of arms was heard, and the pursuers, regardless of time or place, burst in upon the service. Shackle escaped, but Hawle was intercepted. Twice he fled round the Choir, with his enemies hacking at him as he ran; and, pierced with twelve wounds,⁴ he sank dead in front of the Prior’s Stall—that is, at the north side of the entrance of the Choir.⁵ His servant and one of the monks fell with him.⁶ He was regarded as a martyr to the injured rights of the Abbey, and obtained the honour (at that time unusual) of burial within its walls—the first who was laid, so far as we know, in the South Transept, to be followed a few years later by Chaucer, who was interred at his feet. A brass effigy and a long epitaph marked, till within the last century, the stone where he lay,⁷ and another inscription was engraved on the stone where he fell, and on which his effigy may still be traced. The Abbey was shut up for four months,⁸ and Parliament was suspended, lest its assembly should be polluted by sitting within the desecrated precincts.⁹ The whole case was heard before the King. The Abbot, William of Colchester, who speaks of ‘the horrible ‘crime’¹⁰ as an act which every one would recognise under

The Abbey
reopened
Dec. 8,
1398.

¹ Walsingham, ii. 378.

² Widmore, p. 104.

³ *Eulog. Hist.* iii. 342, 343.

⁴ Widmore, p. 104.

⁵ Brayley, p. 258.

⁶ Weever, p. 261.

⁷ Neale, ii. 269.

⁸ Widmore, p. 106. Cartulary.

⁹ Brayley, p. 259.

¹⁰ ‘Illud factum horribile.’ (Archives, Parcel 41.)

that name, recited the whole story of St. Peter's midnight visit to the fisherman,¹ as the authentic ground of the right of sanctuary; and carried his point so far as to procure from the Archbishops and Bishops an excommunication of the two chief assailants—which was repeated every Wednesday and Friday by the Bishop of London at St. Paul's—and the payment of 200*l.* from them (equal to at least 2,000*l.*) by way of penance to the Abbey. On the other hand, Shackle² gave up his Spanish prisoner, who had waited upon him as his valet, but not without the remuneration of 500 marks in hand and 100 for life;³ and the extravagant claims of the Abbot led (as often happens in like cases) to a judicial sifting of the right of sanctuary, which from that time forward was refused in the case of debtors.⁴

This tremendous uproar took place in the early years of Richard II., and perhaps was not without its effect in fixing his attention on the Abbey, to which he afterwards showed so much devotion.⁵ Another sacrilege of the like kind took place nearly at the same time, but seems to have been merged in the general horror of the events of which it formed a part. At the time of the rebellion of Wat Tyler, John Mangett, marshal of the Marshalsea, had clung for safety to one of the slender marble pillars round the Confessor's Shrine, and was torn away by Wat Tyler's orders.⁶ The King, with his peculiar feeling for the Abbey, imme-

Outrage of
Wat Tyler,
1381.

¹ *Eulog.* iii. 346. See Chapter I.

² He himself seems to have been buried in the Abbey, 1396. (Stow, p. 614.)

³ Widmore, p. 106.

⁴ Walsingham, i. 376.

⁵ See Chapter III. In addition to the proofs of Richard II.'s interest in the Abbey there mentioned may be given the following curious incidents. The anniversary of his coronation was celebrated at the altar

of St. John as long as he lived, 1395. He sent a portion of the cloth of gold, with 50 points of gold, in which the Confessor was wrapt, to his uncle the Duke of Berry, 1397. His flight and deposition are carefully recorded in 1399. (Cartulary.) The name of the maker of the mould of the statues of himself and his queen—William Wodestreet—in 1394, is preserved. (Ib.)

⁶ Brayley, p. 266.

diately sent to enquire into the act. Within the precincts, close adjoining to St. Margaret's Church, was a tenement known by the name of the 'Anchorite's House.'¹ Here, as often in the neighbourhood of great conventual buildings, dwelt, apparently from generation to generation, a hermit, who acted as a kind of oracle to the neighbourhood. To him, as afterwards Henry V., so now Richard II. resorted, and encouraged by his counsels, went out on his gallant adventure to Smithfield, where his presence suppressed the rebellion.²

First visit
of Elizabeth
Woodville,
Oct. 1,
1470.

A more august company took refuge here in the next century. Elizabeth Woodville, Queen of Edward IV., twice made the Sanctuary her home. The first time was just before the birth of her eldest son. On this occasion she, with her three daughters and Lady Scrope, took up their abode as 'sanctuary women,' apparently within the Sanctuary itself. The Abbot (Milling) sent them provisions—'half a loaf and 'two muttons'—daily. The nurse in the Sanctuary assisted at the birth, and in these straits Edward V. first saw the light; and was baptised by the Subprior, with the Abbot as his godfather, and the Duchess of Bedford and Lady Scrope as his godmothers.³ The Queen remained there till her husband's triumphant entry into London.

Birth of
Edward V.
Nov. 4,
1470.

Second
visit of
Elizabeth
Woodville,
April,
1483.

The second occasion was yet more tragical. When Richard III.'s conspiracy against his nephews transpired, the Queen again flew to her well-known refuge—with her five daughters, and, this time, not with her eldest son (who was already in the Tower), but with her second son, Richard

¹ Chapter Book, May 10, 1604.—It occurs in other entries as the *Anchor's House*. Its last appearance is in the Chapter Book, June 3, 1778. One of the hermits who lived here—perhaps this very one, was buried in his own chapel. (Cartulary, see p. 431.) There was a hermit of the same kind in the

precincts at Norwich. They were also common in Ireland. The remains of such a hermitage exist close to the Cathedral of Kilkenny. See Graves's *Kilkenny*, p. 7; *Arch. Journal*, xi. 194–200; Kingsley's *Hermits*.

² Howe's *Chronicle*, p. 284.

³ Strickland, iii. 328.

Duke of York. She crossed from the Palace at midnight, probably through the postern-gate, into the 'Abbot's Place.' It was in one of the great chambers of the house, probably the Dining-hall (now the College Hall), that she was received by Abbot Esteney.¹ There the Queen 'sate alone on the 'rushes, all desolate and dismayed,' and all 'about her 'much heaviness, rumble, haste, and business; carriage and 'conveyance of her stuff into Sanctuary; chests, coffers, 'packers, fardels, trussed all on men's backs; no man un- 'occupied—some lading, some going, some discharging, some 'coming for more, some breaking down the walls to bring 'in the next way.' In this scene of confusion appeared Rotheram, Archbishop of York, who deposited with her the Great Seal, 'and departed hence again, yet in the dawning 'of the day. By which time he might, in his chamber window' [from his palace on the site of the present Whitehall] 'see 'all the Thames full of boats of the Duke of Gloucester's 'servants, watching that no man should pass to the Sanctuary.' The Queen, it would seem, had meantime withdrawn into the fortress of the Sanctuary itself, where, as she said, 'her other 'son, now King, was born and kept in his cradle;' and there she received the southern Primate, Cardinal Bouchier. It is instructive to observe how powerful the terrors of the Sanctuary were in the eyes both of besiegers and besieged. The King would have taken his nephew by force from the Sanctuary, but was met by the two Archbishops with the never-failing argument of St. Peter's visit to the fisherman, 'in proof 'whereof they have yet in the Abbey St. Peter's cope to 'show.'² At last, however, even this was believed to have been turned by some ingenious casuist, who argued that, as the child was incapable of such crimes as needed sanctuary, so he was incapable of receiving sanctuary. The Queen

¹ His effigy, copied from his tomb, now hangs in the Hall.

² More's *Life of Edward V.*, p. 40.

resisted, with all the force of a woman's art and a mother's love. 'In what place could I reckon him secure if he be not 'secure in this Sanctuary, whereof was there never yet tyrant 'so devilish that durst presume to break? . . . But, you 'say, my son can deserve no sanctuary, and therefore he 'cannot have it. Forsooth he hath found a goodly gloss, 'by which that place that may defend a thief may not save 'an innocent. . . . I can no more, but, whosoever he be that 'breaketh this holy sanctuary, I pray God shortly send him 'need of sanctuary, when he may not come to it! For taken 'out of sanctuary I would not my mortal enemy were.'

The argument of the ecclesiastic, however, at last prevailed. 'And therewithal she said to the child, "Farewell, " "mine own sweet son; God send you good keeping! Let " "me kiss you once, ere you go; for God knoweth when " "we shall kiss one another again." And therewith she 'kissed him and blessed him, turned her back, and went her 'way, leaving the child weeping as fast.'¹ She never saw her sons again. She was still in the Sanctuary when she received the news of their death, and ten months elapsed before she and the Princesses left it. The whole precinct was strictly guarded by Richard; so that 'the solemn Church 'of Westminster and all the adjacent region was changed 'after the form of a camp or fortress.'

At the same moment, another child of a princely house was in the monastery, also hiding from the terror of the 'Boar.' Owen Tudor, the uncle of Henry VII., had himself been sheltered in the Sanctuary in the earlier days of the York dynasty, was now there as a monk, and was buried at last in St. Blaize's Chapel.

Owen
Tudor.

The last eminent person who received the shelter of the Sanctuary fled thither from the violence, not of Princes, but of Ecclesiastics. Skelton, the earliest known Poet Laureate,

Skelton.

¹ Strickland's *Queens*, iii. 331, 348, 355, 377; Green's *Princesses*, iii. 413.

from under the wing of Abbot Islip, poured forth against Cardinal Wolsey those furious invectives, which must have doomed him to destruction but for the Sanctuary, impregnable even by all the power of the Cardinal at the height of his grandeur. No stronger proof can be found of the sacredness of the spot, or of the independence of the institution. He remained here till his death,¹ and, like Le Sueur in the Chartreuse at Paris, rewarded his protectors by writing the doggrel epitaphs which were hung over the royal tombs, and which are preserved in most of the older antiquarian works on the Abbey.

The rights of the Sanctuary were dissolved with the dissolution of the Abbey. Abbot Feckenham, as we shall see, made a vigorous speech in behalf of the retention of its privileges; and under his auspices three fugitives were there, of very unequal rank, 'for murder:' a young Lord Dacre, for killing 'Squire West;' a thief, for killing a tailor in Long Acre; and a Westminster scholar, for 'killing a big boy that sold papers and printed books in Westminster Hall.'² These probably were its last homicides. After the accession of Elizabeth, its inmates were restricted chiefly to debtors, under the vigilant supervision of the Dean and the Archdeacon. But at last even this privilege was attacked. On that occasion, Dean Goodman pleaded the claims of the Sanctuary before the House of Commons, and, abandoning the legend of St. Peter, rested them on the less monastic but not less apocryphal charters of King Lucius.³ Whatever there might be in other arguments, there was 'one strong especial reason for its continuance here. This privilege had caused the houses within the district to let well.'⁴ For a time the Dean's arguments, fortified by those of two learned civilians, prevailed. But Elizabeth added sterner and sterner

End of the
Sanctuary,
1566.

¹ He was buried in St. Margaret's Churchyard, 1529. See Chapter VI.

² Strype's *Annals*, i. 528.

³ Machyn's *Diary*, Dec. 6, 1556.

⁴ Widmore, p. 141; Walcott, p. 80.

1602.

restrictions, and James I. at last suppressed it with all other Sanctuaries.¹ Unfortunately, the iniquity and vice which gathered round the neighbourhood of the Abbey, and which has only in our own time been cleared away, was the not unnatural result of this 'City of Refuge,'—a striking instance of the evils which, sooner or later, is produced by any attempt to exalt local or ecclesiastical sanctity above the claims of law, and justice, and morality. The 'Sanctuaries' of mediæval Christendom may have been necessary remedies for a barbarous state of society; but when the barbarism of which they formed a part disappeared, they became almost unmixed evils; and the National Schools and the Westminster Hospital, which have succeeded to the site of the Westminster Sanctuary, may not unfairly be regarded as humble indications of the dawn of a better age.

The
Almonry.

Not far from the Sanctuary was the Almonry, or 'Ambrey.' It was coeval with the Abbey, but was endowed afresh by Henry VII. with a pension for thirteen poor men,² and another for women, by his mother, Margaret of Richmond. In connexion with it were two Chapels, that of St. Dunstan,³ the scene of a Convocation in the reign of Henry VIII.,⁴ and that of St. Anne, which gave its name to St. Anne's Lane,⁵ for ever famous through Sir Roger de Coverley's youthful adventure there:—

St. Anne's
Lane.

This 'worthy knight, being then but a stripling, had occasion to inquire which was the way to *St. Anne's Lane*, upon which the person whom he spoke to, instead of answering his question, called him 'a young Popish cur,' and asked him who had made Anne a saint? The boy, being in some confusion, inquired of the next he met, which was the way to *Anne's Lane*; but was called a 'prick-eared cur' for his pains, and, instead of being shown the way, was

¹ Widmore, p. 141; 1 Jas. I. c. 25, § 34; 21 Jas. I. c. 28.

² Stow, p. 634.—Twelve of the almsmen still continue, bearing the badge of Henry VII.'s Portcullis.

³ Ware.

⁴ Wilkins, *Conc.* iii. 749. See Chapter VI.

⁵ In this lane was Purcell's house. (*Novello's Life of Purcell*, p. x.)

told that she had been a saint before he was born, and would be one after he was hanged. 'Upon this,' says Sir Roger, 'I did not think fit to repeat the former question, but going into every lane in the neighbourhood, asked what they called the name of that lane.' By which ingenious artifice, he found out the place he inquired after, without giving offence to any party.¹

The inner arch of the Gatehouse led into an irregular square, which was the chief court of the monastery, corresponding to what is at Canterbury called the 'Green Court,' and which at Westminster, in like manner (from the large trees planted round it), was known as 'The Elms.'² Amongst them grew a huge oak, which was blown down in 1791. Across this court ran the long building of the Granary. It was of two stories, and was surmounted by a large central tower. Near it was the Oxstall, or stable for the cattle, and the Barn adjoining the milldam.³ Its traces were still visible in the broken ground at the beginning of this century. At right-angles to it were the Bakehouse and Brewhouse.

The Abbot's Place (or Palace), built by Littleington, with a slight addition by Islip, occupied the southern side of the Abbey, and stood round an irregular quadrangle, into which, for the most part (as in all houses of that age), its windows looked. Only from the Grand Dining-hall and its parlour there were windows into the open space before the Sanctuary. It was commonly called 'Cheyney Gate Manor,' from the conspicuous chain⁴ which was drawn across the entrance of the Cloisters. This house—the present Deanery—was the scene, already in the Middle Ages, of many striking events. The reception of Elizabeth Woodville in its Hall has been already

'The
'Elms'
in Dean's
Yard.

The
Granary.

'The
'Abbot's
'Place,'
Cheyney
Gate
Manor.
(THE
DEANERY.)
The
Dining
Hall.

¹ *Spectator*, No. 125. The lane is now destroyed.

² Malcolm, p. 256.—The green of Dean's Yard was first made in 1753. (*Gleanings*, p. 229.) Professor Willis (*Arch. Cantiana*, vii. 97) conjectures that the word 'Homers' applied to part of the Canterbury Precincts, is a

corruption of 'Ormeaux' ('Elms').

³ See the document quoted in *Gleanings*, p. 224; and *Gent. Mag.* [1815], part i. p. 201. See Chapter VI.

⁴ *Gleanings*, p. 222.—So the approach to the Deanery of St. Paul's is called 'St. Paul's Chain.'

told. In the Hall, before that time, was concerted the conspiracy¹ of Abbot Colchester, which Shakspeare has incorporated into the last scenes of the play of 'Richard II.'—

Aumerle.—You holy clergymen, is there no plot
To rid the realm of this pernicious blot?

Abbot of Westminster.—Before I freely speak my mind herein,
You shall not only take the sacrament
To bury mine intents, but to effect
Whatever I shall happen to devise.

.....
Come home with me to supper; I will lay
A plot, shall show us all a merry day.

Conspi-
racy of
William of
Colchester,
Oct. 17,
1399.

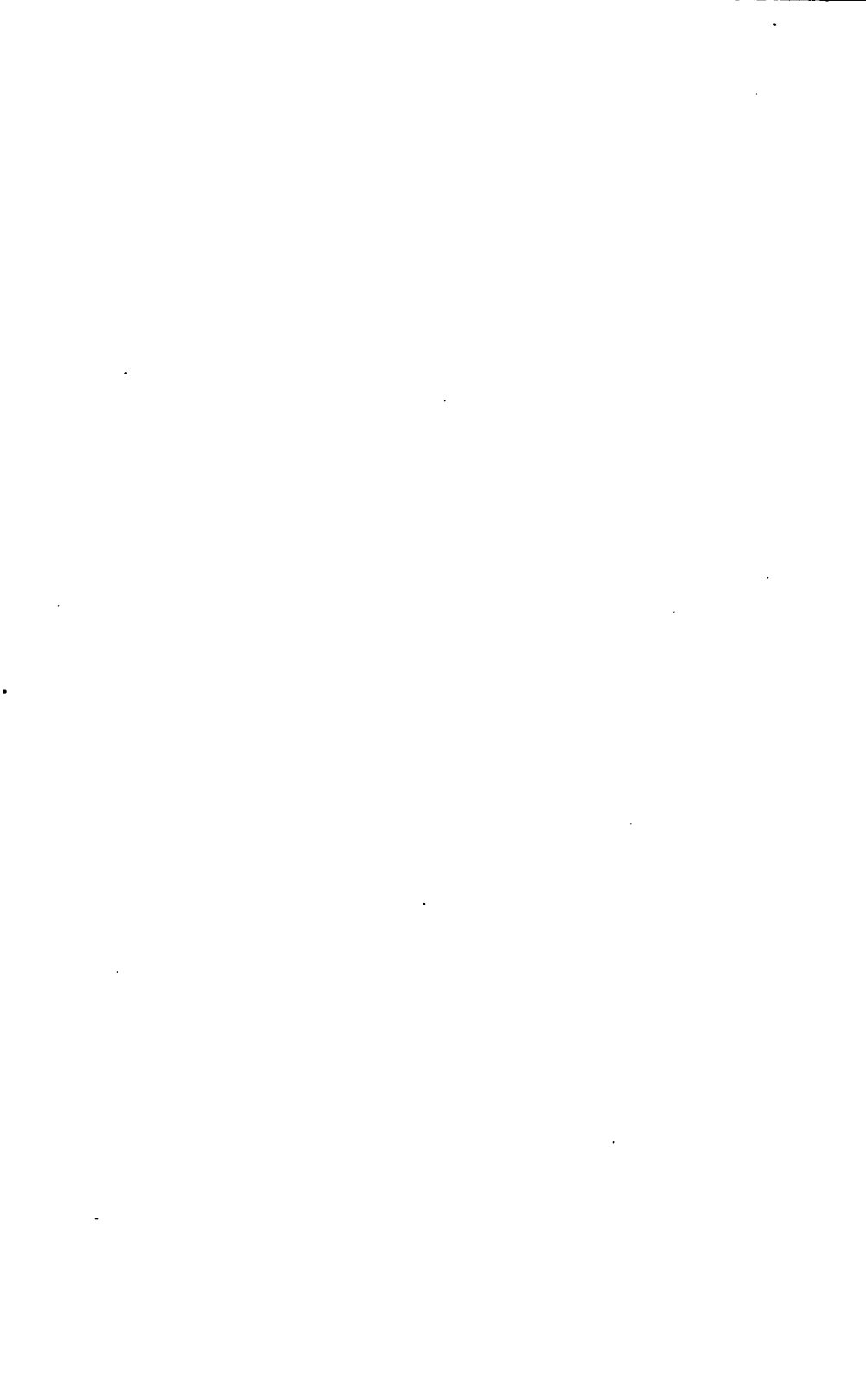
The Abbot had been entrusted with the charge of the three Dukes and two Earls who were suspected by Henry IV. 'You shall be entertained honourably,' he said, 'for 'King Richard's sake;' and he took the opportunity of their presence in his house to concert the plot with Walden the deposed Primate, Merks 'the good Bishop of Carlisle' (who had formerly been a monk at Westminster), Maudlin the priest (whose likeness to Richard was so remarkable), and two others attached to Richard's court. They dined together, evidently in the Abbot's Hall, and then withdrew into what is called, in one version 'a secret chamber,'² in another 'a side 'council-chamber,' where six deeds were prepared by a secretary, to which six of the number affixed their seals, and swore to be faithful to the death to King Richard.³ The 'secret chamber' may have been that which exists behind

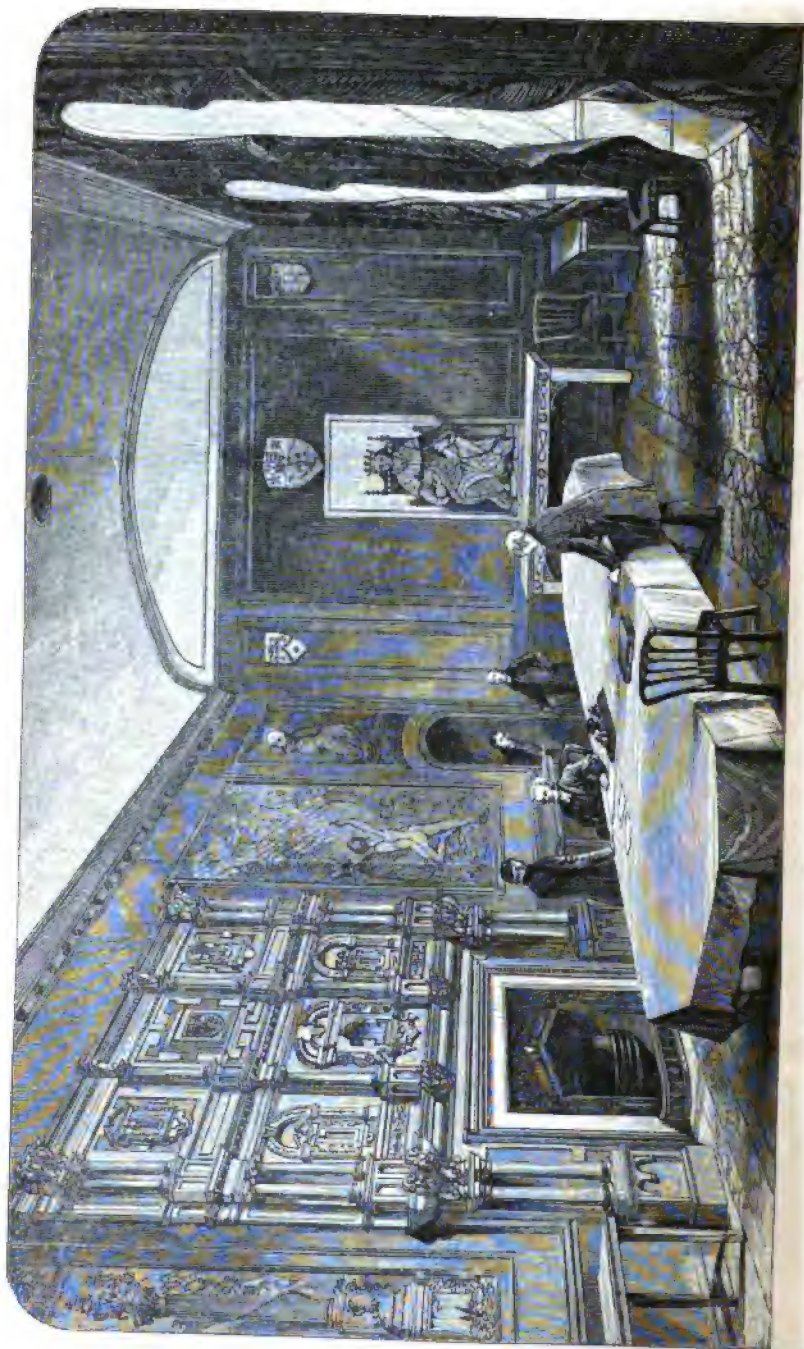
¹ The authorities for this story are Hollinshed and Hall, but in much more minute and authentic detail the French Chronicle (published by the English Historical Society) on the Betrayal of Richard II., pp. 228, 229, 258, 260. According to this, the Abbot and the two prelates were sent to the Tower, but afterwards released. According to Hall, when the conspiracy was discovered, 'the Abbot,

'going between his monastery and 'mansion for thought [i. e., for anxiety], fell into a sudden palsy, and 'shortly after, without speech, ended 'his life.' This, however, is certainly fabulous, as Colchester long outlived the conspiracy. (See Widmore, p. 110; *Archæologia*, xx. 217.)

² Hollinshed.

³ See Widmore, p. 110; and *Archæologia*, xx. 217.





JERUSALEM CHAMBER: WESTMINSTER

the wall of the present Library of the Deanery, and which was opened, after an interval of many years, in 1864.¹ The Long Chamber, out of which it is approached, must have been the chief private apartment of the Abbot, and was lighted by six windows looking out on the quadrangle. But the 'side council-chamber' rather indicates the first of the long line of associations which attaches to a spot immediately adjoining the Hall.

'There is an old, low, shabby wall, which runs off from the south side of the great west doorway into Westminster Abbey. This wall is only broken by one wired window, and the whole appearance of the wall and window is such, that many strangers and inhabitants have wondered why they were allowed to encumber and deform this magnificent front. But that wall is the JERUSALEM CHAMBER, and that guarded window is its principal light.' So a venerable church-reformer² of our own day describes the external appearance of the Chamber which has witnessed so many schemes of ecclesiastical polity—some dark and narrow, some full of noble aspirations—in the later days of our Church, but which even in the Middle Ages had become historical. In the time of Henry IV. it was still but a private apartment—the withdrawing-room of the Abbot, opening on one hand into his refectory, on the other into his yard or garden³—just rebuilt by Nicholas Littleington, and deriving the name of Jerusalem, probably, from tapestries or pictures of the history of Jerusalem, as the Antioch Chamber⁴ in the Palace of Westminster was so called from

THE JERU-
SALEM
CHAMBER.

¹ See Chapter VI.

² W. W. Hull's *Church Inquiry*, 1827, p. 244. Of late years (1867) the appearance of this venerable chamber has been much improved. See Chapter VI.

³ It is this probably which is mentioned in the accounts of Abbot Islip

as 'the *Jerusalem Garden* in Cheney-gate.' (Archives, May 5, 1494.)

⁴ Walpole's *Anecdotes of Painting*, i. 20.—'Galilee' was the name for the chamber between the Great and Little Hall in the Palace of Westminster. (*Vet. Mon.* iv. 2.)

pictures of the history of Antioch.¹ If this was perhaps the scene of the conspiracy against the first Lancastrian king, it certainly was the scene of his death.

Death of
Henry IV.,
March 20,
1413.

His
illness.

Henry IV., as his son after² him, had been filled with the thought of expiating his usurpation by a crusade. His illness, meanwhile, had grown upon him during the last years of his life, so as to render him a burden to himself and to those around him. He was covered with a hideous leprosy, and was almost bent double with pain and weakness. In this state he had come up to London for his last Parliament. The galleys were ready for the voyage to the East. 'All haste and possible speed was made.' It was apparently not long after Christmas that the King was making his prayers at St. Edward's Shrine, 'to take there his leave, and so to speed him on his journey,' when he became so sick, that such as were about him feared 'that he would have died right there; wherefore they for his comfort bore him into the Abbot's Place, and lodged him in a Chamber, and there upon a pallet laid him before the fire, where he lay in great agony a certain time.' He must have been brought through the Cloisters, the present ready access from the Nave not being then in existence.³ 'The fire' was doubtless where it now is, for which the Chamber then, as afterwards in the seventeenth century, was remarkable amongst the parlours of London, and which, as afterwards,⁴ so now, was the immediate though homely occasion of the historical interest of the Chamber. It was the early spring, when the Abbey was filled with its old deadly chill, and the friendly warmth naturally brought the King and his attendants to this spot. 'At length, when he

¹ The fragments of painted glass—chiefly subjects from the New Testament, but not specially bearing on Jerusalem—in the northern window are of the time of Henry III., perhaps adapted from the original Chamber—'a certain chamber called of old time

'Jerusalem.' (*Rer. Angl. Script. Vet.* i. 499.)

² See Chapter III. p. 161.

³ This was probably added in Isalip's time, with the passage communicating directly into the Abbot's House.

⁴ See Chapter VI.

' was come to himself, not knowing where he was, he freined
' (asked) of such as were about him, what place that was.
' The which showed to him that it belonged to the Abbot of
' Westminster; and, for he felt himself so sick, he commanded
' to ask if that Chamber had any special name. Whereto
' it was answered that it was named "Hierusalem." Then
' said the King, Laud be to the Father of Heaven! for now
' I know that I shall die in this Chamber, according to the
' prophecy made of me beforesaid, that I should die in
' Hierusalem.'¹ All through his reign his mind had been filled
with predictions of this sort. One especially had run through
Wales, describing that the son of the eagle 'should conquer Je-
' rusalem.'² The prophecy was of the same kind as that which
mised Cambyzes at Ecbatana, on Mount Carmel, when he had
expected to die at Ecbatana in Media; and (according to the
legend) Pope Sylvester II., at 'Santa Croce in Gerusalemme,'
when he had expected to avoid the Devil by not going to the
Syrian Jerusalem; and Robert Guiscard, when he found him-
self unexpectedly in a convent called Jerusalem in Cephalonia.³

With this predetermination to die, the King lingered on—

Bear me to that Chamber; there I'll lie—
In that Jerusalem shall Harry die;⁴

and it was then and there that occurred the scene of his
son's removal of the Crown, which Shakspeare has immor-
talised,⁵ and which, though first mentioned by Monstrelet,

Conver-
sion of
Henry V.

¹ Fabyan, pp. 388, 389.

² *Arch.* xx. 257.

³ Palgrave's *Normandy*, iv. 479.—
A convent bearing the name of 'Jeru-
' salem' exists on Mount Parnassus,
and another near Moscow.

⁴ It was not till long after (see
Chapter III. p. 157) that the portrait
of his rival, Richard II., was hung in
this Chamber. But its position adds
additional interest to the scene.

⁵ It is perhaps too much to sup-
pose that Shakspeare paid any atten-

tion to the actual localities, as he
evidently represents the whole affair as
taking place in the Palace. But it is
curious that, if the King be supposed
to remain in the Jerusalem Chamber,
the Lords may have been 'in the other
' room'—the Dining Hall, where the
music would play. Prince Henry
might thus pass not 'through the
' chamber where they stayed,' but
through the 'open door' of the
Chamber itself into the adjacent court.

is rendered probable by the frequent discussions which had been raised in Henry's last years as to the necessity of his resigning the Crown :²—

Ceux qui de luy avoient la garde un certain iour, voyans que de son corps n'issoit plus d'alaine, cuidans pour vray qu'il fut transis, luy avoient couvert le visage. Or est ainsi que comme il est accoutumé de faire en pays, on avoit mis sa couronne Royal sur une couch assez près de luy, laquelle devoit prendre presentement apres son trepas son dessusdit premier fils et successeur, lequel fut de ce faire assez prest : et print la dicte couronne, & emporta sur la donner à entendre des dictes gardes. Or advint qu'assez tost apres le Roy ieeta un soupir si fut decouvert, & retourna en assez bonne mémoire : & tant qu'il regarda où auoit esté sa couronne mise : & quand il ne la veit demanda où elle estoit, & ses gardes luy répondirent, Sire, monseigneur le Prince vostre fils l'a emporté ; & il dit qu'on le fait venir devers luy & il y vint. Et adonc le Roy lui demanda pourquoi il avoit emporté sa couronne, & le Prince dit : Monseigneur, voicy en presence ceux qui m'avoient donné à entendre & affirmé, qu'estiez trespasé, et pour ce que suis vostre fils aîné, et qu'à moy appartiendra vostre couronne & Royaume apres que serez allé de vie à trepas, l'avoye prise. Et adonc le Roy en soupirant luy dit : Beau fils—comment y auriez vous droit car ie n'en y euz onques point, & se sçavez vous bien. Monseigneur, respondit le Prince, ainsi que vous l'avez tenu & gardé à l'espée, c'est mon intention de la garder & deffendre toute ma vie ; & adonc dit le Roy, or en faictes comme bon vous semblera : ie m'en rapporte à Dieu du surplus, auquel ie prie qu'il ait mercy de moy. Et bref apres sans autre chose dire, alla de vie à trepas.³

The English chroniclers speak only of the Prince's faithful attendance on his father's sick-bed ; and when, as the end drew near, the King's failing sight³ prevented him from observing what the ministering priest was doing, his son replied, with the devotedness characteristic of the Lancastrian House, ' My ' Lord, he has just consecrated the body of Our Lord. I en-

¹ Pauli. v. 72.

² Monstrelet, p. 163.—He speaks of the King's being buried 'à l'Eglise de ' *Vaste moustier* auprès ses prédéces-

' *seurs.*' The burial (see Chapter III.) was really at Canterbury.

³ Elmham, c. vii.

'treat you to worship Him, by whom kings reign and princes 'rule.' The King feebly raised himself up, and stretched out his hands; and, before the elevation of the cup, called the Prince to kiss him, and then pronounced upon him a blessing,¹ variously given, but in each version containing an allusion to the blessing of Isaac on Jacob—it may be from the recollection of the comparison of himself to Jacob on his first accession,² or from the likeness of the relations of himself and his son to the two Jewish Patriarchs. 'These were the last words of 'the victorious Henry.'³ The Prince, in an agony of grief, retired to an oratory, as it would seem, within the monastery; and there, on his bare knees, and with floods of tears, passed the whole of that dreary day, till nightfall, in remorse for his past sins. At night he secretly went to a holy hermit in the Precincts (the successor, probably, of the one whom Richard II. had consulted), and from him, after a full confession, received absolution. Such was the tradition of what, in modern days, would be called the 'conversion of Henry V.'

The last historical purpose to which the Abbot's House was turned before the Dissolution was the confinement of Sir Thomas More, under charge of the last Abbot, who strongly urged his acknowledgment of the King's Supremacy. From its walls he probably wrote his Appeal to a General Council.⁴

On leaving the Abbot's House, we find ourselves in the midst of the ordinary monastic life. It is now that we come upon the indications of the unusual grandeur of the establishment. The Abbot's House was, as we have seen, a little palace. The rest was in proportion. In most monasteries there was but one Prior (who filled the office of Deputy to the Abbot), and one Subprior. Here, close adjoining to the Abbot's House, was a long line of buildings,

Sir
Thomas
More,
1534.

The
Priors and
Subpriors.

¹ Elmham, c. vii. Capgrave's *De Henricis*, p. 110.

² See Chapter II.

³ Elmham, c. vii.

⁴ More's *Works*, 282.

now forming the eastern side of Dean's Yard, which were occupied by the Prior, the Subprior, the Prior of the Cloister, and the two inferior Subpriors, and their Chaplain.¹ The South Cloister near the Prior's Chamber was painted with a fresco of the Nativity.² The number of the inferior officers was doubled in like manner, raising the whole number to fifty or sixty. The ordinary members of the monastic community were at least in the thirteenth century admitted, not without considerable scrutiny as to their character and motives. Their number seems to have amounted to about eighty.

THE
CLOISTERS.

The Abbot's House opened by a large archway, still visible, into the West Cloister. The Cloisters had been begun by the Confessor, and were finished shortly after the Conquest. Part of the eastern side was rebuilt by Henry III., and part of the northern by Edward I. The eastern was finished by Abbot Byrcheston in 1345, and the southern and western, with the remaining part of the northern, by the Abbot Langham and Littlington from 1350 to 1366.³ In this quadrangle was, doubtless, the focus of the monastic life—the place of recreation and gossip, of intercourse and business, and of final rest. In the central plot of grass were buried the humbler brethren; in the South and East Cloisters, as we have seen, the earlier Abbots. The behaviour of the monks in this public place was under the supervision of the two lesser Subpriors, who bore the somewhat unpleasant name of 'Spies of the Cloister.' In the North Cloister, close by the entrance of the Church, where the monks usually walked, sate the Prior. In the Western—the one still the most familiar to Westminster scholars—sate the Master of the

¹ Ware, p. 275.

² Cartulary. See Appendix.

³ *Gleanings*, 37, 52, 53. A fragment, bearing the names of William Rufus and Abbot Gislebert, is said to have been found in 1831. (*Gent. Mag.*

[1831], part ii. p. 545.) A capital, with their joint heads, was found in the remains of the walls of the Westminster Palace. (*Vet. Mon.* vol. v. plate xcvii. p. 4.)



THE CLOISTERS WITH ENTRANCE TO THE CHAPTER HOUSE.

Novices, with his disciples. This was the first beginning of Westminster School. Traces of it have been found in the literary challenges of the London schoolboys, described by Fitzstephen,¹ in the reign of Henry II., and in the legendary traditions of Ingulph's schooldays, in the time of the Confessor and Queen Edith :—

The School in the West Cloister.

Frequently have I seen her when, in my boyhood, I used to visit my father, who was employed about the Court; and often when I met her, as I was coming from school, did she question me about my studies and my verses, and most readily passing from the solidity of grammar to the brighter studies of logic, in which she was particularly skilful, she would catch me with the subtle threads of her arguments. She would always present me with three or four pieces of money, which were counted out to me by her handmaiden, and then send me to the royal larder to refresh myself.²

Near the seat of the monks was a carved crucifix.³ These novices or disciples at their lessons were planted, except for one hour in the day, each behind the other.⁴ No signals or jokes were allowed amongst them.⁵ No language but French was allowed in their communications with each other. English and Latin were expressly prohibited.⁶ The utmost care was to be taken with their writings and illuminations.⁷

Besides these occupations, many others less civilised were carried on in the same place. Under the Abbots 'of venerable memory' before Henry III.'s changes, the Cloister was the scene of the important act of shaving, an art respecting which the most minute directions are given. Afterwards the younger monks alone underwent the operation thus publicly. Soap and hot water were to be

Shaving.

¹ 'Pueri diversarum scholarum ver-
'sibus inter se conrixantur.' (*Descript.*
Lond.)

² *Ingulph's Chronicle* (A. D. 1043-1051). The Chronicle really dates from the beginning of the fourteenth Century. (*Quart. Rev.* xxxiv. 296.)

³ Cartulary. See Appendix.

⁴ Ware, p. 268.

⁵ Ibid. p. 277.

⁶ Ibid. pp. 280, 375, 388, 404, 422, 423.—The form of admission is given in Latin, French, and English, ib. p. 407. See p. 455.

⁷ Ibid. pp. 275, 281.

always at hand; and if any of the monks were unable to perform their duty in this respect, they were admonished 'to revolve in their minds that saying of the Philosopher, "*For learning what is needful no age seems to me too late.*"'¹ In the stern old days, before the time of Abbot Berking 'of happy memory,' these Claustral shavings took place once a fortnight in summer, and once in three weeks in winter,² and also on Saturdays the heads and feet of the brethren were duly washed. An arcade in the South Cloister is conjectured to have been the Lavatory. Baths might be had for health, though not for pleasure. The arrangements for the cleanliness of the inmates form, in fact, there, as elsewhere in English monasteries, a curious contrast with the consecration of filth and discomfort in other parts of mediæval life, both sacred and secular.

It is difficult to imagine how these various occupations were carried on in the Cloisters. The upper tracery of the bays appears to have³ been glazed; but the lower part was open, then as now; and the wind, rain, and snow must have swept pitilessly alike over the brethren in the hands of the monastic barber, and the novices turning over their books or spelling out their manuscripts. The rough carpet of hay and straw in summer, and of rushes in winter, and the mats laid along the stone benches, must have given to the Cloisters a habitable aspect, unlike their present appearance, but could have been but a very inadequate protection against the inclemency of an English frost or storm.

If during any part of this conventual stir the Abbot appeared, every one rose and bowed, and kept silence till he had gone by.⁴ He passed on, and took his place in solitary grandeur in the Eastern Cloister.

¹ Ware, pp. 291, 292, 293-296.

still visible.

² Ibid. p. 290.

⁴ Ware, pp. 278, 282.

³ Remains of the iron fittings are

Along the whole length of the Southern Cloister extended the Refectory of the Convent, as distinguished from that of the Abbot's Hall in his own 'palace.' There were, here, as in the other great monasteries,¹ guest chambers. The rules for the admission of guests show how numerous they were. They were always to be hospitably received, mostly with a double portion of what the inmates had, and were to be shown over the monastery as soon as they arrived. All Benedictines had an absolute claim on their brother Benedictines, and it was a serious complaint that on one occasion a crowd of disorderly Cistercian guests led to the improper exclusion of the Abbots of Boxley and Bayham, and the Precentor of Canterbury. The Refectory was a magnificent chamber, of which the lower arcades were of the time of the Confessor, or of the first Norman Kings; the upper story, which contained the Hall itself, of the time of Edward III. It was approached by two doors, which still remain in the Cloister. The towels for wiping their hands hung over the Lavatory outside, between the doors, or at the table or window of the Kitchen,² which, with the usual Buttery in front (still in part remaining), was at the west end of the Refectory. The regulations for the behaviour of the monks at dinner are very precise. No monk was to speak at all, no guest above a whisper. Laymen of low rank were not to dine in the Refectory, except on the great exceptional occasion when, as we have seen, the fisherman—the successor of Edric—came with his offering of the salmon to St. Peter.³ The Prior sate at the high table, with a small hand-bell (skylla) beside him, and near him sate the greater guests. No one but Abbots or Priors of the Benedictine order might take his place, especially no Abbot of the rival Cistercians, and no Bishop. Guests were in the habit

¹ Remains exist of a chamber parallel to the Refectory, which probably served this purpose.

² Ware, p. 263.

³ See Chapter I. p. 22.

of purchasing annuities of provisions, not only for themselves, but for their descendants. No one was to sit with his hand on his chin, or his hand over his head, as if in pain, or to lean on his elbows, or to stare, or to crack nuts with his teeth.¹ The arrangements of the pots of beer were gratefully traced to Abbot Crokealey, 'of blessed memory.'² The usual reading of Scripture took place, closed by the usual formulary, *Tu autem, Domine, miserere nobis.*³ The candles were to be carefully lit at dusk. Two scandals connected with this practice were preserved in the recollections of the monastery—one of a wicked cook, who had concealed a woman in the candle-cupboard; another of 'an irrational and impetuous 'sacrist,' who had carried off the candles from the Great Refectory to the Lesser Dining-hall or 'Misericord.'⁴ To what secular uses the Refectory was turned will appear as we proceed. The provisions were to be of the best kind, and were under the charge of the Cellarer. The wheat was brought up from the Thames to the Granary, which stood in the open space now called Dean's Yard, and the keeper of which was held to be 'the Cellarer's right hand.'⁵

THE DOR-
MITORY
OF THE
MONKS.

Over the East Cloister, approached by a stair which still in part remains, was the Dormitory.⁶ In the staircase window leading up to it was a crucifix. The floor was covered with matting. Each monk had his own chest of clothes, and the like, carefully limited, as in a school or ship-cabin.⁷ They were liable to be waked up by the sounding of the gong or bell, or horn, or knocking of a board, at an alarm of fire, or of

¹ Ware, pp. 206, 207.

² Ibid. p. 303.

³ Ibid. p. 218.—Two particles of this Benedictine service are still preserved in the Hall of Christ Church, Oxford, on days when the Dean and Chapter dine. A single verse is recited, in Greek, from the first chapter of St. John's Gospel, which is cut short by the Dean saying, '*Tu autem.*'

⁴ Ibid. pp. 233, 235.

⁵ Ware, p. 171.

⁶ The Dormitory still exists, divided between the Chapter Library and the Great School. (See Chapter VI.) The stairs from the Cloisters were restored by Mr. Scott. (See *Gleanings.*) Another small stair, descending at the southern end, was discovered in 1869.

⁷ Ware, pp. 48, 49, 263, 265, 267.

a sudden inundation of the Thames. A gallery still remains opening on the South Transept, by which they descended into the Church for their night services. They were permitted to have fur caps, but made of the skins of wild cats or foxes.¹ At right angles to it, extending from the Cloister to the College garden, was the building known in monasteries as 'the lesser dormitory.'²

We pass abruptly from this private and tranquil life of the monks in their Dormitory to three buildings which stand in close connexion with it, and which, by the inextricable union of the Abbey with the Crown and State of England, brings us into direct contact with the outer world—the Treasury, the Chapter House, and the Jewel House or Parliament Office. In the Eastern Cloister is an ancient double door, which 'can³ never be opened, except by the officers of the Government or their representatives—now the Lords Commissioners of the Treasury (till recently, with the Comptroller of the Exchequer), bearing seven keys, some of them of huge dimensions, that alone could admit to the chamber within. That chamber, which belongs to the Norman⁴ substructions underneath the Dormitory, is no less than the Treasury of England⁵—a grand word, which, whilst it conveys us back to the most primitive times, is yet big with the destinies of the present and the future; that

THE
TREASURY.

¹ Ware, pp. 26, 241.—Such a flood took place in 1294. (Matt. West.)

² The long subterranean drain, which indicates the course of the building, was found in 1868. See *Archæologia Cantiana*, vii. 82.

³ The 'Standard' Act of 1866 vested the sole custody in the Treasury. The transfer of the keys of the Exchequer took place on May 31, 1866. I owe the exact statement of the facts relating to the Treasury to Sir Charles Trevelyan and Mr. Chisholm.

⁴ *Gleanings*, pp. 9, 10.

⁵ In the seventeenth century there were, properly speaking, four Treasuries—the first, in the Court of Receipt; the second, in the New Palace of Westminster; the third, in 'the late dissolved Abbey of Westminster, in the old Chapter-house;' the fourth was 'in the Cloister of the said Abbey, locked with five locks and keys, being within two strong double doors.' (*Repertories of Records*, printed 1631, p. 15-92.) But the 'three first' are, in order of time, later than the fourth.

sacred building, in which were hoarded the treasures of the nation, in the days when the public robbers were literally thieves or highwaymen; that institution, which is now the keystone of the Commonwealth, of which the Prime Minister is the 'First Lord,' the Chancellor of the Exchequer the administrator, and which represents the wealth of the wealthiest nation in the world. Here it was that, probably almost immediately after the Conquest, the Kings determined to lodge their treasure, under the guardianship of the inviolable Sanctuary which St. Peter had consecrated, and the bones of the Confessor had sanctified. So, in the cave hewn out of the rocky side of the Hill of Mycenæ, is still to be seen, in the same vault, at once the Tomb and the Treasury of the House of Atreus. So, underneath the cliff of the Capitoline Hill, the Treasury of the Roman Commonwealth was the shrine of the most venerable of the Italian gods—the Temple of Saturn. So, in this 'Chapel of the Pyx,' as it is now called, the remains of an altar seem to indicate its original sanctity; if it be not, as tradition loved to point out, the tomb of one who may well be called the genius of the place—the first predecessor of our careful Chancellors of the Exchequer—Hugolin, the chamberlain of the Confessor, whose strict guardianship of the royal treasure kept even his master in awe.¹ Even if not there, he lies hard by, as we shall presently see. Hither were brought the most cherished possessions of the State: the Regalia of the Saxon monarchy; the Black Rood of St. Margaret ('the Holy Cross of Holyrood') from Scotland; the 'Crocis Gneyth' (or Cross of St. Neot) from Wales, deposited here by Edward I.;² the Sceptre or Rod of Moses; the Ampulla of Henry IV.; the sword with which King Athelstane cut through the rock at Dunbar;³ the sword

Tomb of
Hugolin.

¹ See Chapter II. p. 15.

² Malmesbury, p. 149.

³ Palgrave's *Calendars*, i. p. cxvi.

of Wayland Smith,¹ by which Henry II. was knighted; the sword of Tristan, presented to John by the Emperor;² the dagger which wounded Edward I. at Acre; the iron gauntlet worn by John of France when taken prisoner at Poitiers.³

In that close interpenetration of Church and State, of Palace and Abbey, of which we have before spoken, if at times the Clergy have suffered from the undue intrusion of the Crown, the Crown has also suffered from the undue intrusion of the Clergy. The summer of 1303 witnessed an event which probably affected the fortunes of the Treasury ever afterwards. The King was on his Scottish wars, and had reached Linlithgow, when he heard the news that the immense hoard, on which he depended for his supplies, had been carried off. The chronicler of Westminster records, as matters of equal importance, that in that year ‘Pope Boniface VIII. was stripped of all his goods, and a most audacious robber by himself secretly entered the Treasury of the King of England.’⁴ The chronicler vehemently repudiates ‘the wicked suspicion’ that any of the monks of Westminster were concerned in the transaction. But the facts are too stubborn. The chief robber, doubtless, was one Richard de Podlicote, who had already climbed by a ladder near the Palace Gate through a window of the Chapter House, and broken open the door of the Refectory, whence he carried off a considerable amount of silver plate. The more audacious attempt on the Treasury, whose position he had then ascertained, he concerted with friends partly within, partly without the Precincts.⁵ Anyone who had passed through the Cloisters in the early spring of

The
Robbery,
1303.

¹ *Hist. Gaufridi Ducis*, p. 520.

² Rymer, i. 99; iii. 174.

³ *Ibid.* i. 197.—It may be as a memorial of this accumulation of sacred and secular treasures together, that at the Coronations the Lord

Treasurer, with the Lord Chancellor, carried the sacred vessels of the altar. (Taylor's *Regality*, p. 172.)

⁴ Matthew of Westminster, A.D. 1303.

⁵ *Ibid.*

that year, must have been struck by the unusual appearance of a crop of hemp springing up over the grassy graves, and the gardener who came to mow the grass and carry off the herbage was constantly refused admittance. In that tangled hemp, sown and grown, it was believed, for this special purpose, was concealed the treasure after it was taken out. In two large black panniers it was conveyed away across the river, to the 'King's Bridge,' or pier, where now is Westminster Bridge, by the monk Alexander of Pershore, and others, who returned in a boat to the Abbot's Mill, on the Mill Bank. The broken boxes, the jewels scattered on the floor, the ring with which Henry III. was consecrated, the privy seal of the King himself, revealed the deed to the astonished eyes of the royal officers when they came to investigate the rumour. The Abbot and forty-eight monks were taken to the Tower, and a long trial took place.¹ The Abbot and the rest of the fraternity were released, but the charge was brought home to the Subprior and the Sacrist. The architecture still bears its protest against the treason and the boldness of the robbers. The approach from the northern side was walled off, and the Treasury thus reduced by one-third.² Inside and outside of the door by which this passage is entered may be felt under the iron cramps fragments of what modern science has declared to be the skin of a fair-haired, ruddy-complexioned man. The same terrible lining was also affixed to the three doors of the Revestry³ in the adjoining compartment of the Abbey. These savage trophies are generally said to belong to the Danes; but, in fact, there is no period to which they can be so naturally referred as to this. They are, doubtless, 'the marks of the nails, and the 'hole in the side of the wall,' to which the Westminster

¹ *Gleanings*, pp. 282-288. The names of the monks are given in Dugdale, i. 312; Rymer, ii. 238.

² *Gleanings*, pp. 50-52.

³ Dart, i. 64; Akermann, ii. 26; *Gleanings*, pp. 48, 50.

chronicler somewhat irreverently appeals, to persuade 'the doubter' not to be faithless but 'believing in the innocence of the monks.'¹ Rather they conveyed the same reminder to the clergy who paced the Cloisters or mounted to the Dormitory door, as the seat on which the Persian judges sate, formed out of the skin of their unjust predecessor, with the inscription, 'Remember whereon thou sittest.' Relics of a barbarous past, they contain a striking instance of terrific precautions against extinct evils. The perils vanish—the precautions remain. From that time, however, the charm of the Royal Treasury was broken, and its more valuable contents were removed elsewhere, although it was still under the protection of the Monastery.² Thenceforth the Westminster Treasury was employed only for guarding the Regalia, the Relics, the Records of Treaties,³ and the Box or Pyx containing the Standard Trial Pieces of gold and silver used for determining the justness of the gold and silver coins of the realm issued from the Royal Mint. One by one these glories have passed from it. The Relics doubtless disappeared at the Reformation; the Treaties, as we shall presently see. Except on the eve of the Coronations—when they are deposited in the Dean's custody, either in the Jerusalem Chamber, or in one of the private closets in his Library—the Regalia have, since the Restoration, been transferred to the Tower.⁴ The

¹ Matthew of Westminster, A.D. 1303.

² The Exchequer paid ten shillings in 1519 to Mr. Fulwood, one of the monks, for mending the hinges, and supplying a key of the Treasury door. (State Papers, 1519.)

³ Palgrave, i. p. lxxvi.

⁴ Down to the time of the Commonwealth, the Treasury, as containing the Regalia, had been in the custody of the Chapter, as before of the Convent. On January 23, 1643, a motion was made in the

Commons that the Dean, Subdean, and Prebendaries should be required to deliver up the keys; and the question put whether, upon the refusal of the keys, the door of that place should be broken open. So strong was the deference to the ancient rights of the Chapter that, even in that excited time, the question was lost by 58 against 37; and when the doors were finally forced open, it was only on the express understanding that an inventory be taken, new locks put on the doors, and nothing removed till upon

Trial Pieces alone remain, to be visited once every five years by the officers before-mentioned, for the 'Trial of the Pyx.'¹ But it continues, like the enchanted cave of Toledo or Covadonga, the original hiding-place of England's gold—an undoubted relic of the Confessor's architecture—solid fragment of the older fabric of the monarchy—overshadowed, but not absorbed, by the ecclesiastical influences around it, a testimony at once to the sacredness of the Abbey, and to the independence of the Crown.

THE
CHAPTER
HOUSE.

The Chapter House has a more complex history than the Treasury, and in some respects it epitomises the vicissitudes of the Abbey itself. Its earliest period, doubtless, goes back to the Confessor. Of this no vestiges remain, unless in the thickness of the walls in the Crypt beneath.² But even from this early time, it became the first nucleus of the burials of the Abbey. Here, at least during the rebuilding of the Church by Henry III., if not before, on the south side of the entrance, were laid Edwin, first Abbot and friend of the Confessor, in a marble tomb;³ and close beside and with him, moved thither from

Tombs in
the Chap-
ter House.

further order of the House; and even this was carried only by 42 against 41. (Cobbett's *Parliamentary History*, iii. 118. See Chapter VI.)

¹ The Pyx, which sometimes gives its name to this chapel, is the *box* kept at the Mint, in which specimens of the coinage are deposited. The word 'Pyx' (originally the Latin for 'box,' and derived from the *pyxis* or *box-tree*) is now limited to this depository of coins in the English Mint, and to the receptacle of the Host in Roman Catholic churches. The Trial is the examination of the coins contained in the Pyx by assay and comparison with the Trial Plates or Pieces. See an account of it in Brayley's *Londoniana*, iv. 145-147; and in the 'Report to the Controller-General of the Ex-

'chequer upon the Trial of the Pyx, &c., dated February 10, 1866; by Mr. H. W. Chisholm, Chief Clerk of the Exchequer.'

² See Mr. Scott's Essay on the Chapter House in *Old London*, pp. 146, 156.

³ The tomb was still visible in the time of Flete, from whose manuscript account this is taken. He also gives the epitaph and verses, written on a tablet above the tomb of Edwin:—

Iste locellus habet bina cadavera
claustro;

Uxor Seberti, prima tamen mi-
nima;

Defractâ capitis testâ, clarus Hu-
golinus [erat;

A claustro noviter hic translatus

the Cloister, Sebert, the supposed founder of Westminster, St. Paul's, and Cambridge;¹ Ethelgoda, his wife, and Ricula, his sister; Hugolin, the chamberlain of the Confessor; and Sulcard, the first historian of the Monastery. At a later period it contained two children of Edward III., who were subsequently removed to the Chapel of St. Edmund.² Round its eastern and northern walls are still found stone coffins,³ which show it to have been the centre of a consecrated cemetery.

We have already seen the determination of Henry III. that the Abbey Church should be of superlative beauty. In like manner the Chapter House was to be, as Matthew Paris expressively says—meaning, no doubt, that the word should be strictly taken—‘incomparable.’⁴ John of St. Omer was ordered to make a lectern for it, which was to be, if possible, more beautiful than that at St. Alban's.⁵ Its structure implies the extraordinary care and thought bestowed upon it.⁶ It was still⁷ regarded as unfinished at the close of the fifteenth century. It has three peculiarities, each shared by only one other building of the kind in England. It is, except Lincoln, the largest Chapter House in the kingdom. It is, except Wells, the only one which has the advantage of a spacious Crypt underneath, to keep it dry and warm. It is,

Rebuilt by
Henry III.,
1260.

Its pecu-
liarities.

Abbas Edwinus et Sulcardus cœnobita;

Sulcardus major est.—Deus assit eis.

From these lines it may be inferred that Ethelgoda's was less than Hugolin's, and Edwin's than Sulcard's, and that Hugolin's had had its head broken.

¹ For the removal of Sebert's supposed remains from the Chapter House to the Abbey itself see Chapter I. p. 11.

² It has been sometimes said that Eleanor, the youngest daughter of Edward I., by his second wife Mar-

garet, but called after his lamented Eleanor, was buried in the Chapter House (1311). But she appears (*Green's Princesses*, iii. 64) to have been taken to Beaulieu.

³ Two such were found in 1867.

⁴ *Gleanings*, p. 39.

⁵ *Vet. Mon.* vi. 4, 25.

⁶ The mathematical proportions are strictly observed. The tiles on the floor are of the most elaborate patterns; one is a miniature of the original rose window of the South Transept. (G. G. Scott.)

⁷ Cartulary. See Appendix.

except Worcester, the only instance of a round or octagonal Chapter House, in the place of the rectangular or longitudinal buildings usually attached to Benedictine monasteries.¹ The approach to it was unlike that of any other. The Abbey Church itself was made to disgorge, as it were, one-third of its Southern Transept to form the Eastern Cloister, by which it is reached from the Chancel. Over its entrance, from a mass of sculpture, gilding, and painting, the Virgin Mother looked down, both within and without;² and also, significant of the purposes of the edifice, a picture³ of the Last Judgment. The vast windows, doubtless, were filled with stained-glass.⁴ Its walls were painted in the reign of Edward IV. by a conventual artist, Brother John of Northampton, with a series of rude frescoes from the Apocalypse, commencing with four scenes from the legendary life of St. John,⁵ and ending with a large group of figures, of which it is difficult to decypher the design. At the eastern end were five stalls, occupied by the Abbot, the three Priors, and the Subprior, more richly decorated, and of an earlier date.

Its monastic purposes.

The original purposes of the Chapter House were quaintly defined by Abbot Ware immediately after its erection. 'It is the "Little House," in which the Convent meets ' to consult for its welfare. It is well called the *Capitulum* ' (Chapter House), because it is the *caput litium* (the head of ' strifes), for there strifes are ended. It is the workshop of ' the Holy Spirit, in which the sons of God are gathered ' together. It is the house of confession, the house of obedience, mercy, and forgiveness, the house of unity, peace,

¹ All the other octagonal Chapter Houses are attached to cathedrals. (*Gent. Mag.* 1866, pt. i. p. 4.)

² Ware, pp. 283, 419.

³ See Cartulary and Appendix.

⁴ The exact date of the progress of the building is given by the accounts

for the canvas to fill up the empty windows (1253).

⁵ Cartulary. See Appendix. This precise date confirms the previous conjecture of Sir Charles Eastlake (*History of Oil Painting*, p. 180).

‘and tranquillity, where the brethren make satisfaction for their faults.’¹

These uses seem to be indicated in the scrolls on the Angels’ wings above the Abbot’s stall, on which are written *confessio*, *satisfactio*, *munditia carnis*, *puritas mentis*, and the other virtues arranged beneath.

To this, at least once a week, the whole Convent came in procession. They marched in double file through the vestibule, of which the floor still bears traces of their feet. They bowed, on their entrance, to the Great Crucifix, which rose, probably, immediately before them over the stalls at the east end, where the Abbot and his four chief officers were enthroned. Capitular meetings.

When they were all seated on the stone seats round, perfect freedom of speech was allowed. Now was the opportunity for making any complaints, and for confessing of faults. A story was long remembered of the mistake made by a foolish Prior in Abbot Papillon’s time, who confessed out of his proper turn.² The warning of the great Benedictine oracle, Anselm, against the slightest violation of rules, was emphatically repeated.³ No signals were to be made across the building.⁴ The guilty parties were to acknowledge their faults at the step before the Abbot’s Stall. Here, too, was the scene of judgment and punishment. The details are such as recall a rough school rather than a grave ecclesiastical community. The younger monks were flogged elsewhere.⁵ But the others, stripped⁶ wholly or from the waist upwards, or in their shirts, girt close round them, were scourged in public here, with rods of single or double thickness, by the ‘mature brothers,’ who formed the Council of the Abbot, (but always excluding the accuser from the

¹ Ware, p. 311.

² Ibid. p. 316.

³ Ibid. pp. 318, 331.

⁴ Ibid. p. 321.

⁵ Ibid. pp. 348, 366, 383.

⁶ Ibid. p. 380.

office), the criminal himself sitting on a three-legged bench—probably before the central pillar, which was used as a judgment-seat or whipping-post.¹ If flogging was deemed insufficient, the only further punishment was expulsion. The terrors of immurement or torture seem unknown.

In this stately building the chief ceremonials of the Abbey were arranged, as now in the Jerusalem Chamber. Here were fixed the preliminary services of the anniversaries of Henry VII.; and the Chantry monks, and the scholars to be sent at his cost to the universities, were appointed.²

It has been well observed,³ that the Chapter House is an edifice and an institution almost exclusively English. In the original Basilica the Apse was the assembly-place, where the Bishop sate in the centre of his clergy, and regulated ecclesiastical affairs. Such an arrangement was well suited for the delivery of a pastoral address, and for the rule of a despotic hierarchy, as in the churches of the Continent; but it was not in accordance with the Anglo-Saxon idea of a deliberative assembly, which should discuss every question as a necessary preliminary to its being promulgated as a law. It was therefore, by a natural sequence of thought, that the Council Chamber of the Abbey of Westminster became the Parliament House of the English nation, the cradle of representative and constitutional government, of Parliament, Legislative Chambers, and Congress, throughout the world.

At the very time when Henry III. was building the Abbey—nay, in part as the direct consequence of the means which he took to build it—a new institution was called into existence, which first was harboured within the adjoining Palace, and then rapidly became too large for the Palace to contain. As the building of the new St. Peter's at Rome,

Chamber
of the
House of
Commons.

¹ Fosbroke's *Monachium*, p. 222;
Matt. Paris, p. 848; *Piers Plowman*,
2819; Ware.

² Malcolm, p. 222.

³ Fergusson's *Handbook of Archi-
tecture*, ii. 53.

by the indulgences issued to provide for its erection, produced the Reformation, so the building of this new St. Peter's at Westminster, by the enormous sums which the King exacted from his subjects, to gratify his artistic or his devotional sentiment, produced the House of Commons. And the House of Commons found its first independent home in the 'incomparable' Chapter House of Westminster. Whatever may be the value of Wren's statement, that 'the Abbot lent it to the King for the use of the Commons, on condition that the Crown should repair it,'¹ there can be no question that, from the time of the separation of the Commons from the Lords, it became their habitual meeting-place.² The exact moment of the separation cannot perhaps be ascertained. In the first instance, the two Houses met in Westminster Hall. But they parted as early as the eleventh year of Edward I.³ From that time the Lords met in the Painted Chamber in the Palace; the Commons, whenever they sate in London, within the precincts of the Abbey. Such secular assemblies had already assembled under its shadow, though not yet within the Chapter House. We find the Commons of London in the Cloister churchyard in 1263.⁴ The vast oblong of the Refectory naturally lent itself to large gatherings of this kind. There, in a chamber only inferior in beauty and size to Westminster Hall, Henry III. held a great Council of State in 1244.⁵ There, in an assembly, partly of laity, partly of clergy,⁶ Edward I. insisted on a subsidy of a half of their possessions. The consternation had been so great, that the Dean of St. Paul's had, in his endeavour to remon-

Rise of the House of Commons, 1265.

Separate Meetings of the House of Commons, 1282.

Commons of London in the Cloisters, 1263. Councils of State in the Refectory, 1244;

1294;

¹ Elmes's *Life of Wren*, Appendix, p. 110.

² It is conjectured by Carter (*Ancient Sculptures*, p. 75), that the Jerusalem Chamber of the Abbot was the Antioch Chamber of Henry III. (p. 348), and made over by the Crown in exchange for the Chapter House.

But there is no sufficient ground for this supposition.

³ Hallam's *Middle Ages*, iii. 54.

⁴ *Liber de Antiq. Legibus*, p. 19.

⁵ Matt. Paris, 639.

⁶ Chiefly the Clergy, and, therefore, perhaps the Convocations, September 21, 1294. (Parry's *Parliaments*, p. 56.)

strate, dropped down dead at King Edward's feet. But 'the King passed over this event with indifferent eyes,' and persisted the more vehemently in his demands. 'The consequence was that . . . after eating sour grapes, at last, when they were assembled in the Refectory of the monks of Westminster, a knight, John Havering by name, rose up and said, "My venerable men, this is the demand of the King—the annual half of the revenues of your chamber. And if anyone objects to this, let him rise up in the middle of this assembly, that his person may be recognised and taken note of, as he is guilty of treason against the King's peace." There was silence at once. When they heard this, all the prelates were dispirited, and immediately agreed to the King's demands.'¹ In the Refectory, accordingly, the Commons were convened, under Edward II., when they impeached Piers Gaveston; and also on several occasions during the reigns of Richard II., Henry IV., and Henry V.² But their usual resort was 'in their ancient place the House of the Chapter in the Great Cloister of the Abbey of Westminster.'³ On one occasion a Parliament was summoned there, in 1256, even before the birth of the House of Commons, to grant a subsidy for Sicily.⁴ There John Balliol consented, in 1292, to withdraw his claims on the Crown of Scotland. The Black Rood of St. Margaret was brought from the adjacent Treasury, and over this his oath was sworn.⁵ It is from the reign of Edward III., however, that these meetings of the Commons were fixed within its walls. With this coincides the date of those curious decorations which in that age seemed specially appropriate. Piers

usually in
the Chap-
ter House.

March 26,
1256.

Oath of
John Bal-
liol, 1292.

¹ Matthew of Westminster, 1294.

² 18 Richard II. *Parliament Rolls*, ii. 329; 20 Richard II. *ibid.* iii. 338; 5 Henry IV. *ibid.* 523; 2 Henry V. *ibid.* iv. 34; 3 Henry V. *ibid.* 70.

³ 25 Edward III. *Parl. Rolls*, ii. 237; 60 Edward III. *ibid.* 322, 327;

51 Edward III. *ibid.* 363; 1 Richard II. *ibid.* iii. 5; 2 Richard II. *ibid.* 33; 8 Richard II. *ibid.* 185. *Coke's Institutes*, iv. 1.

⁴ Ann. Burt. 386; Hody, 346. (Parry, 37.)

⁵ Palgrave's *Calendars*, vol. i. p. cxvi.

'Plowman's'¹ vision of a Chapter House was as of 'a great church, carven and covered, quaintly entailed, with scenely ceilings set aloft, and as *Parliament House painted about*.' The Seraphs that adorn the chief stalls, the long series of Apocalyptic pictures which were added to the lesser stalls, were evidently thought the fitting accompaniments of the great Council Chamber. The Speaker,² no doubt, took his place in the Abbot's Stall facing the entrance. The burgesses and knights who came up reluctantly from the country, to the unwelcome charge of their public business, must have sate round the building—those who had the best seats, in the eighty stalls of the monks, the others arranged as best they could. To the central pillar were attached placards, libellous or otherwise, to attract the attention of the members.³

The Acts of Parliament which the Chapter House witnessed derive a double significance from the locality. A doubtful tradition records that the monks⁴ of Westminster complained of the disturbance of their devotions by the noise and tumult of the adjoining Parliament. Unquestionably there is a strange irony, if indeed it be not rather a profounder wisdom, in the thought that within this consecrated precinct were passed those memorable statutes which restrained the power of that very body under whose shelter they were discussed. Here the Commons must have assented to the dry humour of the Statute *Circumspecte Agatis*, which, whilst it appears to grant the lesser privileges of the clergy, virtually withholds the larger.⁵ Here also were enacted the Statutes of Provisions and of Præmunire,⁶ which, as

Statutes.

Statute
Circum-
specte
Agatis,
1285.
Statute of
Provisions,
1350.
Statute of
Præmu-
nire,
1393.

¹ *Piers Plowman*, 400.

² The first authentic Speaker, Peter de la Mare, was elected in 1377.

³ See the libel, of which two copies were so affixed, against Alexander Nevile, Archbishop of York in the time of Richard II. (*Arch.* xvi. 80.)

⁴ It is mentioned in Montalembert's

Moines de l'Occident, iv. 432; but I have never been able to verify it.

⁵ 'Acknowledged as a statute, though 'not drawn in the form of one.' Hallam's *Middle Ages*, ii. 317; Fuller's *Church History*, A.D. 1285.

⁶ Hallam's *Middle Ages*, ii. 339, 356; Fuller's *Church History*, A.D.

Fuller says, first 'pared the Pope's nails to the quick, and 'then cut off his fingers.' These ancient walls heard 'the Commons aforesaid say the things so attempted be clearly 'against the King's crown and regality, used and approved 'of the time of all his progenitors, and declare that they and 'all the liege Commons of the same realm will stand with 'our Lord the King and his said crown and his regality in the 'cases aforesaid, and in all other cases attempted against 'him, his crown, and his regality, in all points to live and 'to die.' Here also was convened the Assembly, half secular and half ecclesiastical, when Henry V. summoned the chief Benedictine ecclesiastics to consider the abuses of their order, consequent on the number of young Abbots who had lately succeeded, after an unusual mortality amongst their elders. The King himself was present, with his four councillors. He entered humbly enough (*satis humiliter*), and with a low bow to the assembly sat down, doubtless in the Abbot's Chair, and heard a discourse on the subject by Edmund Lacy, Bishop of Exeter. Sixty Abbots and Priors were there, seated, we may suppose, in the stalls, and more than 300 monks in the body of the house. The King then recommended the needful reforms, and assured them of his protection.¹ Here, in order to be out of the reach of the jurisdiction of his brother Primate, Wolsey, as Cardinal Legate, held his Legatine Court. In these out stalls Tonstal, Bishop of London, sat as his commissary, and received there a humble recantation by a London priest, of the heretical practices 'of Martin Luther and his sect.'² Here, finally, were enacted the scenes in which, during the first epoch of the Reformation, the House of Commons took so prominent a part by pressing forward those Church of England

Convention of
Henry V.,
1421.

Wolsey's
Legatine
Court,
1527.

The Acts
of the Re-
formation.

1350; Statutes, 25 Edward III. c. 6,
16 Richard II. c. 5.

¹ Walsingham, p. 337; Tyler, ii.
67; Harleian MS., No. 6064. (Mal-

colm's *Londinium*, p. 230.)

² Strype's *Ecc. Mem.*, i. 109. See
Chapter VI.

statutes which laid 'the foundations of the new State,' which 'found England in dependency upon a foreign Power, 'and left it a free nation;' which gave the voice of the nation for the first time its free expression in the councils of the Church.¹

Within the Chapter House must thus have been passed the first Clergy Discipline Act, the first Clergy Residence Act, and, chief of all, the Act of Supremacy and the Act of Submission. Here, to acquiesce in that Act, as we shall see, met the Convocation of the Province of Canterbury.² Beneath that vaulted roof and before that central pillar must have been placed the famous Black Book, which sealed the fate of all the monasteries of England, including the Abbey of Westminster close by, and which struck such a thrill of horror through the House of Commons when they heard its contents.³

The Act of Submission.

The Act of Suppression.

The last time that the Commons sat in the building was on the last day of the life of Henry VIII. The last Act passed was the attainder of the Duke of Norfolk; and they must have been sitting here when the news reached them that the King had died that morning, and while those preparations for the coronation of Prince Edward—whom King Henry had designed should be crowned before his own death, in order to secure his succession—were going on in the Abbey, which were summarily broken off when the news came that the King himself was dead.⁴

In the year 1540, when the Abbey was dissolved, the Chapter House became, what it has ever since continued to be, absolutely public and national property. It is uncertain where the Dean and Chapter, who then succeeded, held their first meetings. But they never could have entered the ancient Chapter House by right, in the performance of any

Transfer of the Capitular meetings to the Jerusalem

¹ Froude, ii. 455, 456.

² Froude, iv. 520.

³ Wake's *State of the Church*, App. pp. 219, 220. See Chapter VI.

⁴ See Chapter II. p. 80.

Chamber,
and of the
House of
Commons
to St.
Stephen's.

The Chap-
ter House
used as a
Record
Office,
1547-
1863.

portion of their duties; and the Jerusalem Chamber, for all practical purposes, soon became 'our Chapter House.'¹ In 1547, in the first year of Edward VI., the Commons moved to the Chapel of St. Stephen,² in the Palace of Westminster. This splendid edifice had become vacant in consequence of the suppression of the collegiate Chapter of St. Stephen, which occupied the same position in regard to Westminster that the Chapel of St. George occupied to Windsor. From this period we enter on the third stage of the history of the Chapter House,³ when the Government appropriated it to the preservation of the Public Records. These Records were afterwards still further augmented in the middle of the last century. An alarming fire, which in 1731 broke out in the Cloisters, so terrified the guardians of the documents of the Treasury, which were kept in the Pyx Chapel, that these, with other Public Records, were removed, for safety, into the Chapter House⁴; and in order to fit the building for this

¹ The date of the earliest Chapter Order Book is 1542. The Chapters are there said to be held, and the Deans to be installed, 'in the Chapter House,' as Cox was in 1549. But this was probably the Jerusalem Chamber. There is no express indication of any change till 1637, when it is said, 'a Chapter 'was holden, in the usual place of 'meeting, for the Collegiate Church 'of St. Peter in Westminster;' on December 13, 1638, 'a Chapter is 'holden in Hierusalem Chamber;' in February 16, 1638-9, 'at the 'accustomed place.' The clause in all leases, as far back as can be traced, and to the present day, is, 'Given in the Chapter House of the 'Dean and Chapter at Westminster.'

² The Chapel of St. Stephen was founded by King Stephen. It was rebuilt by Edward III., as a thank-offering after his victories, on a yet more splendid scale than St. George's

at Windsor. Its Canons gave their name to Canon Row, sometimes also called St. Stephen's Alley. After the Dissolution it became the property of the Crown (by 2 Edward VI. c. 14), and was granted for other purposes, probably from the ruin into which Westminster Palace had then recently fallen from fire.

³ The only connexion of the Chapter with the Chapter House was retained in two adjoining offices. These were erected by the Government, on ground belonging to the Dean and Chapter, who granted a lease for forty years, from Michaelmas 1800, to W. Chinnery, Esq. (as nominee on behalf of the Treasury). This lease expired on Michaelmas Day 1840. Since that time the Office of Works has paid a yearly rent of 10*l.* 1*s.* 4*d.* to the Dean and Chapter.

⁴ Palgrave's *Calendars*, vol. i. pp. cxxv.-cxcix. See Chapter VI.

purpose, an upper story was formed, and the groined roof taken down. But even this period is not without interest in itself, and invests the Chapter House with another series of delightful historical associations. The unsightly galleries, which long obstructed it, once contained all the treasures of English History. Here the curious used to visit the Domesday Book and the ancient Charters, which connected the Chapter House with three names for ever dear to English archæology—Arthur Agarde, Thomas Rymer, and Francis Palgrave.¹

Arthur Agarde was 'a man known to Selden to be most 'painful, industrious, and sufficient in things of this nature,' and to Camden as '*antiquarius insignis*.' He was one of the original members of the Society of Antiquaries, and there laboured in company with Archbishop Parker, Sir Robert Cotton (who became his intimate friend), two whom he must often have met in the Cloisters, Lancelot Andrewes as Dean, and Camden as Headmaster of Westminster School. Here he toiled over the Domesday Book and the Antiquities of the Parliament which had assembled in the scene of his labours. Here he composed the 'Compendium' of the Records in the adjacent Treasury, where some of the chests still remain inscribed as he left them; and here, in the Cloisters, by the door of the Chapter House, he caused the monument to himself and his wife to be erected before his death, in 1615, in his seventy-fifth year—'*Recordorum Regiorum hic 'prope depositorum diligens scrutator.*'

Arthur
Agarde,
buried
Aug. 24,
1615.

Thomas Rymer, the historiographer of King William III., was a constant pilgrim to the Chapter House for the compilation of his valuable work on the Treaties of England. So carefully closed was the Record Office itself, that he had to sit outside in the vestibule; and there, day after day, out

Thomas
Rymer,
died 1713.

¹ *Biog. Brit.* i. 66, 347; xiv. 164.

of the papers and parchments that were doled out to him, formed the solid folios of 'Rymer's *Fœdera*.'¹

Francis
Palgrave,
died 1861.

Sir Francis Palgrave—who can forget the delight of exploring under his guidance the treasures of which he was the honoured guardian? So dearly did he value the connexion which, through his Keepership of the Records, he had established with this venerable edifice, that, lest he should seem to have severed the last link, he insisted, even after the removal of the Records, on the replacement of the direction outside the door, which there remained long after his death—'All letters and parcels addressed to Sir F. Palgrave 'are to be sent to Rolls Court, Chancery Lane.'

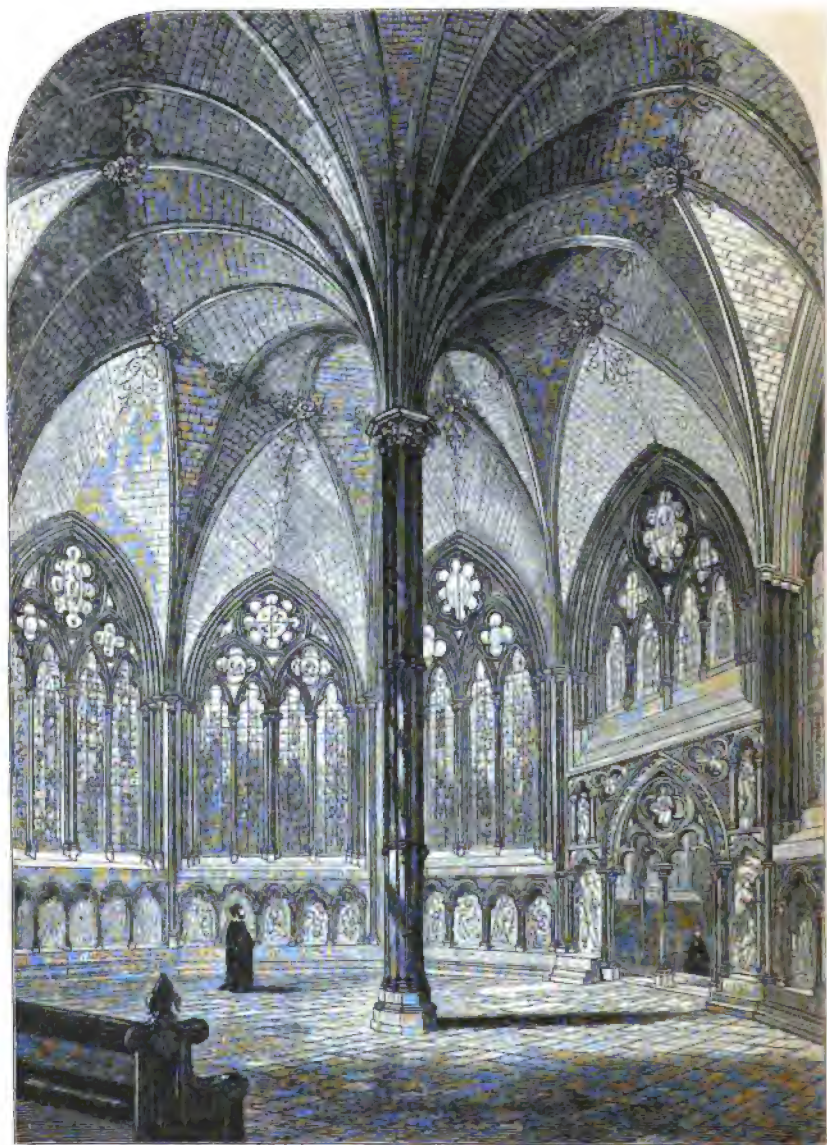
On the night of the fire which consumed the Houses of Parliament in 1834²—when thousands were gathered below, watching the progress of the flames—when the waning affection for our ancient national monuments seemed to be revived in that crisis of their fate—when, as the conflagration was driven by the wind towards Westminster Hall, the innumerable faces of that vast multitude, lighted up in the broad glare with more than the light of day, were visibly swayed by the agitation of the devouring breeze, and one voice, one prayer seemed to go up from every upturned countenance, 'O save 'the Hall!'—on that night two small figures might have been seen standing on the roof of the Chapter House overlooking the terrific blaze, parted from them only by the narrow space of Old Palace Yard. One was the Keeper of the Records, Sir F. Palgrave; the other was Dean Ireland. They had climbed up through the hole in the roof to witness the awful scene. Suddenly a gust of wind swept the flames in that direction. Palgrave, with all the enthusiasm of the antiquarian and of his own eager temperament, turned to

¹ Mr. Burt, in the *Gentleman's Magazine*, October 1859, pp. 336-343.

² I owe this story partly to Lord

Hatherley, who witnessed it from below; and partly to Sir Francis Palgrave himself.





THE CHAPTER HOUSE AS RESTORED BY GILBERT SCOTT, ESQ.

the Dean, and suggested that they should descend into the Chapter House, and carry off its most valued treasures into the Abbey for safety. Dean Ireland, with the caution belonging at once to his office and his character, answered that he could not think of doing so without applying to Lord Melbourne, the First Lord of the Treasury.

It was a true, though grotesque, expression of the actual facts of the case. The Government were the masters of the Chapter House. On them thus devolved the duty of its preservation, when, after its various vicissitudes, it once more became vacant by the removal of the Records to the Rolls House. Then, in 1865, in the eight hundredth anniversary of its own foundation, in the six hundredth anniversary of the House of Commons, which it had so long sheltered, a meeting of the Society of Antiquaries was held within its disfigured and deserted walls, to urge the duty of restoring it to its pristine beauty. Under the auspices of Mr. Gladstone, then Chancellor of the Exchequer, and Mr. Cowper, First Commissioner of Works, the adequate sum was granted by Parliament, and the venerable building will become one of the most splendid trophies of the archæological and architectural triumphs of the Nineteenth Century.

The Restoration
of the
Chapter
House,
1865.

Not far from the Chapter House and Treasury, and curiously following their fortunes, is an ancient square 'Tower,' which, it has been conjectured, may once have served the purpose of a monastic prison, but which was sold by the Abbey to the Crown in the last year of Edward III.¹ It bears in its architecture the marks of the great builder of that time—Abbot Littlington.² It was first devoted to the purposes, and for many years bore the name, of the King's

The Jewel
House.

¹ Widmore, 174, 231.

² For the architectural description of it, see *Gleanings*, p. 226. It is now used as the depository of the standards

of weights and measures, both old and new, in connexion with the Trial of the Pyx. See p. 432.

The Par-
liament
Office.

Jewel House. It then became 'the Parliament Office,'—that is, the depository of the Acts of Parliament, which had been passed either in the adjacent Chapter House or in the Chapel of St. Stephen. In 1864¹ they were transferred to the far grander Tower, bearing the name of Queen Victoria, and exhibiting the same enlarged proportions to the humble Tower of the Plantagenets, that the Empire of our gracious Sovereign bears to their diminutive kingdom. But the grey fortress still remains, and, with the Treasury and the Chapter House forms the triple link of the English State and Church with the venerable past. Comparing the concentration of English historical edifices at Westminster with those at Rome under the Capitol, as the Temple of Saturn finds its likeness in the Treasury, and the Temple of Concord (where the Senate assembled) in the Chapter House and Refectory, so the massive walls of the Tabularium, where the decrees of the Senate were carefully guarded, correspond to the Square Tower of the Parliament Office, overlooking the garden of the Precincts from which it has long been parted.

The An-
chorite.

From the Jewel House; across the end of the Garden, was a pathway to the stream which flowed into the Thames—used chiefly for processions on Rogation days and other like holidays—over a piece of ground which belonged to the Prior, but which was left as a kind of waste plot, from its exposure to the floods both of stream and river. This corner of the precincts was the scene of a curious story, which was, no doubt, often told in the Cloister and Refectory. Not far from the Jewel House lived the hermit who,² as we have seen, formed an adjunct of the monastic community—an advanced guard of peculiar sanctity. The anchorite who occupied

¹ By this removal was recovered the long-lost Prayerbook of 1662, which had been detached from the Act of Uniformity, and had lain hid in some obscure corner of the Parliament

Office. It was in 1864 deposited in the Chief Clerk's Office in the House of Lords, where it was found in 1867.

² See p. 421.

this tenement at the close of the fourteenth century was buried in a leaden coffin, in a small chapel attached to his cell. A certain William Ushborne, keeper of the adjacent Palace, suborned a plumber of the convent to dig up the sacred bones, which he tossed into the well in the centre of the cloister-cemetery, and had the leaden coffin conveyed by its iron clasps to his office. The sacrilege was first visited on the poor plumber, who was seized with a sudden faintness and died in Ushborne's house. This, however, was but the beginning of Ushborne's crimes. He afterwards contrived to appropriate the waste marsh just described, which he turned into a garden, with a pond to preserve his own fresh fish. On a certain fast day—the Vigil of St. Peter ad Vincula—the day before the great conventual feast on the fat bucks of Windsor—he invited his Westminster neighbours to a supper. Out of the pond he had fished a large pike. He himself began upon it, and after two or three mouthfuls he screamed out, 'Look—look—here 'is come a fellow who is going to choke me;' and thus caught, 'without the viaticum,' by the very fish which had been the cause of his sacrilege, he died on the spot and was buried in the Choir of St. Margaret's. It was a matter of unfeigned satisfaction that his successor, though bearing the same ill-omened name of William, was a highly respectable man, 'good and simple,' who made many benefactions to the Abbey, and was buried just within the Church, by the basin for holy water at the Cloister door.¹

Ushborne
and his
fishpond.

Leaving these haunted spots, we return to the Garden, which had been thus invaded and avenged. The Prior's portion of it was remarkable as having been planted with damson trees.² But the larger part of it, now the College Garden, was the pleasure-ground of the Infirmary, correspond-

The Gar-
den of the
Infirmary.

¹ Cartulary.

² Ibid.

The Infirmary.

ing to what at Canterbury is now called 'the Oaks,' in which the sick monks took exercise. The Infirmary itself, which has almost totally disappeared, was almost a second monastery. The fragments of its Norman arches show that it belonged to the original establishment of the Confessor. Hither came the processions of the Convent to see the sick brethren;¹ and were greeted by a blazing fire in the Hall, and long rows of candles in the Chapel.² Here, although not only here, were conducted the constant bleedings of the monks.³ Here, in the Chapel, the young monks were privately whipped. Here the invalids were soothed by music.⁴ Here also lived the seven 'play-fellows' (*sympectas*), the name given to the elder monks, who, after they had passed fifty years in the monastic profession, were exempted from all the ordinary regulations, were never told anything unpleasant, and themselves took the liberty of examining and censuring everything.⁵

A few arcades and pillars mark the position of the ancient Hall and Chapel of the Infirmary, which here, as elsewhere, has been absorbed into the modern capitular buildings. The Chapel, of which the proportions can be imagined from the vast remains of the corresponding edifice at Canterbury, was dedicated to St. Catherine. This, rather than the Abbey Church itself, was used for such general ecclesiastical solemnities as took place in the precincts. Of the thirty-eight⁷

¹ Ware, pp. 479, 483.

² Ibid. pp. 264, 265.

³ Ibid. pp. 425, 438, 440, 444.

⁴ Ibid. p. 475. ⁵ Ibid. p. 343.

⁶ The Chronicle so called of Ingulph, A.D. 974; Ducange (*Voce Sympecta*); Fosbroke's *Monachism*, 265.

⁷ For the accurate statement of these consecrations I am indebted to Professor Stubbs. Those which are recorded as taking place in 'Westminster,' but without the specification of particular localities, are of Bernard, Bishop of St. David's, in 1115;

David of Bangor in 1120, Robert Chichester of Exeter in 1138, Roger of Pontevyne in 1154, Adam of St. Asaph in 1175, Henlow, William de Blois of Worcester in 1218, John Fountain of Ely in 1220, Geoffrey de Burgh of Ely in 1225, Albert of Armagh in 1248, Louis de Beaumont of Durham in 1318, Alexander Neville of York in 1374, Walter Skirlow of Lichfield in 1386, Alexander Beche of St. Asaph in 1390. It is natural to suppose that these were consecrated within the precincts of the Abbey, and, if so,

episcopal consecrations described before the Reformation as performed in 'Westminster,' where any special locality is designated, we usually find the Chapel of St. Catherine. Fourteen¹ certainly, probably more, were there consecrated. One, William de Blois, was consecrated to Lincoln, before the High Altar in 1203. Abbot Milling was consecrated to Hereford in the Lady Chapel in 1474, a few years before its destruction by Henry VII.

Besides these more individual solemnities, St. Catherine's Chapel witnessed the larger part of the provincial Councils of Westminster.² More than twenty such were held at various times. The most remarkable were as follows. In 1076 was the assembly for the deposition of Wolfstan, already described. In 1102 Anselm held the mixed council of lords spiritual and temporal, to issue canons against simony, against marriage

Councils
of West-
minster.
Under
Lanfranc,
1076.
Under
Anselm,
1102.

probably in St. Catherine's Chapel. But the specification of the Palaces of the Bishops of Carlisle, Durham, and York, and of the Chapel of St. Stephen for the remaining eleven, between 1327 and 1535, makes it doubtful whether some of the earlier ones may not also have taken place in private chapels. Becket's election to the primacy, 1162, was recited and confirmed by Henry de Blois in the Refectory. (Diceto, 533.) Baldwin (1184) was elected by the royal party against the Cartulary monks, in a tumultuous meeting in the Chapter House of Westminster. In order to forestall their adversaries, they rushed at once with a *Te Deum* to the Abbey, kissed Baldwin before the altar, and returned him to the king as elected. (Benedict. 415.)

¹ These were Hugh of Lincoln, afterwards canonised, and William of Worcester, in 1186; Hubert Fitzwalter and Herbert le Poer of Salisbury, and Godfrey of Winchester in 1189 and 1194; Robert of Bangor in 1197,

Eustace of Ely in 1198, William of London in 1199, Geoffrey Hennelaw of St. David's in 1203, John Gray of Norwich and Giles Braose of Hereford in 1200, Eustace of London in 1221, William Brewer of Exeter, and Ralph Neville of Chichester in 1224, Thomas Blunville of Norwich in 1226. The use of this Chapel is illustrated by the fact, that the only consecration that took place at Reading (of Le Poer to Chichester, June 26, 1215) was in like manner in the Infirmary Chapel of the Abbey of Reading.

² The twenty-four Councils of Westminster are given in Moroni's *Dizionario della Erudizione (Westminster)* from 1066 to 1413. Professor Stubbs has called my attention to the opinion of Mr. Kemble, that Cloveshoe, the scene of the Saxon Council in 747, was 'at Westminster.' But he has shown that the inference is mistaken, and that the 'Westminster' in question was probably Westbury in Worcester-shire.

- of the clergy, against the long Saxon hair of laymen, against untrained clergy, against archdeacons who were not deacons, as well as other graver offences. Here these same denunciations were continued in three councils held at
1124. Westminster shortly after, under Cardinal John of Crema, Williams Archbishop of Canterbury, and Albric of Ostia,
1138. all legates.¹ Here, four years after the murder of Becket, in the presence of Walter Humez, for the first time wearing the full insignia of mitred Abbot, took place the celebrated contest between Richard Archbishop of Canterbury and Roger Archbishop of York, in the struggle for precedence, which on the occasion of the coronation of Henry IV.'s son had just led to that catastrophe. 'The Pope's Legate was
1127. 'present, on whose right hand sate Richard of Canterbury, as 'in his proper place; when in springs Roger of York, and, 'finding Canterbury² so seated, fairly sits him down on Canterbury's lap—a baby too big to be danced thereon; yea, 'Canterbury's servants dandled this large child with a witness, 'who plucked him from thence, and buffeted him to purpose.'³ Richard claimed the right side as belonging to his see—Roger as belonging to his prior consecration. In the scuffle, the northern primate was seized, as he alleged, by the Bishop of Ely, thrown on his face, trampled down, beat with fists and sticks, and severely bruised. He rose, with his cope torn,⁴ and rushed into the Abbey, where he found the King and denounced to him the two prelates of Canterbury and Ely. At last the feud was reconciled, on the Bishop of Ely's positive denial of the outrage, and the two Primates were bound by the King to keep the peace for five years. It led to the

Struggle
of the
Primates,
1176.

¹ For the strange stories of John of Crema, see Fuller's *Church History*, A.D. 1102; Eadmer, iii. 67; Florence of Worcester. See the authorities in Robertson's *History of the Church*, iii. 234.

² Gervase, 1433.

³ Fuller's *Church History*, A.D. 1176.

⁴ Brompton, 1109. The decrees of the council are given in Benedict. i. 97–107.

final settlement of the question, as it has remained ever since, by a Papal edict, giving to one the title of the Primate of All England, to the other of the Primate of England.¹ At another council, held apparently in the Precincts, the less important precedence between the Bishops of London and Winchester was settled, London taking the right, and Winchester the left of the legate.² Here, in the presence of Archbishop (afterwards Saint) Edmund, Henry III., with the Gospel in one hand and a lighted taper in the other, swore to observe the Magna Charta. The Archbishop and Prelates, and the King himself, dashed their candles on the ground, whilst each dignitary closed his nostrils and his eyes against the smoke and smell, with the words, 'So go out, with smoke and stench, the accursed souls of those who break or pervert the Charter.' To which all replied, 'Amen and Amen; but none more frequently or loudly than the King.'³ Yet 'he took not away the High Places,' exclaims the honest chronicler, 'and again and again he collected and spent his money, till, oh shame! his folly by constant repetition came to be taken as a matter of course.' Perhaps of all the councils which the precincts witnessed (the exact spot is not mentioned) the most important was that which sanctioned the expulsion of the Jews from England.⁴

Excommu-
nication of
transgres-
sors of
Magna
Charta,
1252.

We have now traversed the monastic precincts. We would fain have traced in them, as in the Abbey itself, the course of English history. But it has not been possible. Isolated incidents of general interest are interwoven with the growth

¹ So in France the Archbishop of Lyons was styled by the Pope 'Primate of Gaul,' and the Archbishop of Vienne 'Primate of Primates.' A like rivalry existed in the Irish Church, between the Archbishop of Armagh and the Archbishop of Dublin. In the Protestant Church the question has long been determined in favour of 'the Lord Primate of Armagh.' But

in the Roman Catholic Church even the see of Rome has not ventured to decide between the two rivals. (Fitzpatrick's *Doyle*, ii. 76.)

² Diceto, 656. Another was held in 1200. (Ibid. 707.)

³ Matt. Paris, p. 742. Grossetete, *Letters*, 72, p. 236, ed. Luard.

⁴ Hardouin's *Concilia*, A.D. 1290. Paulli, iv. 53.

Growth of
English.

of the Convent, but nothing more, unless it be the gradual rise of the English character and language. It was at first strictly a Norman institution. As a general rule, English was never to be spoken in common conversation—nor even Latin—nothing but French. And the double defeat of the Saxons first from the Danes at Assenden, and then from the Normans at Hastings, was carefully commemorated. But still the tradition of the English Saxon home of St. Edward lingered. It is expressly noted that the ancient Saxon practice of raising the cup from the table with both hands, which had prevailed before the Norman Conquest, still continued at the monastic suppers. One of the earliest specimens of the English language is the form of vow, which is permitted to those who cannot speak French, ‘Hic
‘ frere N. hys hole stedfastness and chaste lyf, at fore God
‘ and alle hys halewen, and pat hic sallén bonsum¹ liven
‘ withouten properte all my lyf tyme.’

Discipline.

Neither can we arrive at any certain knowledge of their obedience or disobedience to the rules of their order. Only now and then, through edicts of kings² and abbots, we discern the difficulty of restraining the monks from galloping over the country away from conventual restraint, or, in the popular legends, engaged in brawls with a traditionary giantess and virago of the place in Henry VIII.’s reign—Long Meg of Westminster.³

Special
devotions.

We ask in vain for the peculiarities of the several Chapels which sprang up round the Shrine, or for the general appearance of the worship. The faint allusions in Abbot Ware’s rules reveal here and there, the gleam of a lamp

¹ This is a translation of the French
‘à ki je serai obedient.’ Ware, c. 26.

² Archives. See Appendix.

³ Tract on Long Meg of Westminster, in *Miscellanea Antiqua Anglicana*. See Ben Jonson’s *Fortunate Isles* :—

‘Or Westminster Meg,
With her long leg
As long as a crane,
And feet like a flame,’ &c.

(viii. 78.)

She is introduced as a character on the stage in that masque with Skelton.

burning at this or that altar, or at the tomb of Henry III., and of the two Saxon Queens, or in the four corners of the Cloisters or in the Chapter-house. We see at certain times the Choir hung with ivy, rushes, and mint. We detect at night the watchers, with lights by their sides, sleeping in the Church.¹ A lofty Crucifix met the eyes of those who entered through the North Transept; another rose above the High Altar;² another, deeply venerated, in the Chapel of St. Paul. We catch indications of altars of St. Thomas of Canterbury, of St. Helena, of the Holy Trinity, and of the Holy Cross, of which the very memory has perished. The altar of St. Faith³ stood in the Revestry; the chapel and altar of St. Blaize in the South Transept. The relics⁴ Relics. given by Henry III. and Edward I. have been already mentioned; the Phial of the Sacred Blood, the Girdle of the Virgin, the tooth of St. Athanasius, the head of St. Benedict. And we have seen their removal⁵ from place to place, as the royal tombs encroached upon them: how they occupied first the place of honour eastward of the Confessor's shrine; then, in order to make way for Henry V.'s chantry, were transported to the space between the shrine and the tomb of Henry III., whence they were again dislodged, or threatened to be dislodged, by the intended tomb of Henry VI. A spot of peculiar sanctity existed from the times of the first Norman kings, which perhaps can still be identified on the south-eastern side of the Abbey. Egelric, Bishop of Durham, Grave of Egelric, 1072. in the time of the Confessor, was a characteristic victim of the vicissitudes of that troubled period. Elevated from the

¹ Ware.

² Chapter IV. p. 223, and Islip Roll.

³ This had already been conjectured by Mr. Gilbert Scott from the fresco of a female saint with the emblems of St. Faith, a book and an iron rod; and the statement in Ware that

the Altar of St. Faith was under the charge of the Revestiarus, puts it beyond doubt. (See *Old London*, p. 146; *Gleanings*, p. 47.)

⁴ For the whole list see *Flete*, c. xiv.

⁵ Occasionally they were lent out by the monks. See Appendix.

monastery of Peterborough, in 1041, to the see of York, he was driven from his newly-acquired dignity, by the 'almost 'natural' jealousy of the seculars, and degraded in 1042, if such an expression may be used, to the hardly less important see of Durham. From Durham he was expelled by the same influencé in 1045, and again restored by the influence of Siward of Northumberland.¹ In 1056 he resigned his see and retired to his old haunts at Peterborough. There either from suspicion of malversation of the revenues of Durham, or of treasonable excommunications at Peterborough, he was, in 1069, arrested by order of the Conqueror, and imprisoned at Westminster. He lived there for two years, during which, 'by fasting and tears, he so attenuated and purged away his 'former crimes as to acquire a reputation for sanctity,' and, on his death in 1072, was buried in the porch of the Chapel of St. Nicholas,² ordering his fetters to be buried with him, to increase his chance of a martyr's glory. This is the earliest mention of that Chapel. The grave which, seventy years after, 'was honoured by the vows and prayers of 'pilgrims,' is therefore probably under the southern wall of the Abbey; and it is an interesting thought that in the stone coffin recently found near that spot we may perhaps have seen the skeleton of the sanctified prisoner Egelric.

Pilgrim-
ages.

The Confessor's shrine was, however, of course the chief object. But no Chaucer has told us of the pilgrimages to it, whether few or many: no record reveals to us the sentiments which animated the inmates of the Convent, or the congregations who worshipped within its walls, towards the splendid edifice of which it was the centre. The Bohemian travellers in the fifteenth century record the admiration in-

¹ Simeon of Durham; (*Hist. Eccl. Dur.* iii. 6;) *Worcester Chron.* A.D. 1078; *Peterborough Chron.*, A.D. 1072; *Ann. Wav.*, A.D. 1072; *Flor. Wig.*,

A.D. 1072; Hugo Candidus, p. 45.

² Malmesbury, *De Gest. Port. Hig.* iii.

spired by the golden sepulchre of 'St. Keuhard,' or 'St. Edward,' 'the ceiling more delicate and elegant than they had seen elsewhere;' 'the musical service lovely to hear;' and, above all, the unparalleled number of relics, 'so numerous that two scribes writing for two weeks could hardly make a catalogue of them.'¹ At the eastern end of the shrine two steps still remain, deeply hollowed out by the knees of the successive pairs of pilgrims who knelt at that spot.

In the close of the fifteenth century we can see the conventional artists² hard at work in beautifying the various Chapels. Painters. Their ceilings, their images were all newly painted. An alabaster image of the Virgin was placed in the Chapel of St. Paul, and a picture of the Dedication of the Abbey. Over the tomb of Sebert were placed pictures, probably those which still exist. Then was added the Apocalyptic series round the walls of the Chapter House. Then we read of a splendid new service book, highly decorated and illuminated, and presented by subscriptions from the Abbot and eight monks. As the end draws near, there is no slackening of artistic zeal. As we have seen, no Abbot was more devoted to the work of decoration and repair than Islip, and of all the grand ceremonials of the Middle Ages in the Abbey, there is none of which we have a fuller description than that one which contains within itself all the preludes of the end.

For it was when Islip was Abbot that there arrived for Wolsey the Cardinal's red hat from Rome. He 'thought it for his honour meet'³ that so high a jewel should not be conveyed by so simple a messenger as popular rumour had imagined, and accordingly 'caused him to be stayed by the way, and newly furnished in all manner of apparel, with all kinds of costly silks which seemed decent for such high

Reception
of Wolsey's
Hat, 1515.

¹ See Appendix.

² Cartulary. See Appendix.

³ Cavendish's *Wolsey*, 29, 30.

‘ambassador.’ That done, he was met at Blackheath, and escorted in pomp to London. ‘There was great and speedy provision and preparation made in Westminster Abbey for the confirmation of his high dignity . . . which was done,’ says his biographer, ‘in so solemn a wise as I have not seen the like unless it had been at the coronation of a mighty prince or king.’ We can hardly doubt that he chose the Abbey now, as on a subsequent occasion, for the Convocation of York, in order to be in a place beyond the jurisdiction of the rival primate. What follows shows how completely he succeeded in establishing his new precedence over the older dignity. On Thursday, Nov. 15, the prothonotary entered London with the Hat in his hand, attended by a splendid escort of prelates and nobles, the Bishop of Lincoln riding on his right, and the Earl of Essex on his left, ‘having with them six horses or above, and they all well becoming, and keeping a good order in their proceeding.’ ‘The Mayor of London and the Aldermen on horseback in Cheapside, and the craft stood in the street, after their custom.’ It was an arrival such as we have seen but once in our day, of a beautiful Princess coming from a foreign land to be received as a daughter of England. At the head of this procession the Hat moved on, and ‘when the said Hatt was come to the Abbey of Westminster,’ at the great north entrance, it was welcomed by the Abbot Islip, and beside him, the Abbots of St. Alban’s, Bury, Glastonbury, Reading, Gloucester, Winchester, Tewkesbury, and the Prior of Coventry, ‘all in pontificalibus.’ By them the Hat was honourably received, and ‘conveyed to the High Altar, where it was sett.’¹ On Sunday the 18th the Cardinal, with a splendid retinue on horseback, ‘knights, barons, bishops, earls, dukes, and archbishops,’ came between eight and nine from his palace by Charing

1515,
Nov. 15.

Nov. 18.

¹ ‘After its long and fatiguing journey from Italy.’ See the humorous narrative in Hook’s *Archbishops of Canterbury*, v. 250.

Cross. They dismounted at the north door, and 'went to the high altar, where, on the south side, was ordained a 'goodly traverse for my Lord Cardinal, and when his Grace 'was come into it,' then, as if after waiting for a personage more than royal, 'immediately began the mass of the Holy 'Ghost, sung by the Archbishop of Canterbury (Warham), 'The Bishop of Rochester (Fisher) acted as crozier to my 'Lord of Canterbury.' The Bishop of Lincoln read the Gospel, the Bishop of Exeter the Epistle. Besides the eight abbots were present the Archbishops of Armagh and Dublin, and the Bishops of Winchester, Durham, Norwich, Ely, and Llandaff. Colet, Dean of St. Paul's, 'made a brief collation 'or proposition,' explaining the causes of 'his high and 'joyous promotion,' the dignities of a prince and bishop, and also 'the high and great power of a Cardinal;' and 'how 'he betokeneth the free beams of wisdom and charity which 'the Apostles received from the Holy Ghost on Whit Sunday; 'and how a Cardinal representeth the order of Seraphim, 'which continually increaseth in the love of the glorious 'Trinity, and for this consideration a Cardinal is only apparelled with red, which colour only betokeneth nobleness.' His short discourse closed with an exhortation to my Lord Cardinal in this wise: 'My Lord Cardinal, be glad and enforce 'yourself always to do and execute righteously to rich and 'poor, and mercy with truth.' Then, after the reading of the Bull, 'at Agnus Dei, came forth of his traverse my Lord 'Cardinal, and kneeled before the middle of the High Altar, 'where for a certain time he lay grovelling, his hood over his 'head during benediction and prayers concerning the high 'creation of a Cardinal,' said over him by Archbishop Warham, 'which also sett the Hatt upon his head.' Then Te Deum was sung. 'All services and ceremonies finished, my 'Lord came to the door before named, led by the Dukes of 'Norfolk and Suffolk, where his Grace with all the noble-

'men ascended upon their horses, and in good order proceeded to his place by Charing Cross, preceding it the mace, such as belongeth to a Cardinal to have; and my Lord of Canterbury' (the latest historian¹ of the Primates with true English pride adds, 'one almost revolts from writing the fact,') 'having no cross² before him.' We need not follow them to the splendid banquet. It is enough for the Abbey to have been selected as the scene of the Cardinal's triumphant day—to have thus seen the full magnificence at once of the Papal hierarchy and of the Revival of Letters, and to have heard in the still small accents of Colet the whisper of the coming storm, and have welcomed in the Cardinal Legate the first great dissolver of monasteries.³

But already the precincts of Westminster had sheltered the power which was to outshine the hats of cardinals, and the croziers of prelates, and to bring out into a new light all that was worthy of preservation in the Abbey itself. 'William Caxton, who first introduced into Great Britain the art of printing, exercised that art A.D. 1477, or earlier, in the Abbey of Westminster.'⁴ So speaks the epitaph, designed originally for the walls of the Abbey, now erected by the Roxburgh Club near the grave in St. Margaret's Church, which received his remains in 1491. His press was near the house which, according to tradition, he occupied in the Almonry, by the Chapel of St. Anne.⁵ This ecclesiastical

Caxton's
printing-
press,
1477.

¹ Hook, v. 253.

² Cavendish's *Wolsey*, ii. 301. *MS.* from the Herald's Office.

³ Wolsey visited the Abbey as Legate in 1518 and 1525. 'Ex improviso, severè, intemperanter, omnia agit, miscet, turbat, ut terreat cæteros, ut imperium ostendat, ut se terribilem præbeat;' Polydore Vergil. (*Dugdale*, i. 278.)

⁴ The words 'in the Abbey of Westminster' are taken from the title-

pages of Caxton's books in 1480, 1481, and 1484. The special locality, near the Almonry, is given in Stow, p. 476; Walcott, p. 279. The only Abbot with whom he had any relations was Esteney. (*Life of Caxton*, i. 62-66.)

⁵ Amongst the curiosities of natural history in the Abbey, connected with Caxton's press, are the corpses of a colony of rats, found in a hole in the Triforium. They had in successive generations carried off fragments of

Colonies
of rats.

origin of the first English Printing-press is perpetuated in the name of 'the Chapel,' given by printers to a congress or meeting of their body. Victor Hugo, in a famous passage of his 'Notre Dame de Paris,' describes how 'the Book killed 'the Church.' The connexion of Caxton with the Abbey gives to this thought another and a kindlier turn—'The 'Church (or the Chapel) has given life to the Book.' In this sense, if in no other, Westminster Abbey has been the source of enlightenment to England, beyond any other spot in the Empire; and the growth of this new world within its walls opens the way to the next stage in its history.

paper, beginning with mediæval copy-books, then of Caxton's first printed works, ranging down to the time of Queen Anne. Then, probably during

the repairs of Wren, the hole was closed, and the depredations ceased, and the skeletons alone remained.

CHAPTER VI.

THE ABBEY SINCE THE REFORMATION.

Something ere the end,
Some work of noble note may yet be done;
'Tis not too late to seek a newer world
Made weak by time and fate, but strong in will,
To strive, to seek, to find, and not to yield.
Tennyson's *Ulysses*.

SPECIAL AUTHORITIES.

The special authorities for this period are:—

- I. The Chapter Books, from 1542 to the present time.
- II. Hacket's *Life of Archbishop Williams*.
- III. Heylin's *Life of Laud*.
- IV. Bernard's *Life of Heylin*.
- V. *Atterbury's Life and Letters*.
- VI. *Life of Bishop Newton*, by himself.
- VII. *Lives of South, Thomas, and Vincent*, prefixed to their Works.
- VIII. Carter's Articles in the *Gentleman's Magazine* of 1799–1800.
- IX. *Census Alumnorum Westmonasteriensium*.
- X. *Lusus Alteri Westmonasteriensis*, 1st and 2nd series.
- XI. *Autobiography of William Taswell*, in the *Camden Society*, vol. ii. 1852.

CHAPTER VI.

THE ABBEY SINCE THE REFORMATION.

THE Dissolution of the Abbey¹ and Monastery of St. Peter, like all the acts of the first stage of the Reformation, was effected with a silence only explicable by the long expectation with which their approach was prepared. The first book, containing the orders of the new Dean and Chapter, which begins in 1542, quietly opens with the record of leases and meetings for business. The services of the Roman Church continued unchanged through the remaining years of Henry VIII. Three masses a day were said—in St. John's Chapel, the Lady Chapel, and at the High Altar. The dirge still sounded, and the waxlights still burned, on Henry VII.'s anniversaries. Under Edward VI. the change is only indicated by an order to sell the brass lecterns, and copper-gilt candlesticks, and angels, 'as monuments of idolatry,' with an injunction, which one is glad to read, that the proceeds are to be devoted 'to the Library and buying of books.'² In like manner, the fall of the ancient Liturgy is only represented by the substitution of 'Communion' for 'Mass,' and of 'surplices and hoods' for the ancient vestments.

The Dissolution of the Monastery, Jan. 16, 1539—40.

The institution passed into its new stage at once, and its progress is chiefly marked by the dismemberment and reconstruction of the mighty skeleton,³ which was to be slowly

¹ The value of the property according to Speed was 3,977*l.*, according to Dugdale 3,471*l.*

² Chapter Book, 1547–1549.

³ Amongst the buildings thus men-

tioned, are 'the old Dovehouse,' 'the Hall wherein the Tomb is,' 'Patch's House' (*qu.* for Wolsey's Fool), 'Row's House,' 'Canterbury,' 'door from the Plumbery into the Abbey,'

reanimated with a new life. Here, as at Canterbury and elsewhere, in the newly-constructed Chapters, a School was founded, of which the scholarships were, in the first instance, given away by ballot of the Dean and Prebendaries.¹ Twenty Oxford and Cambridge scholars, and the payment of the Royal Professorships, were charged on the Chapter.

The Abbot was converted into a Dean. The Monks were succeeded by twelve Prebendaries, each to be present daily in the Choir, and to preach once a quarter.² Every Saturday in the year there was to be a meeting in the Chapter House.³ But now, for the first time since the Abbey had established its original independence, the head of the Chapter was subjected to a Bishop, who resided in the ancient Abbot's House, the Dean living in the remoter part of the monastery. This prelate was entitled 'the Bishop of Westminster,' and his diocese included the whole of Middlesex, except Fulham; so that he was, in fact, the chief prelate of the metropolis.⁴ The consecration of Thirlby to this newly-created see may be taken as the starting-point of the new series of episcopal consecrations in the Abbey. Cranmer had indeed been dedicated to his office close by, in the Royal Chapel of St. Stephen⁵—characteristically within the immediate residence of the Reforming Sovereign. But, from that time till recent days, all such consecrations, as took place in Westminster, were in the Chapel of Henry VII. That gorgeous building, just clear from the hands of the workmen,—'St.

The Cathedral under the Bishop of Westminster, Dec. 18, 1540.

Thirlby, 1540–50.

Consecrated, Dec. 19, 1540.

and 'the Long House,' adjoining to the Cloisters. This last was probably the line of buildings on the east side of Dean's Yard. (Chapter Book, 1542–1552.)

¹ Ibid. 1547–1549.

² Ibid. 1547.

³ Ibid. 1549. See Chapter V.

⁴ From this temporary see arose the title of '*the city*' of Westminster. (Dugdale, i. 321, 322.) The Abbey of

Westminster and Cathedral of St. Paul are 'metropolitan,' as being the chief churches of the metropolis. The Cathedrals of Canterbury and York are not 'metropolitan,' but 'metropolitcal,' as being the seats of the two Metropolitans.

⁵ Courtenay was consecrated there to Exeter, Nov. 8, 1476; Oliver King to Exeter, Feb. 8, 1493; and Shaxton to Salisbury, April 11, 1536.

Saviour's¹ Chapel,' as it was called, to avoid the now questionable name of 'the Lady Chapel,'—was henceforth destined to play the same part which St. Catherine's Chapel had played hitherto, as a sacred edifice belonging to the Abbey and yet not identical with it, used not for its general worship, but for all special solemnities. Here Thirlby was consecrated in what now became his own cathedral to the see of Westminster, and the time-serving Kitchin and his successor Godwin to the see of Llandaff. But the one solitary episcopate of Westminster is not of good omen for its revival. Thirlby was a man of amiable but feeble character, and the diocese, after ten years, was merged, in the See of London.² Thirlby was translated, first to Norwich³ in 1550, and then to Ely in 1554; and after the accession of Elizabeth lived partly as guest, partly as prisoner, at Lambeth, where he lies buried in the chancel of the parish church⁴ with his cross in his hand, and his hat under his arm.⁵

Consecration of Kitchin, May 3, 1545; and Godwin, Nov. 22, 1601.

It was on this occasion that, out of the appropriation of the estates⁶ of Westminster to fill up the needs of London, the proverb arose of 'robbing Peter to pay Paul,'⁷ a proverb which, indeed, then carried with it the fullest significance

One of the two metropolitan churches under the Bishop of London, 1550. Robbing Peter to pay Paul.

¹ 'In St. Saviour's Chapel, near the 'sepulchre of Henry VII.' Strype, *Cranmer*, c. 23. So St. Mary's, in Southwark, became St. Saviour's.

² He was with Bonner on the melancholy commission for the degradation of Cranmer, and did his utmost to moderate his colleague's violence.

³ When Bishop of Norwich, he had a house in the Westminster Precincts, afterwards occupied by Sir R. Cotton. (Chapter Book, 1552.)

⁴ Neale, ii. 106, 107.

⁵ So he was found in 1783 on making Archbishop Cornwallis's grave (Sir H. M. Nichols's *Privy Purse Expenses*, H. viii. p. 357.)

⁶ Westbourne and Paddington were then transferred from the see of West-

minster to London.

⁷ Collier, ii. 324; Widmore, p. 133.

So afterwards, 'the City wants to bury 'Lord Chatham in St. Paul's, which, 'as a person said to me, would literally 'be "robbing Peter to pay Paul." I 'wish it could be so, that there might 'be some decoration of that nudity.' (Walpole, vii. 69. See Chapter IV. p. 285.) Canon Robertson points out to me that a similar, though not exactly the same expression is found generally applied, as far back as the 12th century, 'tanquam si quis crucifigeret 'Paulum ut redimeret Petrum.' (Herbert of Bosham, 287.) Compare also a letter of Alexander III. to Henry II. (Letters of Becket, Giles, iv. 116.)

that the words can bear. The old, original, venerable Apostle of the first ages had lost his hold, and the new independent Apostle of the coming ages was riding on the whirlwind. The idea of a Church where the Catholic Peter and the Reforming Paul could both be honoured, had not yet entered into the mind of man. Let us hope that the coexistence of St. Peter's Abbey and St. Paul's Cathedral, each now so distinct not only in origin but in outward aspect, is a pledge that the dream has been in part realised.

The dangers of the Abbey.

It was by a hard struggle in those tempestuous times that the Abbey was saved. Its dependency of the Priory of St. Martin's-le-Grand¹ was torn to pieces, and let out to individuals.² Its outlying domains to the east of Westminster, it is said, were sacrificed to the Protector Somerset, to induce him to forbear from pulling down the Abbey itself.³ The Chapter Book of these years is filled with grants and entreaties to the Protector himself, to his wife, to his brother, and to his servant. Twenty tons of Caen stone, evidently from the dilapidated monastery, were made over to him, 'if there could be so much spared,' 'in the hope that he 'would be good and gracious.'⁴ According to one version, the inhabitants of Westminster rose in a body, and prevented the demolition of their beloved church.⁵ According to another, and perhaps more authentic⁶ tradition, the Protector's designs had not reached farther than the destruction of St. Margaret's Church, and portioning out the Nave of the Abbey for the ejected congregation. 'But no sooner had the 'workmen advanced their scaffolds when the parishioners 'gathered together in great multitudes, with bows and 'arrows, staves and clubs . . . which so terrified the work-

¹ See Chapter V. p. 398.

² Chapter Book, 1549.

³ Fourteen manors are said to have been given to him. Dart, i. 66.

⁴ Chapter Book, 1546, 1547.

⁵ *Gent. Mag.* [1799], vol. lxix. pt. i. p. 447.

⁶ Heylin's *Hist. Ref.* 72; Hayward's *Life of Edward VI.*, 205.

‘men that they ran away in great amazement, and never could be brought again upon that employment.’

On the extinction of the Bishopric, the Abbot's House was sold to Lord Wentworth the Lord Chamberlain. He lived in it only for a year, and was buried in the Islip Chapel¹ with much heraldic pomp, the children, priests, and clerks attending in surplices. Miles Coverdale, the translator of the Bible, preached his funeral sermon. The Dean occupied the buildings where the Misericorde or Smaller Refectory had stood, adjoining the garden.² The Great Refectory was pulled down ‘by his servant Guy Gaskell,’³ and the vacant ground granted to one of the Prebendaries (Carleton, also Dean of Peterborough), who was allowed to take the lead from St. Catherine's Chapel. A Library was set up in the North Cloister. The ‘Smaller Dormitory’⁴ was cleared away, to open a freer passage to the Dean's House by the Dark Entry. The conventual Granary was portioned out for the corn of the Dean and Prebendaries.⁵ The Plumbery and Waxchandlery were transferred to its vaults. The ‘Anchorite's House’⁶ was leased to a bellringer appointed by the little Princess Elizabeth.

Lord Wentworth's funeral, March 7, 1550-1.

Arrangement of the buildings.

In the midst of these changes Dean Benson,⁷ once Abbot Boston, died, it is said, of vexation over the financial difficulties of his house,⁸ and was buried at the entrance of St. Blaize's Chapel. His successor, Richard Cox, who was duly installed in ‘the Chapter House,’ had been one of the three tutors of Edward VI., and was accordingly transferred from a canonry at Windsor to the Deanery of Westminster. After four

Benson, 1539-49.

Cox, 1549-1553.

¹ Machyn's *Diary*, March 7, 1550-1.

‘In the same chapel that the old abbot was buried.’

² Chapter Book, 1545.—It was long called the ‘Dean's House.’

³ Chapter Book, Nov. 5, 1544.

⁴ A name of which the peculiar meaning is well known to antiquaries.

⁵ Chapter Book, 1546.

⁶ See Chapter V. p. 410.

⁷ His surname as Abbot had been, from his birthplace, *Boston*.

⁸ The loss from the fall of money made it necessary to sell plate and stuff. (Chapter Book, 1552.) An inventory of the Abbot's plate is in the Record Office. (Land Revenue Accounts, No. 1114.)

years he was compelled to fly, from his complicity in the attempt to place Lady Jane Grey on the throne. Almost immediately on his return from Germany, on the accession of Elizabeth, he was appointed to succeed Thirlby at Ely in 1559,¹ where he died in extreme old age in 1581. His venerable white beard renders him conspicuous among the portraits of the Bishops of Ely, in the Library of Trinity Hall at Cambridge.

Weston,
1553-56.

The revival of the
Abbacy.

Hugh Weston (a man, it is said, of very questionable character) succeeded, but was removed, after three years, to Windsor, to make way for the change which Mary had so much at heart. It was gradually effected. The Prebendaries, one by one, conformed to her faith. Philip's father-confessor was lodged in the Precincts. But the College dinners became somewhat disorderly. 'Forks' and 'knives' are tossed freely to and fro, and 'Hugh Price breaks John Wood's head 'with a pot.'² The Chapter Book here abruptly closes, and a few blank leaves alone indicate the period of the transition.

1554, Nov.
12.

In that interval the Abbey bore its part in scenes which at the time must have seemed to be fraught with incalculable consequences for England and for Europe. On the 12th of November was celebrated the mass of the Holy Ghost at the altar of Westminster Abbey, in the presence of King Philip and Queen Mary, to inaugurate the Parliament which met to repeal the attainder of Cardinal Pole, and welcome him on his mission of reuniting the Church of England to the Church of Rome. The Cardinal arrived, and now the great day itself was come on which the reconciliation was to be accomplished.

Nov. 30.

The Feast of St. Andrew was chosen,³ as being the festival of

¹ For Cox's conduct, see Aikin's *Elizabeth*, i. 154; Strype's *Annals*, ii. pt. ii. p. 267; iii. pt. i. p. 37. To the period of his exile belongs the remarkable poem ascribed to him, on 'Say well and do well,' published in vol. xiii. of the Percy Society.

² Chapter Book, 1554.—Against the

names of Hugh Griffiths and T. Reynolds is written, in a later hand, 'turncoats;' and against six others, 'new Prebendaries of the Romish persuasion.'

³ *Descriptio Reductionis Angliæ* in the Appendix to Pole's *Letters*; Froude, vi. 283.

Philip's highest order—the Golden Fleece. From the Holbein gate of Whitehall Palace issued the Spanish King, escorted by six hundred Spanish courtiers, dressed in their court costumes of white velvet,¹ striped with red, which they had not worn since their first entrance into England; and which were now reassumed to mark the auspicious event. The Knights of the Garter joined the procession with their badges and collars. In the presence of this gorgeous assembly the High Mass of the Order of the Golden Fleece was sung in the Abbey. The service lasted till two in the afternoon. The Queen and the Cardinal were absent, she reserving herself, in expectation of the anticipated heir to her throne, from any unnecessary fatigue: the Cardinal also, perhaps, from his weak health, or to give greater effect to his appearance for the final and yet grander ceremony in Westminster Hall. Thither he was brought from Lambeth in state by the Earl of Arundel and six other knights of the Garter, whom the King despatched for him as soon as they left the Abbey. There, 'in the fast 'waning light of that November evening,' took place the solemn reconciliation of the English Church and nation with the see of Rome—so enthusiastically received at the time, so totally reversed within the next few years, so vainly re-attempted since. We leave to the general historian the description of this scene and of its consequences, and return to the Abbey and its officers. The last appearance of Weston as Dean of Westminster was at the head of one of the numerous processions which marched through the streets of London to hasten the fulfilment of the eager wishes of the childless Queen. In the place of the Chapter, almost alone of the monastic bodies, the Convent of Westminster was restored. John Howman,² of the Forest of Feckenham in Worcester-

Abbot
Feck-
enham,
1555-60.

¹ Machyn's *Diary*, Nov. 12, 30, 1554.

Englishman taking his name from his birthplace. (Fuller's *Worthies*.)

² He is the last instance of an

shire, the last mitred Abbot of England ('a short man of a 'round visage, fresh colour, affable, and pleasant'¹), is one of the few characters of that age who, without any powerful abilities, commands a general respect from his singular moderation and forbearance. Some hasty words against Ridley, and a quarrel with a young man at the Bishop of Winchester's table about fasting,² are the only indications that his life furnishes of the harsh temper of those times.

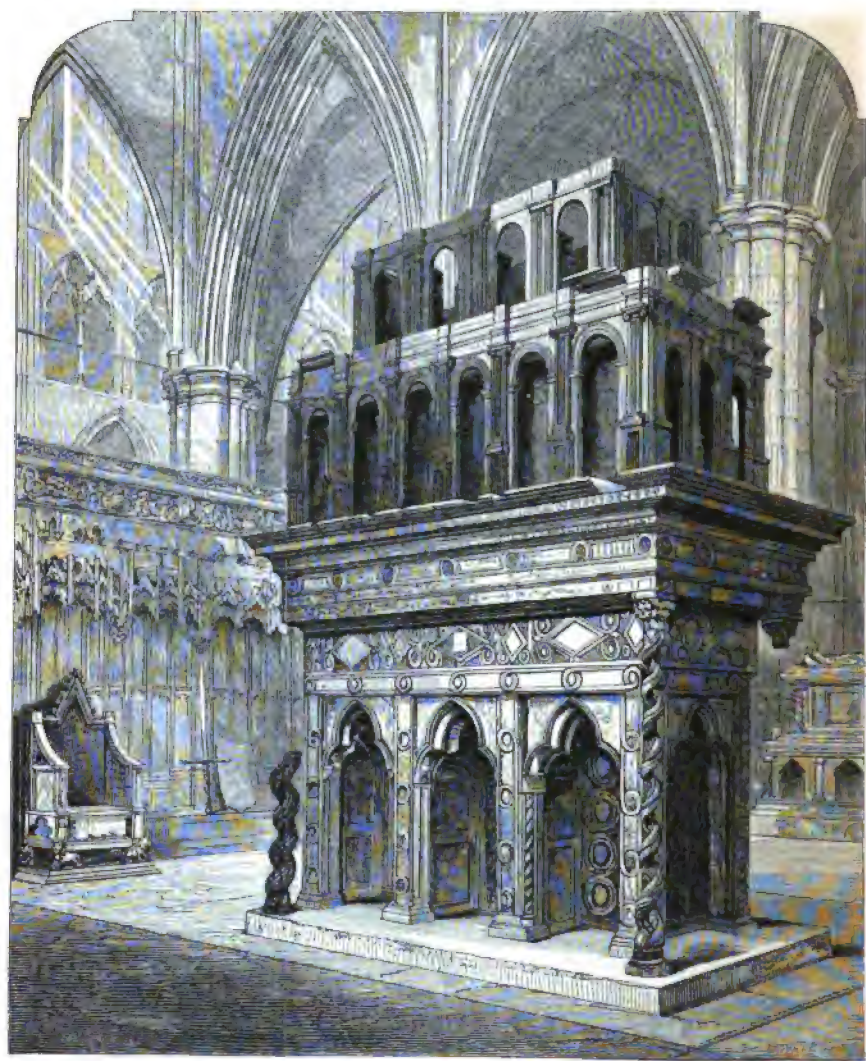
His early life had been spent in Evesham Abbey, and then, after disputes with Cranmer and Hooper which lodged him in the Tower, he was raised by Mary first to the Deanery of St. Paul's, and then to the restored Abbacy of Westminster. We can best imagine the scene when the new Abbot with his thirteen monks (four from Glastonbury), reoccupied the deserted buildings, by reading the description of the like event³ in the ruins of Melrose, depicted by the wonderful genius, which was able at once to recall the past, and to hold the balance between the conflicting parties of that time. It was in November, on St. Clement's eve, that 'the 'Lord Abbot with the convent, thirteen monks "shorn in," 'went in procession after the old fashion in their monks' 'weeds, in cowls of black serge, with two vergers carrying two 'silver rods in their hands, and at evening time the vergers 'went through the cloisters to the Abbot and so went into 'the church afore the altar, and then my Lord kneeled down, 'and his convent, and, after his prayer made, was brought 'into the quire with the vergers, and so into his place.' In the following week 'my Lord Abbot was consecrated in the 'Abbey, and there was great company, and he was made 'abbot, and did wear a mitre, and my Lord Cardinal (Pole) 'was there, and many Bishops, and my Lord Chancellor

1555.
Nov. 22.

¹ Harpsfeld. (Seymour's *Stow*, ii. 611.) He was to be re-elected every three years, without a *congé d'élire*. (Widmore, 136.)

² Strype's *Annals*, i. 111: ii. 179.

³ The scene of the election of the last mitred Abbot of Scotland, in Scott's *Abbot*, c. xiii., xiv., xv.



SHRINE OF EDWARD THE CONFESSOR.

‘(Gardiner) did sing mass, and the Abbot made the sermon, ‘and my Lord Treasurer was there.’ A few days afterwards, on December 6 (the Feast of St. Nicholas¹), the Abbot marched in procession ‘with his convent. Before him ‘went all the monastery men with cross keys upon their ‘garments, and after went three homicides,’ as if ostentatiously paraded for the sake of showing that the rights of sanctuary were in full force.² The young nobleman, Lord Dacre, walked with a sheet about him, and was whipped as he went. With him was the lowborn murderer of the tailor in Long Acre, and the small Westminster scholar, who had slain a “big boy” that sold papers and printed books in Westminster Hall, by hurling a stone which hit him under the ear—earliest hero of the long-sustained conflicts between the Westminster scholars and the “skys” of London, as the outside world was called. The ruins of the Confessor’s Shrine were repaired, so far as the taste of the age would allow. On the 5th of January, 1557, the anniversary of the Confessor’s death, ‘the Shrine was again set up, and the Altar ‘with divers jewels that the Queen sent hither.’ ‘The body ‘of the most holy King Edward, though the heretics had ‘power on that where in the body was enclosed, yet on that ‘sacred body had they no power,’ he found and restored to its ‘ancient sepulture.’³ On the 20th of March, with a hundred lights, King Edward the Confessor ‘was reverently ‘carried from the place where he was laid when the Abbey ‘was spoiled and robbed, and so he was carried, and goodly ‘singing and censing as has been seen, and mass sung.’⁴ By the 21st of April the Shrine was ‘set up’ and was visited ‘after dinner’ by the Duke of Muscovy,⁵ who went up to see

Dec. 6.

1556-7.
Jan. 5.

March 20.

April 21.

¹ Machyn’s *Diary*, Nov. 22, 29; Froude.
Dec. 6, 1555

² See Chapter V. p. 413.

³ I owe the sight of this speech of Feckenham to the kindness of Mr.

⁴ Chronicle of Grey Friars, 94; Machyn’s *Diary*, March 21, 1557.

⁵ Machyn’s *Diary*, April 21, 1557. Malcolm, p. 237.

1557.

it and saw the place through. The marks of this hasty restoration are still visible in the displaced fragments, and plaster mosaic, and novel cornice.¹ A wooden canopy was placed over it, perhaps intended as a temporary structure, to supply the place of its splendid tabernacle, but which has remained unaltered and unfinished to this day—a memorial the more interesting from the transient state of the Church which it represents. Above, and instead of the old inscription, was written a new one round the Shrine, and like inscriptions were added to each of the Royal Tombs.² The ancient Charters were, it was believed, preserved as if by a miracle, being found, by a servant of Cardinal Pole, in the hands of a child playing in the streets. And by appealing to these, as well as to Lucius's foundation and St. Peter's visit, the relics of the saints, the graves of kings, and 'the commodity 'of our ancestors,' the Abbot pleaded earnestly before the House of Commons for the Westminster right of sanctuary.³ For the whole of that year the enthusiasm continued. 'On 'Passion Sunday my Lord Abbot did preach as goodly a 'sermon as has been heard in our time.' 'On Ascension Day 'the King and Queen went in procession about the Cloister, 'and heard mass.' On St. Andrew's Day, the anniversary of the Reconciliation, a procession went about the Abbey. Philip, Mary, and Cardinal Pole were all present, and the Abbot 'sang the mass.' On the next Easter Eve the 'Paschal 'candle was installed upon the High Altar with a great entertainment of the master and wardens of the wax-chandlers.'

Nov. 30,
1558.

¹ The lower part of the shrine, including the arches, seems to have been left undisturbed. All the upper part was broken, probably for the removal of the coffin. A fragment of the original cornice was found in 1868 built into the wall of the School, and has been restored to its place.

² See Chapter III. p. 151.—It may be observed that the inscription on Ed-

ward III.'s tomb—'Tertius Edvardus, 'famâ super æthera notus, *Pugna pro 'Patria*'—is the same as that written, probably at the same date, under the statue of Edward III. on the inner gateway of Trinity College, Cambridge.

³ Speech from the Rolls' House. (See Appendix.)

One curious incident reveals the deeply-seated infirmity of monastic and collegiate establishments even in the glow of a religious revival. It was in the August of that year that the funeral of Anne of Cleves took place. The next day was the requiem. Bonner sung mass in his mitre, and Feckenham preached, and both in their mitres incensed the corpse, and afterwards she was carried to her tomb, 'where she lies with a hearse cloth of gold. But within three weeks the monks had by night spoiled the hearse of all its velvet cloth and trappings, the which was never¹ seen afore or 'so done.'

1558.

August 4.

August 21.

It was a brief respite. Feckenham had hardly been established in the Abbot's House for more than a year, when the death of Mary dispersed the hopes of the Roman Church in England. It depended on the will of the sovereign of the time, and with her fall it fell. Feckenham² had preached as Dean of St. Paul's at Paul's Cross before her coronation, and now at her death, he delivered two sermons, which were remarkable for their moderation, on the text, 'I praised the dead more than the living' (Eccl. iv. 2).³ It was in the closing period of his rule in Westminster that the Abbey witnessed the first of those theological conflicts which have since so often resounded in its precincts. Then took place the pitched battle between the divines of the old religion and of the new.⁴

March 31,
1559.
The West-
minster
Con-
ference.

On the 31st of March, 1559, there was held in Westminster Abbey a theological tournament. Eight champions on either side were chosen for the engagement. Sir Nicholas Bacon and the Archbishop of

¹ Machyn's *Diary*, Aug. 2, 3, 21, 1557. See Chapter III. p. 185. The tomb was not finished till the time of James I., and has suffered since from successive changes. Even as late as 1820 it lost its marble covering, which was removed to the communion table, where it has since remained.

² Machyn's *Diary*, Sept. 21, 1552.

³ Fuller's *Church History*, A.D. 1558. The sermon at her funeral had been preached by Bishop White. (Machyn, Dec. 13, 1558.)

⁴ Strype's *Annals*, i. 116, 128, 196; ii. 465 (No. 15); Fuller's *Church History*, ii. 447; *Worthies*, ii. 357.

York kept the lists; the Lords and Commons were the audience—for whose better instruction the combat was to be conducted in English. The subjects of controversy were—1. The use of prayer in a tongue unknown to the people; 2. The right of local churches to change their ceremonies, if the edification of the people required it; and 3. The propitiatory sacrifice for the quick and dead, said to be offered in the Mass.

As a limit to diffuseness, the arguments were to be produced in writing; and to the Catholics, in affected deference to their rank, was given the honour and the disadvantage of precedence. On their side were four bishops—White, Baynes, Scot, and Watson; with four doctors—Cole, who had preached at Cranmer's martyrdom; Harpsfeld, Pole's delegate, the inquisitor of Canterbury; Chedsey, Bonner's chaplain; and Langdale, Archdeacon of Chichester.

The Protestants were returned refugees—men who had kept prudently out of the way while their opinions were dangerous to themselves, but had reappeared with security. The true battle on these great questions had been fought and won at the stake. The Aylmers, the Jewels, the Grindals, were not of the metal which makes martyrs; but they were skilful talkers, admirable 'divines,' with sufficient valour for the sham fight in which they were required only to walk with decorum over the course. They had conviction enough—though Jewel, at least, had saved his life by apostasy—to be quite willing to persecute their adversaries; they were as little capable as the Catholics of believing that Heaven's gatekeepers acknowledged any passport, save in terms of their theology; and, on the whole, they were well selected for the work which they had to do.

It had been contrived that throughout the controversy the Protestants should have the last word. The bishops, either resenting the unfairness of the arrangement, or having, as they said, really misunderstood it, there was some confusion; and when the moment came, they were unprepared to begin. After some hesitation, however, Cole was put forward to speak on the first point; and, according to the account of Jewel, he stamped, frowned, raved, and snapped his fingers. . . . The counter-statements of the Protestants were then read by Horne. . . . With this the first day's proceedings ended; the discussion was adjourned till Monday; and the Catholics were requested to comply for the future with the prescribed form, that the second proposition might be argued more completely.

On Monday, however, things went no better. Bacon invited the bishops to commence. White answered that he desired first to reply on the argument of the preceding day. He was told that he might

reply on the whole subject when the three propositions had each had their separate consideration. Watson replied that they had mistaken the directions, and that on the first head they had not been heard at all; Doctor Cole had spoken extempore, and had given only his own private opinion. The Lord Keeper regretted their misconception, but was unable to permit the prescribed order to be interrupted; and, after some recrimination, the bishops agreed to proceed.

But here another difficulty arose. They had been assigned priority, and they preferred to follow; they protested, with some reason, that it was not for them to prove the Church's doctrine to be true. They professed the old-established faith of Christendom; and if it was attacked, they were ready to answer objections. Let the Protestants produce their difficulties, and they would reply to them.

They did not and would not understand that they were but actors in a play, of which the finale was already arranged; that they were spoiling its symmetry by altering the plan.

The Lord Keeper replied that they must adhere to their programme, or the performance could not go forward. He asked them, one by one, if they would proceed. They refused. He appealed to the Abbot of Westminster; and the Abbot of Westminster agreed with the bishops.

If that was their resolution, then, the Lord Keeper said, the discussion was ended—and ended by their fault. They had refused to accept the order prescribed by the Queen, and they should not make an order of their own. 'But forasmuch as,' he concluded significantly, 'ye will not that we should hear you, you may perhaps 'shortly hear of us.'¹

This was the last fight face to face between the Church of Rome and the Church of England. It was the direct preparation for the Liturgy as it now stands, as enjoined in Elizabeth's first Act of Uniformity. Against that Liturgy and against the Royal Supremacy the chief protest was uttered by Feckenham from his place in the House of Lords—on 'the lowest place on the Bishops' form'—where he sate as the only Abbot.² The battle was however

¹ Froude, vii. 73–76. See Burnet's *History of the Reformation*, part ii. book iii. pp. 388–391; Cardwell's *Con-*

ferences, pp. 55–92.

² Strype's *Annals*, ii. 438, app. ix.; Cardwell's *Conferences*, p. 98.

Feckenham's
farewell
to the
College
Garden.

lost, and it only remains, as far as Westminster is concerned, to tell, in Fuller's words, the closing scene of the good Abbot's sojourn in our precincts:—'Queen Elizabeth coming to the Crown, sent for Abbot Feckenham to come to her, whom the messenger found setting of elms in the orchard [the College Garden] of Westminster Abbey. But he would not follow the messenger till first he had finished his plantation, which his friends impute to his being employed in mystical meditations—that as the trees he then set should spring and sprout many years after his death, so his new plantation of Benedictine monks in Westminster should take root and flourish, in defiance of all opposition. . . . Sure I am those monks long since are extirpated, but how his trees thrive at this day is to me unknown. Coming afterwards to the Queen, what discourse passed between them, they themselves know alone. Some have confidently guessed she proffered him the Archbishopric of Canterbury on condition he would conform to her laws, which he utterly refused.'¹

His death,
1585; buried
at
Wisbeach.

He was treated with more or less indulgence, according to the temper of the times—sometimes a prisoner in the Tower;² sometimes a guest in the custody of Horne, Bishop of Winchester; afterwards in the same capacity in the palace of Coxe, his former predecessor at Westminster, and now the old Bishop of Ely; and finally in the castle of Wisbeach.³ There he left a memorial of himself in a stone cross, and in the more enduring form of good deeds amongst the poor. His last expressions breathe the same spirit of moderation which had marked his life,⁴ and, contrasted with the violence of most of

¹ Fuller's *Church Hist.* ix. 6, 8, 38.—The elms, or their successors, still remain. There was till 1779 a row of trees in the middle of the garden, which was then cut down. (Chapter Book, March 17, 1779.)

² He was deprived Jan. 4, 1559–60,

and sent to the Tower May 22, 1560. (Machyn's *Diary*.)

³ Seymour's *Stow*, p. 611.—The monks had annuities granted them. (Chapter Book, 1569.)

⁴ Strype's *Annals*, ii. 528, No. xxxi.; pt. ii, pp. 177, 381, 678.

his coreligionists at that time, remind us of the forbearance and good sense of Ken amongst the Nonjurors.

The change in Westminster Abbey was now complete. A Protestant sermon was preached to a 'great audience.'¹ The stone altars were everywhere destroyed.² The massy oaken table which now stands in the Confessor's Chapel was substituted, probably at that time, for the High Altar,³ and was placed, as it would seem, at the foot of the steps.⁴ St. Catherine's Chapel was finally demolished, and its materials used for the new buildings.⁵

The
change
under
Queen
Elizabeth.

The interest of Queen Elizabeth in the institution never flagged. Even from her childhood she had taken part in its affairs. A certain John Pennicott had been appointed to the place of bellringer at the request of the 'Lady Elizabeth, 'daughter of our Sovereign Lord the King,'⁶ when she was only thirteen. Almost always before the opening of Parliament she came to the Abbey on horseback, the rest of her train on foot. She entered at the Northern door, and through the west end of the Choir, receiving the sceptre from the Dean, which she returned to him as she went out by the Southern Transept. Carpets and cushions were placed for her by the Altar.⁷ The day of her accession (November 17), and of her coronation (January 15), were long observed as anniversaries in the Abbey. On the first of these days the bells are still rung, and, till within the last few years, a dinner of persons connected with Westminster School took place in the College Hall.⁸ Under her auspices the restored Abbey

¹ Machyn, November 1561.

² Strype's *Annals*, i. 401. See Chapter III.

³ Malcolm, p. 87.

⁴ Wiffin's *House of Russell*, ii. 514.

⁵ Chapter Book, 1571.

⁶ Chapter Book, November 5, 1544.

⁷ Ibid., 1562, 1571, 1572, 1584, and 1597; Malcolm, p. 261; Strype's *An-*

nals, i. 438; State Papers, 1588. Her father had come in like manner in 1534.

⁸ See Monk's *Bentley*, p. 535.

The two last centenaries of the foundation were celebrated with much pomp in 1760, and again in 1860. Chapter Book, June 3, 1760. — On this occasion the wax effigy of Eliza-

and the new Cathedral¹ both vanished away. One of the first acts of her reign² was to erect a new institution in place of her father's cathedral and her sister's convent.

'By the inspiration of the Divine clemency' [so she describes her motive and her object], 'on considering and revolving in our mind 'from what various dangers of our life and many kinds of death 'with which we have been on every side encompassed, the great and 'good God with His powerful arm hath delivered us His handmaid, 'destitute of all human assistance, and protected under the shadow of 'His wings, hath at length advanced us to the height of our royal 'majesty, and by His sole goodness placed us in the throne of this 'our kingdom, we think it our duty in the first place . . . to the 'intent that true religion and the true worship of Him, without which 'we are either like to brutes in cruelty or to beasts in folly, may 'in the aforesaid monastery, where for many years since they had 'been banished, be restored and reformed, and brought back to the 'primitive form of genuine and brotherly sincerity; correcting, and, 'as much as we can, entirely forgetting, the enormities in which the 'life and profession of the monks had for a long time in a deplorable 'manner erred. And therefore we have used our endeavours, as far 'as human infirmity can foresee, that hereafter the documents of the 'sacred oracles, out of which as out of the clearest fountains the 'purest waters of Divine truth may and ought to be drawn, and 'the pure sacraments of our salutary redemption be there administered, that the youth, who in the stock of our republic, like certain 'tender twigs, daily increase, may be liberally trained up in useful 'letters, to the greater ornament of the same republic, that the aged 'destitute of strength, those especially who shall have well and 'gravely served about our person, or otherwise about the public 'business of our kingdom, may be suitably nourished in things 'necessary for sustenance; lastly, that offices of charity to the poor 'of Christ,' and general works of public utility, be continued.

beth, now amongst the waxworks of the Abbey, was made by the 'gentlemen of the Choir.' (Chapter Book, June 3, 1760.)

¹ The name 'cathedral' lingered in the Abbey for some time. It is called so at Elizabeth's coronation and funeral, and by Shakspeare (see Chapter II. p. 74). An injunction of Elizabeth orders women and children to be excluded 'from the Cathedral Church.'

(State Papers, 1562; see Ibid. 1689.) It appears as late as in the dedication of South's *Sermon* to Dolben; and even on Lord Mansfield's monument.

² Her portrait in the Deanery, traditionally said to have been given by her to Dean Goodman, was really (as appears from an inscription at the back) given to the Deanery by Dean Wilcocks.

She then specially names the monumental character of the church, and especially the tomb of her grandfather, 'the 'most powerful and prudent of the kings of the age,' as furnishing a fit site, and proceeds to establish the Dean and twelve Prebendaries, under the name of the College, or Collegiate Church of St. Peter, Westminster.

The
Collegiate
Church of
St. Peter.

Henceforth the institution became, strictly speaking, a great academical as well as an ecclesiastical body. The old Dormitory of the monks had already been divided into two compartments. These two compartments were now to be repaired and furnished for collegiate purposes, 'upon contribution of 'such godly-disposed persons as have and will contribute 'thereunto.' The smaller or northern portion was devoted to the 'Library.' The Dean, Goodman, soon begun to form a Library, and had given towards it a 'Complutensian 'Bible' and a 'Hebrew Vocabulary.'¹ This Library was apparently intended to have been in some other part of the conventual buildings, and it is not till some years later that it was ordered to be transferred to 'the great room before 'the old Dortor.'² Its present aspect is described in a well-known passage of Washington Irving :—

The
Chapter
Library,
1574.

1517,
1591.

I found myself in a lofty antique hall, the roof supported by massive joists of old English oak. It was soberly lighted by a row of Gothic windows at a considerable height from the floor, and which apparently opened upon the roofs of the Cloisters. An ancient picture, of some reverend dignitary of the Church in his robes,³ hung over the fireplace. Around the hall and in a small gallery were the books, arranged in carved oaken cases. They consisted principally of old polemical writers, and were much more worn by time than use. In the centre of the Library was a solitary table, with two or three books on it, an inkstand without ink, and a few pens parched by long disuse. The place seemed fitted for quiet study and meditation: It was buried deep among the massive walls of

¹ Chapter Book. 1571.

Chapter Book, Dec. 2, 1574, May 26, 1587, Dec. 3, 1591.

² The successive stages of the formation of the Library appear in the

³ Dean Williams. (See p. 495.)

the Abbey, and shut up from the tumult of the world. I could only hear now and then the shouts of the schoolboys faintly swelling from the Cloisters, and the sound of a bell tolling for prayers, that echoed soberly along the roofs of the Abbey. By degrees the shouts of merriment grew fainter and fainter, and at length died away. The bell ceased to toll, and a profound silence reigned through the dusky hall.¹

1587.
1591.

The
School-
room.

1599.

It was, however, long before this chamber was fully appropriated to its present purpose. The century had well nigh run out its sands, and Elizabeth's reign was all but closed, when the order, issued in the year before the Armada, was carried out, and then only as regards the southern and larger part of the original Dormitory, which had been devoted to the Schoolroom.² Down to that time the Schoolroom, like the Library, had been in some other chamber of the monastery. But this chamber, wherever it was, became more evidently unfit for its purpose—'too low and too little for 'receiving the number of scholars.'³ Accordingly, whilst the Library was left to wait, the Schoolroom was pressed forward with 'all convenient speed.' New 'charitable contributions' were 'gathered;' and probably by the beginning of the seventeenth century it was prepared for the uses to which it has ever since been destined. Although in great part rebuilt in this century, it still covers the same space. Its walls are covered with famous names, which in long

¹ Irving's *Sketch Book*, i. 227-29. See Botfield's *Cathedral Libraries of England* (pp. 430-464), which gives a general account of the contents of the Westminster Library.

² I have forbore here, as elsewhere, to go at length into the history of the School. It opens a new field, which one not bred at Westminster has hardly any right to enter, and which has been elaborately illustrated by Westminster scholars themselves in the '*Census Alumnorum West-*

monasteriensium,' and '*Lusus Alti Westmonasteriensis*.' For a brief and lively account of its main features, I may refer to two articles on 'Westminster School' (by an old school-fellow of my own), in *Blackwood's Magazine* for July and September 1866, and since republished with other essays under the name of *The Public Schools of England*.

³ Chapter Book, May 7, 1599. This and the previous order are given at length in *Lusus Westmonast.* ii. 332.

hereditary descent rival, probably, any place of education in England. Its roof is of the thirteenth century, one of its windows of the eleventh. From its conchlike¹ termination has sprung in several of the public schools the name of 'shell,' for the special class that occupies the analogous position. The monastic Granary, which under Dean Benson had still been retained for the corn of the Chapter, now became, and continued to be for nearly two hundred years, the Scholars' Dormitory. The Abbot's Refectory became the Hall of the whole establishment.² The Dean and Prebendaries continued to dine there, at least on certain days, till the middle of the seventeenth century;³ and then, as they gradually withdrew from it to their own houses, it was left to the Scholars. Once a year the ancient custom is revived, when on Rogation Monday the Dean and Chapter receive in the Hall the former Westminster Scholars, and hear the recitation of the Epigrams, which have contributed for so many years their lively comments on the events of each passing generation.⁴ The great tables of chestnut-wood were, according to a doubtful tradition, presented by Elizabeth from the wrecks of the Spanish Armada. The round holes in their solid planks are ascribed to the cannon-balls of the English ships. They may, however, be the traces of a less illustrious warfare. Till the time of Dean Buckland, who substituted a modern stove, the Hall was warmed by a huge brazier, of which the smoke escaped through the open roof. The surface of the tables is unquestionably indented with the burning coals thence tossed to and fro by the scholars; and the hands of the late venerable Primate (Archbishop Longley) bore to the end of his

The old
School
Dormi-
tory.
The Col-
lege Hall.

¹ This arose from the accidental repair of the building after a fire. The apse was removed in 1868, but the trace of it still remains on the floor.

² See Chapter IV.

³ Strype's *Annals*, vol. i. part ii. (No. 10).

⁴ The present custom in its present form dates from 1857. See *Lusus West.* ii. 262.

life the scorching traces of the bars on which he fell as a boy in leaping over the blazing fire.

Its connexion with Christ Church, Oxford, and Trinity College, Cambridge.

The collegiate character of the institution was still further kept up, by the close connexion which Elizabeth fostered between the College of Westminster and the two great collegiate houses of Christ Church and Trinity, founded or refounded by her father, at Oxford and Cambridge. Together they formed 'the three Royal Colleges,' as if to keep alive Lord Burleigh's scheme of making Westminster 'the third 'University of England.' The heads of the three were together to preside over the examinations of the School. The oath of the members of the Chapter of Westminster was almost identical with that of the Master and Fellows of Trinity¹ and Queen's Colleges, Cambridge; couched in the magnificent phraseology of that first age of the Reformation, that they 'would always prefer truth to custom, the Bible to tradition'—('vera consuetis, scripta non scriptis, semper antehabitu-
'um')—'that they would embrace with their whole soul the 'true religion of Christ.' The constitution of the body was that not so much of a Cathedral as of a College. The Dean was in the position of 'the Head;' the Masters in the position of the College Tutors or Lecturers. In the College Hall the Dean and the Prebendaries dined, as the Master and Fellows, or as the Dean and Chapter at Christ Church, at the High Table; and below sate all the other members of the body. If the Prebendaries were absent, then, and seemingly not otherwise, it was the duty of the Headmaster to be present.² The Garden of the Infirmary, which henceforth became 'the 'College Garden,' was, like the spots so called at Oxford and Cambridge, the exclusive possession of the Chapter, as there

Its collegiate constitution.

¹ It is also found in King Edward's statutes for the University of Cambridge, as part of the oath to be required of Graduates in Divinity and Masters of Arts. From the oath in

the Elizabeth Statutes of St. John's, in other respects identical, this clause is curiously omitted.

² Chapter Book, 1563.

of the Heads and Fellows of the Colleges.¹ So largely was the ecclesiastical element blended with the scholastic, that the Dean, from time to time, seemed almost to supersede the functions of the Headmaster. In the time of Queen Elizabeth he even took boarders into his house. In the time of James I., as we shall see, he became the instructor of the boys. 'I have placed Lord Barry,' says Cecil, 'at the Dean's 'at Westminster. I have provided bedding and all of my 'own, with some other things, meaning that for his diet and 'residence it shall cost him nothing.'

As years have rolled on, the union, once so close, between the different parts of the Collegiate body, has gradually been disentangled; and at times the interests of the School may have been overshadowed by those of the Chapter. Yet it may be truly said that the impulse of that first impact has never entirely ceased. The Headmasters of Westminster have again and again been potentates of the first magnitude in the collegiate circle. They were appointed² to preach sermons for the Prebendaries. They not seldom were Prebendaries themselves. The names of Camden and of Busby were, till our own times, the chief glories of the great profession they adorned; and of all the Schools which the Princes of the Reformation planted in the heart of the Cathedrals of England, Westminster is the only one which adequately rose to the expectation of the Royal Founders.

As in the Monastery, so in the Collegiate Church, the fortunes of the institution must be traced through the history, partly of its chiefs, partly of its buildings. William Bill, the first Elizabethan Dean, lived only long enough to complete the Collegiate Statutes, which, however, were never confirmed by the Sovereign. He was buried, among his predecessors the Abbots, in the Chapel of St. Benedict.

THE
DEANS.

William
Bill,
1560-61;
buried
July 22,³
in the Cha-
pel of St.
Benedict.

¹ Chapter Book, 1564 and 1606.

² Machyn's *Diary*, July 22, 1561.

³ Ibid., Nov. 14, 1564.

Gabriel
Goodman,
1561–
1601;
the Chapel
of St.
Benedict.

There also, after forty years, was laid his successor, Gabriel Goodman, the Welshman, of whom Fuller says, 'Goodman' was his name, and goodness was his nature.' He was the real founder of the present establishment—the 'Edwin' of a second Conquest. Under him took place the allocation of the monastic buildings before described. Under him was rehabilitated the Protestant worship, after the interregnum of Queen Mary's Benedictines. The old copes were used up for canopies. The hangings were given to the College.¹ A waste place found at the west end of the Abbey was to be turned into a garden.² A keeper was appointed for the monuments.³ The order of the Services was, with some slight variations, the same that it has been ever since. The early prayers were at 6 A.M. in Henry VII.'s Chapel, with a lecture on Wednesdays and Fridays. The musical service was, on weekdays, at 9 A.M. to 11 A.M. and at 4 P.M., and on Sundays at 8 A.M. to 11 A.M., and from 4 P.M. to 5 P.M. The Communion was administered on the Festivals, and on the first Sunday in the month. To the sermons to be preached by the Dean at Christmas, Easter, and All Saints, were added Whitsunday and the Purification. The Prebendaries at this time were very irregular in their attendance—some absent altogether—'some disaffected'—and 'would not come to church.' When they did come, they occupied a pew called the 'Knight's Pew.'

Goodman's occupation of the Deanery was, long after his death, remembered by an apartment known by the name of 'Dean Goodman's Chamber.'⁴ He addressed the House of Commons in person to preserve the privileges of sanctuary to his Church, and succeeded for a time in averting the change. He was the virtual founder of the Corporation of Westminster,

¹ Chapter Book, 1566 and 1570.

² Ibid., 1593.

³ Ibid., 1607.

⁴ State Papers, 1635–6.

⁵ Archives.—Hegavetwo of the bells, which still bear the inscription, '*Patrem laudate sonantibus cultum. Gabriel Goodman Decanus, 1598.*'

of which the shadow still remains in the twelve Burgesses, the High Steward, and the High Bailiff of Westminster—the last relic of the ‘temporal power’ of the ancient Abbots. His High Steward was no less a person than Lord Burleigh.¹

To the School he secured ‘the Pest House’ or ‘Sanatorium’ on the river-side at Chiswick,² and planted with his own hands a row of elms, some of which are still standing in the adjacent field. It is on record that Busby resided there, with some of his scholars, in the year 1657. When, in our own time, this house was in the tenure of Mr. Berry and his two celebrated daughters, the names of Montague Earl of Halifax, John Dryden, and other pupils of Busby, were to be seen on its walls. Dr. Nicolls was the last Master who frequented it. Till quite recently a piece of ground was reserved for the games of the Scholars. Of late years its use has been superseded by the erection of a Sanatorium in the College Garden.

The Pest
House at
Chiswick.

Already Goodman might well be proud of the School, which had for its rulers Alexander Nowell and William Camden. Nowell, whose life belongs to St. Paul’s, of which he afterwards became the Dean, was remarkable at Westminster as the founder of the Terence Plays.³ The illustrious Camden, after having been Second Master,⁴ was then, though a layman, by the Queen’s request, appointed Headmaster, and in order that ‘he might be near to her call and ‘commandment, and eased of the charge of living,’ was to have his ‘food and diet’ in the College Hall.⁵ ‘I know ‘not,’ he proudly writes, ‘who may say I was ambitious, ‘who contented myself in Westminster School when I writ ‘my “Britannia.”’⁶

Nowell,
Head-
master,
1543.

Camden,
Head-
master,
1593–99.

¹ Strype’s *Mem. of Parker*. See Chapter IV. p. 223.

² *Alumni Westmonast.*, p. 2.

³ Chapter Book, 1587.

⁴ State Papers, 1594.

⁵ There had before been a house for the ‘children’ at Wheethampsted and at Putney. (Chapter Book, 1615, 1661.)

⁶ *Alumni Westmonast.*, p. 13. (For Camden’s tomb see Chapter IV. p. 317.)

Lancelot
Andrewes,
1601-6.

Lancelot Andrewes, the most devout and, at the same time, the most honest¹ of the nascent High Church party of that period, lamented alike by Clarendon and by Milton, was Dean for five years. Under his care, probably in the Deanery, met the 'Westminster' Committee of the authorized version of James I., to which was confided the translation of the Old Testament, from Genesis to Kings, and of the Epistles in the New. In him the close connexion of the Abbey with the School reached its climax. Dean Williams, in the next generation, 'had heard much what pains Dr. Andrewes did 'take both day and night,' to train up the youth bred in the 'Public School, chiefly the *alumni* of the College so called;' and in answer to his questions, Hacket, who had been one of these scholars—

told him how strict that excellent man was to charge our masters that they should give us lessons out of none but the most classical authors; that he did often supply the place both of the head-schoolmaster and usher for the space of an whole week together, and gave us not an hour of loitering-time from morning to night: how he caused our exercises in prose and verse to be brought to him, to examine our style and proficiency; that he never walked to Chiswick for his recreation without a brace of this young fry; and in that wayfaring leisure had a singular dexterity to fill those narrow vessels with a funnel. And, which was the greatest burden of his toil, sometimes thrice in a week, sometimes oftener, he sent for the uppermost scholars to his lodgings at night, and kept them with him from eight till eleven, unfolding to them the best rudiments of the Greek tongue and the elements of the Hebrew Grammar; and all this he did to boys without any compulsion of correction—nay, I never heard him utter so much as a word of austerity among us.² In these long rambles to Chiswick he in fact indulged³ his

¹ See his conduct to Abbot in his misfortunes, and his rebuke to Neale. Andrewes was appointed Bishop of Chichester 1605, translated to Ely 1609, and to Winchester 1619; died September 25, 1626; buried in St. Saviour's, Southwark.

² Hacket's *Life of Williams*; Russell's *Life of Andrewes*, pp. 90, 91.—Brian Duppa, who succeeded Andrewes in the See of Winchester, learned Hebrew from him at this time. (Duppa's Epitaph in the Abbey.)

³ Fuller's *Abel Redivivus*.

favourite passion from his youth upwards of walking either by himself or with some chosen companions,—

with whom he might confer and argue and recount their studies : and he would often profess, that to observe the grass, herbs, corn, trees, cattle, earth, water, heavens, any of the creatures, and to contemplate their natures, orders, qualities, virtues, uses, was ever to him the greatest mirth, content and recreation that could be : and this he held to his dying day.

‘The Monastery of the West’ (τὸ ἐπισφύριον) was faithfully remembered in his well-known ‘Prayers.’ He was succeeded by Neale, who thence ascended the longest ladder of ecclesiastical preferments recorded in our annals.¹ Years afterwards they met, on the well-known occasion when Waller the poet heard the witty rebuke which Andrewes gave to Neale as they stood behind the chair of James I. Neale was educated at Westminster, and pushed forward into life by Dean Goodman and the Cecils. He was installed as Dean on the memorable 5th of November 1605; and after his elevation to the See of Lichfield and Coventry, he was deputed by James I. to preside once more in the Abbey over the re-interment of Mary Queen of Scots.² It was in his London residence, as Bishop of Durham, that he laid the foundation of the fortunes of his friend Laud. To him, as Dean, and Ireland,³ as master, was commended young George Herbert for Westminster School, where ‘the beauties of his ‘pretty behaviour and wit shined and became so eminent and ‘lovely in this his innocent age, that he seemed marked out ‘for piety and to have the care of heaven, and of a particular ‘good angel to guard and guide him.’⁴

Richard
Neale,
1605–10.

¹ Neale was appointed to the See of Rochester in 1608, and was thence translated to Lichfield and Coventry 1610, to Lincoln 1614, to Durham 1617, to Winchester 1627, and to York 1631. He was buried in All Saints’ Chapel, in York Minster, 1640.

² Le Neve’s *Lives*, ii. 143. See

Chapter III. p. 189. A statement of the Abbey revenues in his time is in the State Papers, vol. lviii. No. 42.

³ Ireland went abroad in 1610, nominally for ill health, really under suspicion of Popery. (Chapter Book, 1610.)

⁴ Walton’s *Life*, ii. 24.

A constellation of learned Prebendaries adorned the cloisters at this time: Richard Hakluyt, the geographer, Adrian Saravia, the friend of Hooker, and Isaac Casaubon, who exemplified the elasticity of the English ecclesiastical constitution of those days—one of them being a presbyterian and the other a layman.

George
Monteigne,
1610-17.
Richard
Tounson,
1617-20.

The two Deans who succeeded Montaigne¹ (or Montain) and Tounson,² leave but slight materials. It would seem that a suspicion of Montaigne's ceremonial practices was the first beginning of the transfer of the worship of the House of Commons from the Abbey to St. Margaret's. It is recorded that they declined to receive the Communion at Westminster Abbey, 'for fear of copes and wafer cakes.'³ The Dean and Canons strongly resented this, but gave way on the question of the bread. Tounson, as we have seen, was with Raleigh in the neighbouring Gatehouse twice on the night before his execution, and on the scaffold remained with him to the last, and asked him in what faith he died.⁴ On his appointment to the See of Salisbury, he was succeeded by the man who has left more traces of himself in the office than any of his predecessors, and than most of his successors. The last churchman who held the Great Seal—the last who occupied at once an Archbishopric and a Deanery—one of the few eminent Welshmen who have figured in history,—John WILLIAMS—carried all his energy into the precincts of Westminster. His own interest in the Abbey was intense.⁵

John
Williams,
1620-50.

¹ Montaigne was appointed Bishop of Lincoln 1617, translated to London 1621, Durham 1627, York 1628. Died and buried at Cawood, 1628.

² Tounson was appointed Bishop of Salisbury 1620. Buried at the entrance of St. Edmund's Chapel, 1621. He was uncle to Fuller.

³ State Papers, 1614, 1621.

⁴ See Chapter V. p. 400.

⁵ He had the usual troubles of im-

perious rulers. Ladies with yellow ruffs he forbade to be admitted into his church. (State Papers, vol. cxiii. No. 18, March 11, 1620-21.) He also carried on the war with the House of Commons which his predecessors had begun. They claimed to appoint their own precentor at St. Margaret's, 'Dr. Usher, an Irishman,' doubtless the future Primate. Williams claimed the right of nomination on the ground

Abbot Islip and Bishop Andrewes were his two models amongst his predecessors—the one from his benefactions to the Abbey, the other from his services to the School:—

The piety and liberality of Abbot Islip to this domo came into Dr. Williams by transmigration; who, in his entrance into that place, found the Church in such decay, that all that passed by, and loved the honour of God's house, shook their heads at the stones that dropped down from the pinnacles. Therefore, that the ruins of it might be no more a reproach, this godly Jehoiada took care for the Temple of the Lord, to repair it, 'set it in its 'state, and to strengthen it.' He began at the south-east part, which looked the more deformed with decay, because it was coupled with a later building, the Chapel of King Henry VII., which was tight and fresh. The north-west part also, which looks to the Great Sanctuary, was far gone in dilapidations: the great buttresses, which were almost crumbled to dust with the injuries of the weather, he re-edified with durable materials, and beautified with elegant statues (among whom Abbot Islip had a place), so that 4,500*l.* were expended in a trice upon the workmanship. All this was his cost: neither would he impatronise his name to the credit of that work which should be raised up by other men's collatitious liberality.¹ For their further satisfaction, who will judge of good works by visions and not by dreams, I will cast up, in a true audit, other deeds of no small reckoning, conducing greatly to the welfare of that college, church, and liberty, wherein piety and beneficence were reluctant in despite of jealousies. First, that God might be praised with a cheerful noise in His sanctuary, he procured the sweetest music, both for the organ and for the voices of all parts, that ever was heard in an English choir. In those days that Abbey, and Jerusalem Chamber, where he gave entertainment to his friends, were the volaries of the choicest singers that the land had bred. The greatest masters of that delightful faculty frequented him above all others, and were never nice to serve him; and some of the

His benefactions to the Abbey.

To the Choir.

that St. Margaret's was under his cure. The Commons, after threatening migration to St. Paul's, Christ Church, and the Temple, by the King's order at last returned to St. Margaret's. (State Papers, Feb. 22, 1821–22.)

¹ A Chapter account, signed by the Dean and eight of the Canons, repudiates the calumny that the Dean had made the repairs 'out of the diet 'and bellies of the Prebendaries.' (Chapter Book, December 8, 1628.)

most famous yet living will confess he was never nice to reward them: a lover could not court his mistress with more prodigal effusion of gifts. With the same generosity and strong propension of mind to enlarge the boundaries of learning, he converted a waste-room, situate in the east side of the Cloisters, into Plato's Portico, into a goodly Library;¹ modelled it into decent shape, furnished it with desks and chairs, accoutred it with all utensils, and stored it with a vast number of learned volumes; for which use he lighted most fortunately upon the study of that learned gentleman, Mr. Baker of Highgate, who, in a long and industrious life, had collected into his own possession the best authors of all sciences, in their best editions, which, being bought at 500*l.* (a cheap pennyworth for such precious ware), were removed into this storehouse. When he received thanks from all the professors of learning in and about London, far beyond his expectations, because they had free admittance to suck honey from the flowers of such a garden as they wanted before, it compelled him to unlock his cabinet of jewels, and bring forth his choicest manuscripts. A right noble gift in all the books he gave to this Serapeum, but especially the parchments. Some good authors were conferred by other benefactors, but the richest fruit was shaken from the boughs of this one tree, which will keep green in an unfading memory in despite of the tempest of iniquity. I cannot end with the erection of this Library; for this Dean gratified the College with many other benefits. When he came to look into the state of the house, he found it in a debt of 300*l.* by the hospitality of the table. It had then a brotherhood of most worthy Prebendaries—Mountford, Sutton, Laud, Cæsar, Robinson, Darell, Fox, King, Newell, and the rest; but ancient frugal diet was laid aside in all places, and the prices of provisions in less than fifteen years were doubled in all markets, by which enhancement the debt was contracted, and by him discharged. Not long after, to the number of the forty scholars, he added four more, distinguished from the rest in their habit of violet-coloured gowns,

¹ For the first formation of this Library, see p. 461.—The order for its repair and furniture, May 16, 1687, seems to have been imperfectly carried out; and, accordingly, when Williams 're-edified it' it required a new order to arrange it properly. Williams replenished it with books to the value of 2000*l.*, and Richard Goulard,

'for his very great and assiduous pains for the last two years past as in the choice so in the well ordering of the books,' was made Librarian, 'with a place and 'diet' at the Dean and Prebendaries' table in the College Hall. (Chapter Book, January 22, 1625-26.)

or whose maintenance he purchased lands.¹ These were adopted children; and in this diverse from the natural children, that the place to which they are removed, when they deserve it by their learning, is St. John's College, in Cambridge; and in those days, when good turns were received with the right hand, it was esteemed among the praises of a stout and vigilant Dean, that whereas a great limb of the liberties of the city (of Westminster) was threatened to be cut off by the encroachments of the higher power of the Lord Steward of the King's Household, and the Knight-Marshal with his tipstaves, he stood up against them with a wise and confident spirit, and would take no composition to let them share in those privileges, which by right they never had; but preserved the charter of his place in its entire jurisdiction and laudable immunities.²

To the
Burgesses.

In 1621 Williams succeeded Bacon as Lord Keeper. It is in this capacity that he is known to us in his portraits,³ with his official hat on his head, and the Great Seal by his side. The astonishment produced by this unwonted elevation—his own incredible labours to meet the exigencies of the office—must be left to his biographer. For its connexion with Westminster, it is enough to record that on the day when he took his place in Court, 'he set out early in the morning with the company of the Judges and some few more, and, passing through the Cloisters, he carried them with him into the Chapel of Henry VII., where he prayed on his knees (silently but very devoutly, as might be seen by his gesture) almost a quarter of an hour; then rising up very cheerfully, he was conducted with no other train to a mighty confluence that expected him in Westminster Hall, whom, from the Bench of the Court of Chancery [then at the upper end of the Hall], he greeted' with his opening speech.⁴

Lord
Keeper,
July 10,
1621; re-
signed the
seal, Oct.
30, 1625;

In that same Chapel, following the precedents of the

¹ Both here and at St. John's, the funds which he left for these purposes were wholly inadequate to maintain them.

² Hacket, pp. 45, 46.

³ There are two portraits of him in the Deanery, one in the Chapter Library, which was repainted 1823. (Chapter Book, June 23, 1823.)

⁴ Hacket, p. 71.

Bishop of
Lincoln,
Nov. 11,
1621.

Reformation,¹ he had, a short time before, been consecrated Bishop—not (as usual) at Lambeth,² because of the scruple which he professed to entertain at ‘receiving that solemnity’ from the hands of Archbishop Abbot, who had just shot the gamekeeper at Bramshill. It was the See of Lincoln which was bestowed on him—‘the largest diocese in the land, because this new elect had the largest wisdom to superintend so great a circuit. Yet, inasmuch as the revenue of it was not great, it was well pieced out with a grant³ to hold the Deanery of Westminster, into which he shut himself fast, with as strong bars and bolts as the law could make.’ In answer to the obvious objections that were made to this accumulation of dignities, the locality of Westminster plays a considerable part:—

The port of the Lord Keeper’s place must be maintained in some convenient manner. Here he was handsomely housed, which, if he quitted, he must trust to the King to provide one for him. . . . Here he had some supplies to his housekeeping from the College in bread and beer, corn and fuel. . . . In that College he needed to entertain no under-servants or petty officers, who were already provided to his hand. . . . And it was but a step from thence to Westminster Hall, where his business lay; and it was a lodging which afforded him marvellous quietness, to turn over his papers, and to serve the King. He might have added (for it was in the bottom of his breast) he was loth to stir from that seat where he had the command of such exquisite music.⁴

These arguments were more satisfactory to himself than to his enemies, in whose eyes he was a kind of ecclesiastical monster, and who ironically describe him as having thus

¹ See p. 464.

² So Laud (Nov. 18, 1621) was consecrated in the Chapel of London House.

³ As long as he held the Great Seal. (State Papers, 1621.)

⁴ Hacket, p. 62.—He also kept the Rectory of Walgrave, which he justified to Hacket by the examples of ‘Elijah’s commons in the obscure vil-

lage of Zarepheth, Anselm’s Cell at Bec, Gardiner’s Masterhip of Trinity Hall, Plautus’s fable of the Mouse ‘with many Holes.’ ‘Walgrave,’ he said, ‘is but a mousehole; and yet it will be a pretty fortification to entertain me if I have no other home to resort to.’

become 'a perfect diocese in himself'¹—Bishop, Dean, Prebend, Residentiary, and Parson.²

The scene which follows introduces us to a new phase in the history of the Jerusalem Chamber—its convivial aspect, which, from time to time, it has always retained since :—

When the conferences about the marriage of Prince Charles with Henrietta Maria were gone so far, and seemed, as it were, to be over the last fire, and fit for projection, his Majesty would have the Lord-Keeper taken into the Cabinet; and, to make him known by a mark of some good address to the French gallants, upon the return of the Ambassadors to London, he sent a message to him, to signify that it was his pleasure that his Lordship should give an entertainment to the Ambassadors and their train on Wednesday following—it being Christmas Day with them, according to the Gregorian præ-occupation of ten days before our account. The King's will signified, the invitement at a supper was given and taken: which was provided in the College of Westminster, in the room named Hierusalem Chamber;³ but for that night it might have been called Lucullus his Apollo. But the ante-past was kept in the Abbey; as it went before the feast, so it was beyond it, being purely an episcopal collation. The Ambassadors, with the nobles and gentlemen in their company, were brought in at the north gate of the Abbey, which was stuck with flambeaux everywhere, both within and without the Quire, that strangers might cast their eyes upon the stateliness of the church. At the door of the Quire the Lord Keeper besought their Lordships to go in, and to take their seats there for a while, promising, on the word of a bishop, that nothing of ill relish should be offered before them, which they accepted; and at their entrance the organ was touched by the best finger of that age—Mr. Orlando Gibbons. While a verse was played, the Lord Keeper presented the Ambassadors, and the rest of the noblest quality of their nation, with our Liturgy, as it spake to them in their own language; and in the delivery of it used

Entertainments in the Jerusalem Chamber.

The first Musical Festival in the Abbey.

¹ He was dispensed by the Chapter from all residence for a year. (Chapter Book, January 27, 1625.)

² Heylin's *Cyprianus*, p. 86.

³ The first distinct notice of the Jerusalem Chamber being used for the Chapter is in Williams's time. (Chap-

ter Book, December 13, 1638.) It was probably in commemoration of this French entertainment that Williams put up in the Chamber the chimney-piece of cedar-wood which has his arms and the heads of King Charles and Queen Henrietta Maria.

these few words, but pithy: 'That their Lordships at leisure might read in that book in what form of holiness our Prince worshipped God, wherein he durst say nothing savoured of any corruption of doctrine, much less of heresy, which he hoped would be so reported to the Lady Princess Henrietta.' The Lords Ambassadors and their great train took up all the stalls, where they continued about half an hour; while the quiremen, vested in their rich copes,¹ with their choristers, sang three several anthems with most exquisite voices before them. The most honourable and the meanest persons of the French all that time uncovered with great reverence, except that Secretary Villoclore alone kept on his hat. And when all others carried away the Books of Common Prayer commended to them, he only left his in the stall of the Quire, where he had sate, which was not brought after him (*Ne Margarita*, &c.) as if he had forgot it.²

Another scene, which brings before us Christmas Day as then kept in the Abbey and in the College Hall, belongs to this time. Amongst the guests was a French abbot, 'but a gentleman that held his abbacy in a lay capacity.' He expressed a desire to be present upon our Christmas Day in the morning:—

Christmas
Day with
the French
Abbot.

The Abbot kept his hour to come to church upon that High Feast; and a place was well fancied aloft, with a lattice and curtains to conceal him. Mr. William Boswell, like Philip riding with the treasurer of Queen Candace in the same chariot, sate with him, directing him in the process of all the sacred offices performed, and made clear explanation to all his scruples.³ The church-work of that ever-blessed day fell to the Lord Keeper to perform it, but in the place of the Dean of that Collegiate Church. He sung the service,⁴ preached the sermon, consecrated the Lord's Table, and, (being assisted with some of the Prebendaries) distributed the elements of the Holy Communion to a great multitude, meekly kneeling upon their knees. Four hours and better were spent that morning before the congregation was dismissed with the episcopal

¹ The mention of the rich copes of the 'quiremen' (i. e. of the lay vicars) is worth noting, as showing in what sense these vestments were then applied in the Abbey.

² Bernard's *Heylin*, pp. 162, 194.

³ Probably in the organ-loft.

Boswell was Williams's secretary.

⁴ The 'singing' of the service was, doubtless, from Williams's own musical proficiency. The whole service is, on the great festivals, read by the Deans at Canterbury and Oxford.

blessing. The Abbot was entreated to be a guest at the dinner provided in the College Hall, where all the members of that incorporation feasted together, even to the Eleemosynaries, called the Beadsmen of the Foundation; no distinction being made, but high and low eating their meat with gladness together upon the occasion of Our Saviour's Nativity, that it might not be forgotten that the poor shepherds were admitted to worship the Babe in the Manger as well as the potentates of the East, who brought rich presents to offer up at the shrine of His cradle. All having had their comfort, both in spiritual and bodily repast, the Master of the Feast and the Abbot, with some few beside, retired into a gallery.¹

This 'Gallery' was doubtless that above the Hall, and in it we must conceive the conversation, as carried on between the Lord Keeper and 'his brother Abbot,' on the comparison, suggested by what the Frenchman had seen, between the Church of England and the Continental Churches, both Roman Catholic and Protestant. Let them part with the concluding remark of the Lord Keeper:—'I use to say it often 'that there ought to be no secret antipathies in Divinity or 'in Churches for which no reason can be given. But let 'every house sweep the dust from their own door. We 'have done our endeavour, God be praised, in England to 'model a Churchway which is not afraid to be searched into 'by the sharpest critics for purity and antiquity. But, as 'Pacatus said in his panegyric in another case, *Parum est 'quando cœperit, terminum non habebit*. Yet I am confident 'it began when Christ taught upon earth, and I hope it 'shall last till He comes again.' 'I will put my attestation 'thus far to your confidence' (said the Abbot), 'that I think 'you are not far from the Kingdom of Heaven.' So, with mutual smiles and embraces, they parted.

As long as King James lived, Williams was the most rising ecclesiastic of the day. He attended the King on his death-bed, and at his funeral in the Abbey preached the famous

Funeral of
James I.
1625.

¹ Hacket, pp. 211, 212.

sermon, on the text (2 Chron. ix. 31), 'Solomon slept with his fathers, and he was buried in the city of David his father,' and (as his biographer adds) '*no farther*' (*i.e.* with a studious omission of 'Rehoboam his son'). 'He never studied anything with more care, taking for his pattern Fisher's sermon at the funeral of Henry VII., and Cardinal Peron's sermon for Henry IV. of France.'

Quarrels
with the
Prebenda-
ries.

Then the power of Williams in Westminster suddenly waned. His rival Laud,¹ who was his bitter antagonist amongst the Prebendaries of Westminster, was now in the ascendant. The slight put upon him at the Coronation of Charles I. has been already mentioned, and henceforth he resided chiefly at his palace near Lincoln, only coming up to Westminster at the times absolutely required by the Statutes of the Abbey. Two scenes in the Abbey belong to this period. The first is in the early morning of Trinity Sunday, 1626, in Henry VII.'s Chapel. It was the ordination of the saintly layman Nicholas Ferrar to his perpetual Diaconate by Laud as Bishop of St. David's, to whom he was brought by his tutor, Laud's friend, Dean Linsell. Apparently they three alone were present. Laud had been prepared by Linsell 'to receive him there with very particular esteem, and with a great deal of joy, that he was able to lay hands on so extraordinary a person. So he was ordained deacon and no more, for he protested he durst not advance one step higher.' . . . 'The news of his taking orders quickly spread over all the city and the court.'² Some blamed him, but others, with Sir Edwin

¹ For the attention which Laud devoted to the School, see the interesting regulations of its hours and studies preserved in his handwriting. (*Lusus West.*, ii. 330.)

² Jebb's *Life of Ferrar*. (Mayor's *Cambridge in the Seventeenth Century*.

p. 226.) The same incident is told in the life by his brother. (*Ibid.* p. 24.) 'They two went to Westminster Chapel, his tutor having spoken to Bishop Laud, . . . to persuade him to be there, and to lay his hands upon him to make him Deacon.'

Sandys, approved. Another less edifying incident takes us to the Cloisters at night.¹ It is Lilly the astrologer who speaks, in the year 1637 :—

Davy Ramsey, his Majesty's clock-maker, had been informed that there was a great quantity of treasure buried in the Cloyster of Westminster-Abbey; he acquaints Dean Williams therewith, who was also then Bishop of Lincoln; the Dean gave him liberty to search after it, with this proviso, that if any was discovered, his church should have a share of it. Davy Ramsey finds out one John Scott, who lived in Pudding Lane, and had sometime been a page (or such like) to the Lord Norris, and who pretended the use of the Mosaical Rods, to assist him herein; I was desired to join with him, unto which I consented. One winter's night Davy Ramsey, with several gentlemen, myself, and Scott, entered the Cloysters; Davy Ramsey brought an half-quartern sack to put the treasure in; we played the hazel-rod round about the Cloyster; upon the west-side of the Cloysters the rods turned one over another, an argument that the treasure was there. The labourers digged at least six foot deep, and then we met with a coffin; but in regard it was not heavy, we did not open, which we afterwards much repented. From the Cloysters we went into the Abbey-Church, where, upon a sudden (there being no wind when we began), so fierce, so high, so blustering and loud a wind did rise, that we verily believed the west end of the church would have fallen upon us; our rods would not move at all; the candles and torches, all but one, were extinguished, or burned very dimly. John Scott, my partner, was amazed, looked pale, knew not what to think or do, until I gave directions and command to dismiss the dæmons; which when done, all was quiet again, and each man returned unto his lodging late, about 12 a-clock at night; I could never since be induced to joyn with any in such like actions. The true miscarriage of the business was by reason of so many people being present at the operation, for there was above thirty, some laughing, others deriding us; so that if we had not dismissed the dæmons, I believe most part of the Abbey-Church had been blown down; secrecy and intelligent operators, with a strong confidence and knowledge of what they are doing,² are best for this work.

¹ This doubtless suggested a well-known passage in the *Antiquary*. *Times*, 1602-1681, p. 32, 33. London, 1716.

² Lilly's *History of His Life and*

Amongst the thirty-six articles of complaint raised against Williams by his enemies in the Chapter, many had direct reference to his Westminster life—such as, ‘that he came too late for service,’ ‘came without his habit on,’ &c. The ‘articles,’ says Hacket (speaking almost as if he had seen their passage over the venerable pinnacles), ‘flew away over the Abbey, like a flock of wild geese, if you cast but one stone amongst them.’¹ Williams was also expressly told that ‘the lustre in which he lived at Westminster gave offence to the King, and that it would give more content if he would part with his Deanery, his Majesty not approving of his being so near a neighbour to Whitehall.’ One great prelate (evidently Laud) plainly said, in the presence of the King, ‘that the Bishop of Lincoln lived in as much pomp as any Cardinal in Rome, for diet, music, and attendance.’² But in spite of his love for music and the occasional splendour of the services, it would seem that the peculiar innovations of the Laudian school never permanently prevailed in the Abbey. At the time when other churches were blazing with hundreds of wax tapers on Candlemas Day, it was observed that in the Abbey there were none even in the evening.³ His enemies at last succeeded in procuring his fall and imprisonment, and a Commission still remains on the Chapter Books, authorising the Chapter to carry on the business in his absence. Peter Heylin, Laud’s chaplain,⁴ was now supreme as Treasurer. The Deanery was made over to Ussher. A letter⁵ to him from Laud curiously connects the past history of Westminster with the well-known localities of the present day:—

His first imprisonment, 1637–40.

Ussher at the Deanery.

As I was coming from the Star-Chamber this day se’nnight at

¹ Hacket, pp. 91, 92.

² Fuller’s *Church History*.

³ Catalogue of superstitious observances, printed for Hinscott, 1642, p. 27.

⁴ He repaired the West and South Aisle; and ‘new vaulted the curious

‘arch over the preaching place, which looketh now most magnificently, and the roof thereof to be raised to the same height as the rest of the Church.’ (Bernard’s *Heylin*, p. 173.)

⁵ Ussher’s *Works*, xvi. 536, 537.

night, there came to me a gentlemanlike man, who, it seems, some way belongs to your Grace. He came to inform me that he had received some denial of the keys of the Dean of Westminster's lodgings. I told him that I had moved his Majesty that you might have the use of these lodgings this winter-time, and that his Majesty was graciously pleased that you should have them; and that I had acquainted Dr. Newell, the Subdean of the College, with so much, and did not find him otherwise than willing thereunto. But, my Lord, if I mistake not, the error is in this: the gentleman, or somebody else to your use, demanded the keys of the lodging, if I misunderstood him not. Now the keys cannot¹ be delivered, for the King's scholars must come thither daily to dinner and supper in the Hall, and the butlers and other officers must come in to attend them. And to this end there is a porter, by office and oath, that keeps the keys. Besides, the Prebends must come into their Chapter House, and, as I think, during the Chapter-time have their diet in the Hall. But there is room plentiful enough for your Grace besides this. I advised this gentleman to speak again with the Subdean, according to this direction, and more I could not possibly do. And by that time these letters come to you, I presume the Subdean will be in town again. And if he be, I will speak with him, and do all that lies in me to accommodate your Grace. Since this, some of the Bishop of Lincoln's friends whisper privately that he hopes to be in Parliament, and, if he be, he must use his own house. And whether the Subdean have heard anything of this or no, I cannot tell. Neither do I myself know any certainty, but yet did not think it fit to conceal anything that I hear in this from you.

On the meeting of the Long Parliament Williams was released, and 'conducted into the Abbey Church, when he officiated, it being a day of humiliation, as Dean of Westminster, more honoured at the first by Lords and Commons than any other of his order.'

Williams's
return.

The service at which he attended was, however, disturbed by the revival of an old feud between himself and his Prebendaries. Each had long laid claim to what was called 'the great pew' on the north side of the Choir, near the pulpit,

¹ This implies a gate between the Cloister and the Deanery.

Peter
Heylin in
the pulpit.

and immediately under the portrait of Richard II.¹ Williams insisted by a tradition reaching back to Dean Goodman, that this pew was his own by right, and by him granted to noblemen and 'great ladies,' whilst the Prebendaries were to sit in their own stalls, or with the Scholars. Here he sate on the occasion of his triumphant return. It so chanced that his old enemy Peter Heylin, in the newly adorned pulpit, was 'preaching his course,' and when, at a certain point, the Royalist Prebendary launched out into his usual invectives against the Puritans, the Dean, 'sitting in the great pew,' and inspired, as it were, by that old battlefield of contention, knocked aloud with his staff on the adjacent pulpit,² saying, 'No more of that point—no more of that point, Peter.' 'To which the Doctor readily answered, without hesitation, or without the least sign of being dashed out of countenance, "I have a little more to say, my Lord, and then I have "done."'" He then continued in the same strain, and the Dean afterwards sent for the sermon.

Con-
ferences
in the
Jerusalem
Chamber,
1640.

The tide of events which flowed through Westminster Hall in the next year constantly discharged itself into the Abbey. The Subcommittee, composed partly of Episcopalians, partly of Presbyterians, to report on the ecclesiastical questions of the day, sate, under Williams's presidency, in his beloved Jerusalem Chamber, now for the first time passing into its third phase, that of the scene of ecclesiastical disputations. There they 'had solemn debates six several days,'—'always entertained at his table with such bountiful cheer as well became a Bishop. But this we beheld as the last course' 'of all public episcopal treatments.' Some have thought the mutual conferences of such men as Sanderson and

¹ State Papers, 1635. See Chapter III. p. 157. It seems to have been used as the seat of the Lord Keepers and Chancellors on occasion of their coming to service in the Abbey.

² Bernard's *Heylin*, 193. The pulpit was moved to the north side, as now, in the last century. (Chapter Book, June 27, 1779.)

³ Fuller's *Church History*, 1640.

Calamy, Prideaux and Marshall, 'might have produced much 'good,' in spite of the forebodings of the Court Prelates. 'But what the issue of this conference would have been is 1641. 'only known to Him who knew what the men of Keilah would 'do.' 'The weaving of their consultations continued till the 'middle of May, and was fairly on the loom when the bringing in of the bill against Deans and Chapters cut off all the 'threads, putting such a distance between the aforesaid 'divines, that never their judgments and scarce their persons 'met after together.' Meantime the fury of the London populace rose to such a pitch, that Williams—who meantime had just received from the King the prize so long coveted, but now too late for enjoyment, of the See of York—was as much in danger from the Parliamentary mob as he had been a year before from Laud and Strafford.

Williams's
elevation
to York,
Dec. 4.

Eyewitnesses have thus informed me of the manner thereof. Of those apprentices who coming up to the Parliament cried, 'No bishops!—No bishops!' some, rudely rushing into the Abbey church, were reprov'd by a verger for their irreverent behaviour therein. Afterwards quitting the church, the doors thereof, by command from the Dean, were shut up, to secure the organs and monuments therein against the return of the apprentices. For though others could not foretell the intentions of such a tumult, who could not certainly tell their own, yet the suspicion was probable, by what was uttered amongst them. The multitude presently assault the church (under pretence that some of their party were detained therein), and force a panel out of the north door, but are beaten back by the officers and scholars of the College. Here an unhappy tile was cast by an unknown hand, from the leads or battlements of the church, which so bruised Sir Richard Wiseman, conductor of the apprentices, that he died thereof, and so ended that day's distemper.¹

Attack on
the Abbey,
Dec. 26.

All the Welsh blood in Williams's veins was roused, and, as afterwards he both defended and attacked Conway Castle, so now he maintained the Abbey in his own person, 'fearing lest they should seize upon the Regalia,

¹ Fuller's *Church History*, 1641.

Meeting of
Bishops
in the
Jerusalem
Chamber,
Dec. 27.

Williams's
second
imprison-
ment,
Dec. 28,
1641: and
release,
May 18,
1642.

'which were in that place under his custody.'¹ The violence of the mob continued to rage so fiercely, that the passage from the House of Lords to the Abbey became a matter of danger. Williams was with difficulty protected home by some of the lay lords, as he returned by torch-light.² He was accompanied by Bishop Hall, who lodged in Dean's Yard. In a state of fury at these insults, he once more had recourse to the Jerusalem Chamber. Twelve of the Bishops, with Williams at their head, met there to protest against their violent exclusion from the House of Lords, and were in consequence committed to the Tower. Williams was released after the abolition of the temporal jurisdiction of the clergy. The Chapter Book contains only two signatures of Williams as Archbishop of York—one immediately before his imprisonment, December 21, 1641; one immediately after his release, May 18, 1642. This must have been his last appearance, in the scene of so many interests and so many conflicts, in Westminster. He left the capital to follow the King to York, and never returned.³

The volume in which these signatures are recorded bears witness to the disorder of the times. A few hurried entries on torn leaves are all that mark those eventful years, followed by a series of blank pages, which represent the interregnum of the Commonwealth. During this interregnum the Abbey itself, as we have seen, not only retained still its honour, as the burialplace of the great,⁴ but received an additional impulse in that direction, which since that period it has never lost. Many a Royalist, perhaps, felt at the time what Waller expressed afterwards—

When others fell, this, standing, did presage
The Crown should triumph over popular rage;

¹ Hacket, p. 176.

² Hall's *Hard Measure* (Wordsworth's *Ecol. Biog.* pp. 318, 324.)

³ Buried at Llandegay Church, 1650.

⁴ See Chapter IV. p. 242.

Hard by that 'House' where all our ills were shap'd,
The auspicious Temple stood, and yet escap'd.¹

But the religious services were entirely changed, and, whilst the monuments and the fabric received but little injury, the furniture and ornaments of the Church suffered materially.

Puritan
changes.

A Committee was appointed, of which Sir Robert Harley was the head, for the purpose of demolishing 'monuments

April 24,
28, 1643.

'of superstition and idolatry,' in the Abbey Church of Westminster, and in the windows thereof. The Altar, which, in the earlier part of Williams's rule, had, contrary to the general practice since the Reformation, been placed at the east end of the Choir,² was brought into the centre of the Church, for the Communion of the House of Commons.³

The copes, which had been worn at the Coronations by the Dean and Prebendaries, and probably, on special occasions, by all the members of the Choir, were sold by order of Parliament, and the produce given to the poor of Ireland.

The tapestries representing the history of Edward the Confessor were transferred to the Houses of Parliament. The plate belonging to the College was melted down, to pay for the servants and workmen, or to buy horses.⁴ The brass and iron in Henry VII.'s Chapel was ordered to be sold, and and the proceeds thereof to be employed according to the directions of the House of Commons. But this apparently was not carried out; as the brass still remains, and the iron gratings were only removed within this century.

May 8,
1644.

In July 1643 took place the only actual desecration to which the Abbey was exposed. It was believed in Royalist circles that soldiers⁵ were quartered in the Abbey, who burnt the altar-rails, sate on benches round the Communion

Desecra-
tion of the
Abbey.
July, 1643.

¹ On St. James's Park.

24, May 8, 1644.

² Bernard's *Heylin*, p. 171.

³ 'Some soldiers of Washborne

³ Nalson, i. 563. (Robertson on *The Liturgy*, p. 460.)

'and Cawood's companies, perhaps

⁴ Widmore, p. 156. Commons'

'because there were no houses in

Journals, April 24, 28, 1643; April

'Westminster.'

Destruction of Edward VI.'s memorial;

of the Regalia.

Table, eating, drinking, smoking, and singing—destroyed the organ, and pawned the pipes for ale in the alehouses—played at hare and hounds in the Church, the hares being the soldiers dressed up in the surplices of the Choir—and turned the Chapels and High Altar to the commonest and basest uses.¹ It is a more certain fact that Sir Robert Harley, who under his commission from the Parliament took down the crosses at Charing and Cheapside, destroyed the only monument in the Abbey which totally perished in those troubles—the highly-decorated altar which served as the memorial of Edward VI.,² and which doubtless attracted attention from Torregiano's terracotta statues. On a suspicion that Williams, with his well-known activity, had carried away the Regalia, the doors of the Treasury, which down to that time had been kept by the Chapter, were forced open,³ that an inventory of what was to be found there might be presented to the House of Commons. Henry Marten (such was the story) had been entrusted with the welcome task; and England has never seen a ceremony so nearly approaching to the Revolutions of the Continent, as when the stern enthusiast, with the malicious humour for which he was noted, broke open the huge iron chest in the ancient Chapel of the Treasury, and dragged out the crown, sceptre, sword, and robes, consecrated by the use of six hundred years; and put them on George Wither the poet, 'who, being thus crowned 'and royally arrayed, first marched about the room with a 'stately garb, and afterwards, with a thousand apish and 'ridiculous actions, exposed those sacred ornaments to contempt and laughter.'⁴ The English spirit of order still,

¹ Crull, vol. ii. app. ii. p. 14; *Mercurius Rusticus*, February 1643, p. 153.

² See Chapter III. p. 185, and *Mercurius Rusticus*, p. 154. Fragments probably belonging to them were found in the Western Tower in 1866, and part of the cornice under the pave-

ment of Edward VI.'s vault in 1869. See Appendix.

³ See Chapter V. p. 425.

⁴ Wood's *Atk.* iii. 1239, col. 1817; Heylin, *Presbyt.* 452, ed. 1672 [but not in ed. 1670]. (Mr. Forster (*Statesmen*, vol. v. 252) doubts the story.)

however, so far presided over the scene, that, after this verification of their safety, they were replaced in the Treasury, and not sold till some time afterwards.

The institution itself was greatly altered but its general stability was guaranteed. A special ordinance, in 1645, provided for the government of the Abbey, in default of the Dean and Chapter, who were superseded. The School, the almsmen, and the lesser offices still continued; and over it were placed Commissioners, consisting of the Earl of Northumberland and other laymen, with the Master of Trinity, the Dean of Christ Church, and the Headmaster of Westminster.¹

The
Commissioners.

Seven Presbyterian ministers were charged with the duty of having a 'morning exercise' in place of the daily service, and the Subdean, before the final dissolution of the Chapter, was ordered to permit them the use of the pulpit. These were—Stephen Marshall, chief chaplain of the Parliamentary army, and (if we may use the expression) Primate of the Presbyterian Church²; William Strong,³ who became the head of an Independent congregation in the Abbey, of which Bradshaw⁴ was a principal member; Herle, the second Prolocutor of the Westminster Assembly; Dr. Stanton, afterwards President of Corpus, Oxford, called the 'Walking Concordance';

The Pres-
byterian
Preachers.

¹ Stoughton's *Ecccl. Hist.* i. 488.—The ordinance vesting the government of the Abbey in Commissioners is given in Widmore, p. 214.

² 'Without doubt the Archbishop of Canterbury had never so great an influence upon the counsels at Court as Dr. Burgess or Mr. Marshall had 'then upon the Houses.' (Clarendon.) Both Marshall and Strong were buried in the South Transept, and disinterred in 1661. (See Chapter IV. §. 329.)

³ 'Thirty one select sermons' were published after his death, 'preached on special occasions by William Strong, that godly, able, and faithful minister of Christ, lately of the

'Abbey of Westminster.' Of these the first was preached on Dec. 9, 1650, when he was chosen pastor of this Church, on Col. ii. 5, 'Gospel order a church's beauty.' He was also the author of a work on the *Two Covenants*, dedicated to Lady Elizabeth Reid, who transcribed it. For his funeral see Chapter IV. p. 329.

⁴ This congregation, which sometimes also met in the House of Lords, was continued after him by John Rowe, who remained there till 1661. Dr. Watts as a student belonged to it, but after it had left the Abbey. (*Christian Witness*, 1868, p. 312.)

Philip Nye, who, though an uncompromising Independent, was the chief agent in bringing the Presbyterian 'Covenant' across the Border; John Bond, a son of Denis Bond, who afterwards became Master¹ of the Savoy Hospital, and of Trinity Hall at Cambridge; and Whitaker, Master of St. Mary Magdalen, Bermondsey. At one of these 'morning exercises' was present a young Royalist lady, herself afterwards buried in the abbey, Dorothy Osborne, beloved first by Henry Cromwell, and then the wife of Sir William Temple. 'I was near laughing yesterday when I should not. Could you believe that I had the grace to go and hear a sermon upon a week day? It is true, and Mr. Marshall was the preacher. He is so famed that I expected vast things from him, and seriously I listened to him at first with as much reverence and attention as if he had been S. Paul. But, what do you think he told us? Why, that if there were no kings, no queens, no lords, no ladies, no gentlemen or gentlewomen in the world, it would be no loss at all to the Almighty. This he said over forty times' which made me remember 'it whether I would or not.'

Besides these regular lectures there were, on special occasions, sermons delivered in the Abbey by yet more remarkable men. Owen, afterwards Dean of Christ Church, preached on the day after Charles's execution, and on 'God's work in Zion' (Isaiah xiv. 32) on the opening of Parliament on Sept. 17, 1656. Goodwin, President of Magdalen College, Cambridge, preached in like manner before Oliver Cromwell's first Parliament,² and Howe, on 'Man's duty in glorifying God,' before Richard Cromwell's last Parliament.³ Here too was heard Baxter's admirable discourse, which

Jan. 31,
1648-49.

Sept. 17,
1656.

Sept. 4,
1654.

¹ In the original *schettie* (Commons' Journals, Feb. 28, 1643), Palmer, Pastor of the New Church, Westminster, and Hill, afterwards Master of Emmanuel, Cambridge, are men-

tioned.

² From a private letter quoted in the *Christian Witness* of 1868, p. 310.

³ Carlyle's *Cromwell*, ii. 413.

⁴ *Ibid.*, ii. 252, 254.

must have taken more than two hours to deliver, on the 'Vain and Formal Religion of the Hypocrite.'

But the most remarkable ecclesiastical act that occurred within the precincts of the Abbey during this period, was the sitting of the Westminster Assembly. Its proceedings belong to general history. Here is only given enough to connect it with the two scenes of its operations.

The first was in the Church itself. There doubtless in the Choir of the Abbey, on July 1, 1643, the Assembly met. There were the 121 divines, including four actual and five future bishops. Some few only of these attended, and 'seemed the only Nonconformists for their conformity, 'whose gowns and canonical habits differed from all the 'rest.' The rest were Presbyterians, with a sprinkling of Independents, 'dressed in their black cloaks, skull-caps, 'and Geneva bands.' There were the thirty lay assessors,¹ 'to overlook the clergy . . . just as when the good woman 'puts a cat into the milkhouse to kill a mouse, she sends 'her maid to look after the cat, lest the cat should eat up 'the cream.'² Of these Selden was the most conspicuous, already connected with Westminster as Registrar of the College, an office which, apparently, had been created specially for him by Williams.³ Both Houses of Parliament assisted at the opening. So august an assembly had not been in the Abbey since the Conference which ushered in the re-establishment of the Protestant Church under Elizabeth. The sermon was preached by the Prolocutor, Dr. Twiss, on the text, 'I will not leave you comfortless.' On its conclusion the divines ascended the steps of Henry VII.'s Chapel. There the roll of names was called over. Out of the 140 members, however, only 69 were present.⁴ On the 6th of

Assembly
of Divines
July 1,
1643.

In Henry
VII.'s
Chapel,
1643,
July 6.

¹ The list is given in Hetherington's *Westminster Assembly*, p. 109.

² Selden's *Table Talk*.

³ Hacket, p. 69.

⁴ This is about the average relative attendance of the Lower House of the Convocation of Canterbury.

July they assembled again, and received their instructions from the House of Commons. Then, from August to October, they discussed the Thirty-nine Articles, and had only reached the sixteenth when they were commanded by the Parliament to take up the question of the Discipline and Liturgy of the Church. On the 17th of August, 'with tears of pity and 'joy' the Solemn League and Covenant was brought into the Tudor Chapel. On the 15th of September, with a short expression of delight from one of the only two Irish Commissioners, Dr. Hoyle, Ireland was incorporated in it. On the 25th, for a single day they left the Abbey, to meet the Commons in St. Margaret's Church, and there sign it. On the 15th of October, with a sermon from the other Irish divine,¹ Dr. Temple—doubtless in the Abbey, it was subscribed by the Lords. There was one² spectator outside, who has left on record his protest against the Assembly, in terms which, whilst they apply to all attempts at local ecclesiastical authority, show that the reminiscences of the Abbey touched a congenial chord in his own heart. 'Neither is God appointed 'and confined, where and out of what place His chosen shall 'be first heard to speak; for He sees not as man sees, chooses 'not as man chooses, lest we should devote ourselves again to 'set places and assemblies and outward callings of men, 'planting our faith one while in the Convocation House,³ and 'another while in the Chapel at Westminster; when all the 'faith and religion that shall there be canonized is not sufficient without plain convincement and the charity of patient 'instruction to supple the least bruise of conscience, to edify 'the meanest Christian who desires to walk in the spirit and 'not in the letter of human trust, for all the number of 'voices that can be there made, no, *though Harry VII.*

In St.
Margaret's
Church,
Sept. 25.

¹ Reid's *Presbyterianism in Ireland*, i. 407-409; Stoughton's *Ecc. Hist. of England*, i. 272, 294.

² Milton's *Areopagitica*, 1644.

³ Probably St. Andrew's Chapel.

*'himself there, with all his liege tombs about him, should
'lend their voices from the dead to swell their number.'*

It was not till the end of September that the extreme cold of the interior of the Abbey compelled the Divines to shift their quarters from Henry VII.'s Chapel to the Jerusalem Chamber: as before, so now, it was the warm hearth that drew thither alike the dying¹ King and the grave Assembly. It is at this point that we first have a full picture of their proceedings from one of the Scottish² Commissioners who arrived at this juncture:—³

On Monday morning we sent to both Houses of Parliament for a warrant for our sitting in the Assemblie. This was readilie granted, and by Mr. Hendersone presented to the Proloqutor, who sent out three of their number to convoy us to the Assemblie. Here no mortal man may enter to see or hear, let be to sitt, without ane order in wryte from both Houses of Parliament. When we were brought in, Dr. Twisse had ane long harangue for our welcome, after so long and hazardous a voyage by sea and land, in so unseasonable a tyme of the year. When he had ended, we satt down in these places, which since we have kepted. The like of that Assemblie I did never see, and, as we hear say, the like was never in England, nor anywhere is shortlie lyke to be. They did sitt in Henry VII.'s Chappell, in the place of the Convocation;⁴ but since the weather grew cold, they did go to Jerusalem Chamber,⁵ a fair roome in the Abbey of Westminster, about the bounds of the Colledge fore-hall,⁶ but wyder. At the one end nearest the doore, and both sydes, are stages of seats, as in the new Assemblie-House at Edinburgh, but not so high; for there will be roome but for five or six score. At the upmost end there is a chair set on ane frame, a foot from the earth, for the Mr. Proloqutor, Dr. Twisse. Before it on

Removal
to the Je-
rusalem
Chamber.

¹ See Chapter V. p. 418.

² One Irish Divine only was present, Dr. Hoyle, Professor of Divinity from Dublin. (Reid's *Presbyterianism in Ireland*, i. 405.)

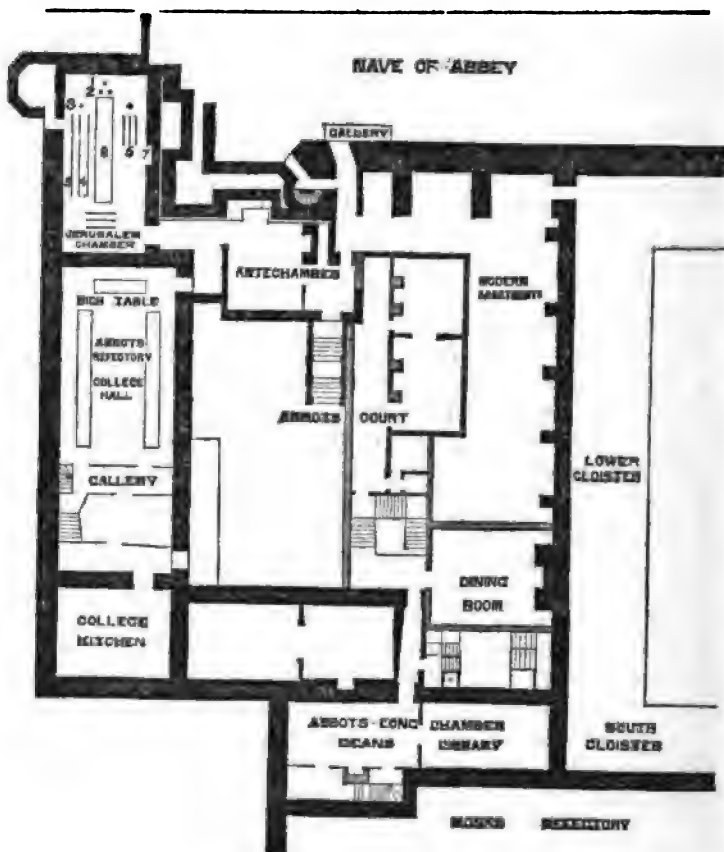
³ *Letters and Journals* of Robert Baillie, vol. ii. pp. 107–109.

⁴ For the Convocation, see p. 545.

⁵ Fuller (*Church History*, iii. 449) says: 'And what place more proper

'for the building of Sion (as they pronounced it) than the Chamber of Jerusalem (the fairest in the Dean's lodgings, where King Henry IV. died), where these divines did daily meet together?'

⁶ The Forehall of the ancient College at Glasgow, which, however, was in fact much larger. It was destroyed in 1867.



- | | |
|-------------------------|------------------------|
| 1. Prolocutor | 5. The M.P.'s |
| 2. The two Assessors | 6. The English Divines |
| 3. The two Scribes | 7. The Fireplace |
| 4. The Scottish Divines | 8. The Table |

PLAN OF THE MODERN DEANERY, INCLUDING THE 'ABBOT'S PLACE,' AND REPRESENTING THE JERUSALEM CHAMBER AT THE TIME OF THE WESTMINSTER ASSEMBLY.

the ground stands two chairs, for the two Mr. Assessors, Dr. Burgess and Mr. Whyte. Before these two chairs, through the length of the roome, stands a table, at which sits the two scribes, Mr. Byfield and Mr. Roborough. The house is all well hung, and has a good fyre, which is some dainties at London. Foranent the table, upon the Proloquutor's right hand, there are three or four rankes of formes. On the lowest we five doe sit; upon the other, at our backs, the members of Parliament deputed to the Assemblie.¹ On the formes foranent us, on the Proloquutor's left hand, going from the upper end of the house to the chimney, and at the other end of the house and backsyde of the table, till it come about to our seats, are four or five stages of formes, whereupon their divines sits as they please; albeit commonlie they keep the same place. From the chimney to the door there is no seats, but a voyd, about the fire. We meet every day of the week, but Saturday. We sitt commonlie from nine to one or two afternoon. The Proloquutor at the beginning and end has a short prayer. The man, as the world knows, is very learned in the questions he has studied, and very good, beloved of all, and highlie esteemed; but merelie bookish, and not much, as it seems, acquaint with conceived prayer, [and] among the unfittest of all the company for any action; so after the prayer, he sits mute. It was the cannie convoyance of these who guides most matters for their own interest to plant such a man of purpose in the chaire. The one assessour, our good friend Mr. Whyte, has kepted in of the gout since our coming; the other, Dr. Burgess, a very active and sharpe man, supplies, so farr as is decent, the Proloquutor's place. Ordinarilie, there will be present about threescore of their divines. These are divided in three committees, in one whereof every man is a member. No man is excluded who pleases to come to any of the three. Every committee, as the Parliament gives orders in wryte to take any purpose to consideration, takes a portion; and in their afternoon meeting prepares matters for the Assemblie, setts doune their minde in distinct propositions, backs their propositions with texts of Scripture. After the prayer, Mr. Byfield, the scribe, reads the proposition and Scriptures, whereupon the Assemblie debates in a most grave and orderlie way. No man is called up to speak; but who stands up of his own accord, he speaks so long as he will

¹ 'The Prince Palatine, constantly present at their debates, heard the Erastians with much delight, as welcoming their opinions for country's sake (his natives, as first born in

Heidelberg), though otherwise in his own judgment no favourer thereof. But other Parliament-men listened very favourably to their arguments,' &c. (Fuller, iii. 488.)

without interruption. If two or three stand up at once, then the divines confusedlie calls on his name whom they desyre to hear first. On whom the loudest and maniest voices calls, he speaks. No man speaks to any bot to the Proloqutor. They harangue long and very learnedlie. They studie the questions well beforehand, and prepares their speeches; but withall the men are exceeding prompt, and well spoken. I doe marvell at the very accurate and extemporall replies that many of them usuallie doe make. When, upon everie proposi-tion by itself, and on everie text of Scripture that is brought to confirme it, every man who will has said his whole minde, and the replies, and duplies, and triplies are heard; then the most part calls, 'To the question.' Byfield the scribe rises from the table, and comes to the Proloqutor's chair, who, from the scribe's book, reads the proposition, and says, 'As many as are in opinion that the question is well stated in the proposition, let them say I;' when I is heard, he says, 'As many as think otherwise, say No.' If the difference of I's and No's be cleare, as usuallie it is, then the question is ordered by the scribes, and they go on to debate the first Scripture alleadged for proof of the proposition. If the sound of I and No be near equall, then sayes the Proloqutor, 'As many as say I, stand up;' while they stand, the scribe and others number them in their minde; when they sitt downe, the No's are bidden stand, and they likewise are numbered. This way is clear enough, and saves a great deal of time, which we spend in reading our catalogue. When a question is once ordered, there is no more debate of that matter; but if a man will raige, he is quicklie taken up by Mr. Assessor, or many others, confusedlie crying, 'Speak to order—to order!' No man contradicts another expresslie by name, bot most discreetlie speaks to the Proloqutor, and at most holds on the generall, 'The Reverend brother who latelie or last spoke,' 'on this hand,' 'on that syde,' 'above,' or 'below.' I thought meet once for all to give you a taste of the out-ward form of their Assemblie. They follow the way of their Parli-ament. Much of their way is good, and worthie of our imitation: only their longsomenease is wofull at this time, when their Church and Kingdome lyes under a most lamentable anarchy and confusion. They see the hurt of their length, but cannot get it helped; for being to establish a new platfforme of worship and discipline to their Nation for all time to come, they think they cannot be answer-able if solidlie, and at leisure, they doe not examine every point thereof.

Here then took place those eager disputes between Selden

and Gillespie.¹ Here Selden would tell his adversaries, 'Perhaps in your little pocket-bibles with gilt leaves (which they would often take out and read) the translation may be thus, but the Greek and Hebrew signifies thus and thus,' and so would silence them. He came, 'as Persians used, to see wild asses fight.' 'When the Commons tried him with their new law, these brethren refreshed him with their new Gospel.'² For five years, six months, and twenty-two days, through one thousand one hundred and sixty-three sessions, the Chapel of Henry VII. and the Jerusalem Chamber witnessed their weary labours. Out of these walls came the Directory, the Longer and Shorter Catechism, and that famous Confession of Faith which, alone within these Islands, was imposed by law on the whole kingdom; and which, alone of all Protestant Confessions, still, in spite of its sternness and narrowness, retains a hold on the minds of its adherents to which its fervour and its logical coherence in some measure entitle it. If ever our Northern brethren are constrained by a higher duty to break its stringent obligation, they may perhaps find a consolation in the fact, that the 'Westminster Confession' bears in its very name the sign that it came to them not from the High Church or Hall of Assembly in Edinburgh, but from the apartments of a prelatical dignitary at Westminster, under the sanction of an English Parliament, and under the occasional pressure of the armies of an English king.

Whilst the Jerusalem Chamber was thus employed, the Deanery itself was inhabited by a yet more singular occupant. The office had, on Williams's retirement, been given by the King to Dr. Richard Stewart; but he never took possession, and died in exile at Paris, where he was buried in a Protestant cemetery near St. Germain des Près. The house, meantime,

Richard
Stewart,
1645-51.

¹ Lightfoot, i. 68; Hetherington, p. 252. ² Hetherington, p. 326.

John
Bradshaw,
1649-69.

had been granted on lease to Bradshaw, President of the High Court of Justice. He belonged to a small Independent congregation, gathered in the Abbey under the ministry, first of Strong, and then of Rowe. Here, according to tradition, he loved to climb by the winding stair from the Deanery into 'some small chamber' in the South-western Tower. It is, doubtless, that which still exists, with traces of its ancient fireplace, but long since inhabited only by hawks or pigeons. A round piece of timber was long shown here as Bradshaw's rack; and the adjacent gallery was haunted,¹ as the Westminster boys used to believe, by his ghost. 'This 'melancholy wretch,' so writes the royalist antiquarian, 'it 'is said, ended his days in the blackest desperation; but that 'a church-roof was the nest of such an unclean bird, I have 'not before heard. Certain it is that he ended his days near 'this church, but that he spent them in it we have no authority but tradition. Yet it is not improbable that, in 'some of his fits, he might retire to a place very well 'suited to such a temper.'² The more authentic accounts of his death do not exhibit any such remorse. 'Not 'on the tribunal only,' said Milton, in his splendid eulogy on his character, 'but through his whole life, he seemed 'to be sitting in judgment on Royalty.' 'Had it to 'to be done over again,' were amongst his last words, speaking of the King's execution, 'I would do it.' He was present at the Council of State in 1659. When the proceedings of the army were discussed and justified, and 'though by 'long sickness very weak and much exhausted, yet, animated

¹ A distinguished old Westminster scholar, who for a wager passed a night in the Abbey to confront the ghost, still retains a lively recollection of the unearthly sounds of birds and rats through his cold dark imprisonment. The 'rack,' or rather 'wheel,' was merely a part of Wren's machinery for building the South-

western Tower, and remained there till 1867. Piles of skeletons of pigeons killed by the hawks were found there, as well as fragments of ordinary meals. A recess called Cromwell's seat, probably from some confusion with Bradshaw, exists in the vaults beneath the College Hall.

² Dart, i. 65.

'by his ardent zeal and constant affection to the common cause, he stood up and interrupted Colonel Sydenham, declaring his abhorrence of that detestable action, and telling the Council that, being now going to his God, he had not patience to sit there to hear His great name so openly blasphemed, and thereupon departed to his lodgings, and withdrew himself from public employment.' In those lodgings at the Deanery he died,¹ and was, as we have seen, buried with his wife in the course of the same year in Henry VII.'s Chapel, to be disinterred in a few months by the Royalists.

The Prebendaries' houses were given to the seven preachers, and all members of the Capitular and Collegiate body who had not taken the Covenant were removed. Two alone remained. One was Lambert Osbaldiston, who had been for sixteen years Headmaster, and suffered alternately from Laud² and from the Puritans. But he was spared in the general expulsion of the Prebendaries by the Long Parliament, and, probably through his influence, the School was spared also. In the School his successor was the celebrated Busby, a man not commonly suspected of too much compliance, but who, nevertheless, kept his seat unshaken during the contentions of Williams and Laud within the Chapter—through the fall of the monarchy and the ruin of the Church,—both whilst the Abbey was at its highest flight of Episcopal ritual, and whilst it was occupied by Presbyterian preachers—through the Restoration, and through the Revolution, into the reign of William III.; thus having served three dynasties, and witnessed three changes of worship. Dr. Busby's history belongs to that of the School, rather than of the Abbey; but some of

Osbaldiston, 1622-¹
1638,
buried Oct.
3, 1659.

Busby,
1638-96.

¹ Ludlow, 317. See Chapter IV. p. 248.

² He had narrowly escaped standing in the pillory in Dean's Yard, before his own door, for calling Laud

'Hocus Pocus' and the 'Little Vermin.' He was buried in the South Aisle of the Abbey, October 3, 1659. (See *Alumni Westmonast.*, p. 82.)

the most striking incidents of his reign are closely connected with the localities of Westminster, and with the passions¹ which were heaving round the Cloisters through this eventful period. One of these is recalled by the bar which extends across the Great School. It is the famous bar over which on Shrove-Tuesday it is the duty of the College cook to throw a pancake, to be scrambled for by the boys and presented to the Dean.² On this bar—

Glynne
and Wake.

Every one who is acquainted with Westminster School knows that there is a curtain³ which used to be drawn across the room, to separate the upper school from the lower. A youth happened, by some mischance, to tear the above-mentioned curtain. The severity of the Master [Busby] was too well known for the criminal to expect any pardon for such a fault; so that the boy, who was of a meek temper, was terrified to death at the thoughts of his appearance, when his friend who sat next to him bade him be of good cheer, for that he would take the fault on himself. He kept his word accordingly. As soon as they were grown up to be men, the Civil War broke out, in which our two friends took the opposite sides; one of them followed the Parliament, the other the Royal party.

As their tempers were different, the youth who had torn the curtain endeavoured to raise himself on the civil list, and the other, who had borne the blame of it, on the military. The first succeeded so well that he was in a short time made a judge under the Protector. The other was engaged in the unhappy enterprise of

¹ For the long quarrel between Busby and Bagshawe, see *Narrative of the Difference between Mr. Busby and Mr. Bagshawe* (1659); also *Alumni Westmonast.*, p. 126.

² For many years it was torn to pieces in the scuffle. But a tradition existing that if any one carried it whole to the Dean, he would receive a guinea, the boys at last agreed that a certain champion should be allowed to secure it as if in fair fight, and from that time the pancake, when presented, has received its proper reward. In later days the failures of an unsuccessful cook, year after year, had nearly broken the custom; till, in 1864, an ancient war-cry was revived,

and a shower of books was discharged at the head of the offending minister; he, in return, hurled the fryingpan into the midst, which cut open the head of one of the scholars, who was then allowed by the Dean to carry off the pan in triumph. The whole incident was commemorated in a humorous Homeric poem, entitled *Magiropedomachia*, since published in *Lusus Westmonasteriensis*, ii. p. 304; see *ibid.* 201. In the *Gent. Mag.* 1790, the 'cook' is called the 'under clerk.' Brand (i. 83) mentions the custom as having once existed at Eton.

³ 'Dr. Busby admitted me above 'the curtain.' (Taswell, p. 9.)

Penruddock and Groves in the West. Every one knows that the Royal party was routed, and all the heads of them, among whom was the curtain champion, imprisoned at Exeter. It happened to be his friend's lot at the time to go the Western Circuit. The trial of the rebels, as they were then called, was very short, and nothing now remained but to pass sentence on them; when the judge, hearing the name of his old friend, and observing his face more attentively, which he had not seen for many years, asked him if he was not formerly a Westminster scholar. By the answer, he was soon convinced that it was his former generous friend; and, without saying anything more at that time, made the best of his way to London, where, employing all his power and interest with the Protector, he saved his friend from the fate of his unhappy associates.¹

Two incidents illustrate the general loyalty of the School, well known through the remark of the Puritan Dean of Christ Church, John Owen: 'It will never be well with the 'nation till Westminster School is suppressed.' One occurred at the funeral of the Protector. 'Robert Uvedale, one of 'the scholars, in his boyish indignation against the usurper, 'snatched one of the escutcheons from the hearse.'² The other is recorded by the famous Robert South, who was amongst Busby's scholars, and lies by his side³ in the Chancel. 'I see great talents in that sulky boy,' said Busby, 'and 'I shall endeavour to bring them out.' 'On that very day' (says South, in one of his sermons⁴), 'that black and eternally infamous day of the King's murder, I myself heard, 'and am now a witness, that the King was publicly prayed for 'in this School, but an hour or two at most before his sacred 'head was struck off.'⁵ 'The School,' says the old preacher,

Loyalty of
the School.

Uvedale
at Crom-
well's
funeral.

South, on
January
30, 1648-
49.

¹ *Spectator*, No. cccxiii., by Eustace Budgell, a Westminster scholar. See *Alumni Westmonast.*, p. 568. The Royalist was Colonel William Wake, father of Archbishop Wake; the Parliamentarian was John Glynne, Serjeant and Peer under Cromwell, ancestor of the Glynnes of Hawarden. He is buried in St. Margaret's Church (*Alumni West.*, p. 569), and his grand-niece (1732-83) Ellen in Monk's vault

in Henry VII.'s Chapel. (Register.)

² *Gent. Mag.*, lxii. pt. 1, p. 114.

³ See Chapter IV. p. 321.

⁴ South's Sermon on Virtuous Education, 1685. The version usually given (*Alumni West.*, p. 136) is that South himself read the prayers. But this contradicts his own testimony, and, moreover, he was not 'senior' till 1650-51.

⁵ On that same day Phineas Payne,

rousing himself with the recollection of those stirring days of his boyhood, 'made good its claim to that glorious motto of 'its royal foundress, *Semper Eadem*; the temper and genius 'of it being neither to be tempted with promises nor controlled with threats. . . . And, as Alexander the Great 'admonished one of his soldiers of the same name with himself still to remember that his name was Alexander and 'to behave himself accordingly, so, I hope, our School has 'all along behaved itself suitably to the royal name and title 'it bears. . . . We really were King's scholars, as well as 'called so. It is called "the King's School," and therefore 'let nothing arbitrary or tyrannical be practised in it, what- 'ever has been practised against it. . . . It is the King's¹ 'School, and therefore let nothing but what is loyal come 'out of it or be found in it.'

This fervour of loyalty was the more remarkable when we remember that not only were the Governors Parliamentarians, but the ministrations of the Abbey itself, which the boys frequented, were Presbyterian or Independent. 'I myself'—it is South again who speaks in his old age—'while 'a scholar here, have heard a prime preacher' (William Strong) 'thus addressing himself from this very pulpit, to 'the leading grandees of the faction in the pew under it' (doubtless sitting in the Chancellor's pew, so long contested between Williams and the Chapter): "'You stood up," says 'he, "for your liberties, and you did well."' The two are brought face to face in the touching relation between the Royalist pedagogue and his Nonconformist pupil, Philip

of the Mermaid, near the Mews, one of the doorkeepers of Westminster Hall, dined 'at Westminster College' (probably in the Hall). 'Colonel Humphreys 'came in and said the work was done.' According to others, Payne boasted that 'his hands had done the work.' (State Papers, 1660.)

¹ The use of this word seems to imply that, as at Canterbury, the collegiate school was here known popularly as 'the King's School.' It is employed in the dedication of an edition of the Septuagint in 1653 to the *Indolita Schola Regia*, which also bears the Royal Arms.

Henry, as they sit together in the well-known picture in the Hall of Christ Church—the one boy whom he never chastised, but once with the words, ‘And thou, my child;’ whose absence from school he allowed, in order that the young Puritan might attend the daily lecture in the Abbey, between 6 and 8 A.M.,¹ and whom he prepared for the Presbyterian celebration of the Sacrament with a care that the boy never forgot. ‘The Lord recompense it a thousand-fold into his bosom!’ ‘What a mercy,’ was Henry’s reflection many years after, ‘that at a time when the noise of wars and of trumpets and clattering of arms was heard there . . . that then my lot should be where there was peace and quietness, where the voice of the truth was heard, and where was plenty of Gospel opportunities!’ ‘Prithee, child,’ said Dr. Busby to him, after the Restoration, ‘who made thee a Non-conformist?’—‘Truly, sir, you made me one, for you taught me those things that hindered me from conforming.’²

Philip
Henry.

With the Restoration the Abbey naturally returned to its former state.³ Dr. Busby was still there,⁴ to carry the ampulla of the new Regalia at Charles II.’s coronation, and to escort the King round Dean’s Yard, hat on head, lest the boys should else think there was any greater man in the world than himself. Heylin too came back, now that ‘his two good friends, the House of Commons and the Lord of Lincoln, were out of Westminster.’ He began again his buildings and his studies; ‘erected a new dining-room, and beautified the other rooms of his house’; rejoiced that ‘his old bad

THE RE-
STORATION.

Heylin.

¹ This was the hour fixed by Parliament for the lectures (Commons’ Journals, Feb. 20, 1643). During those hours all walking in the Abbey, Cloisters, or Churchyard was forbidden. (Ibid. May 28, 1648.)

² Wordsworth’s *Ecol. Biog.*, vi. 127, 128, 134.

³ The distinction of stalls was now abolished (*Le Neve*, iii. 359). An order

remains for 2,000*l.* to be paid to His Majesty, in the name of the Dean and Chapter, as a humble testimony of their gratitude for restoring of the Church. (Chapter Book, Aug. 8, 1661.)

⁴ It seems to have been thought necessary to procure a certificate to his loyalty from Cosin, Sanderson, and Earles. (State Papers, 1660.)

Buried
July 10,
1662.

'eyes had seen the King's return;' was visited by the Bishops of the new generation as an oracle of ancient times; and turned to a good omen the thunderstorm which broke over the Abbey as he and his friends were at supper after the Coronation,—'The ordnance of Heaven is answering the ordnance of the Tower.'¹ On the night before his last sickness he dreamed that he saw 'his late Majesty' Charles I., who said to him, 'Peter, I will have you buried 'under your seat in church, for you are rarely seen but there 'or at your study.' This, with the shock of the accidental burning of his surplice, prepared him for his end; and he died on Ascension Day, 1662, and was buried under his Subdean's seat, according to his dream and his desire.² His monument is not far off, in the North Aisle, with an epitaph by Dean Earles.

In the North Transept, where now stands the monument of the Three Captains, a Font was then 'newly set up;' and two young men³ were baptised publicly by the Dean. One of them, Paul Thorndyke, was the son of the emigrant to New England, and had been probably baptised at Boston. The repetition of the ceremony was no doubt caused by his uncle, Herbert Thorndyke the Prebendary. The other, Duell Pead, was perhaps an instance of those whose baptism had been delayed in the troubled time of the Commonwealth—one of many instances which are said to have caused the addition to the Prayer Book, in 1662, of a form for the 'Baptism of 'Persons of Riper Years.'

Through the eyes of Pepys we see the gradual transition:—

Pepys's
remarks.

July 1, 1660.—In the afternoon to the Abbey, where a good sermon by a stranger—but no Common Prayer yet.

¹ Evelyn heard him preach at the Abbey on Feb. 29, 1661, on friendship and charity. 'He was quite dark.' (*Memoirs*, Feb. 29, 1661.)

² Bernard's *Heylin*, p. 200, 248, 249,

280, 292.

³ Paul Thorndyke, aged about 20; Duell Pead, aged 16, April 18, 1663. (*Register*.)

July 15.—In the afternoon to Henry VII.'s Chapel, where I heard a service and a sermon.

Sept. 23.—To the Abbey, where I expected to hear Mr. Baxter or Mr. Rowe preach their farewell sermon, and, in Mr. Symons's pew. I heard Mr. Rowe.¹ Before sermon I laughed at the reader, who in his prayer desires of God that He would imprint His word on the thumbs of our right hands, and on the right great toes of our right feet. In the midst of the sermon some plaster fell from the top of the Abbey, that made me and all the rest in our pew afraid, and I wished myself out.

Oct. 2.—To the Abbey, to see them at Vespers. There I found but a thin congregation.

Oct. 4.—To Westminster Abbey, where we saw Dr. Frewen translated to the Archbishopric of York. There I saw the Bishops of Winchester [Duppa], Bangor [Roberts], Rochester [Warner], Bath and Wells [Pierce], and Salisbury [Henchman], all in their habits, in Henry VII.'s Chapel. But, Lord! at their going out, how people did look again at them, as strange creatures, and few with any kind of love and respect!

Oct. 7.—After dinner to the Abbey, where I heard them read the Church Service, but very ridiculously. A poor cold sermon of Dr. Lamb, one of the Prebendaries, came afterwards, and so all ended.

Oct. 28.—To Westminster Abbey, where with much difficulty, going round by the Cloisters, I got in; this day being a great day, for the consecrating of five bishops, which was done after sermon; but I could not get into Henry VII.'s Chapel.

Nov. 4.—In the morning to our own church, where Dr. Mills did begin to nibble at the Common Prayer. . . . After dinner . . . to the Abbey, where the first time that ever I heard the organs in a cathedral. My wife seemed very pretty to-day, it being the first time I had given her leave to wear a black patch.²

By the autumn of the next year the restored Church in the Abbey was established on a surer basis, and is described

¹ John Rowe, the successor of William Strong (see p. 494), as the pastor of the Independent congregation in the Abbey. He had preached on the Thanksgiving for the victory over the Spanish fleet, October 8, 1656, on Job xxxvi. 24, 25, and on Bradshaw's funeral, November 2, 1659 (see p. 248). He was of a tall dignified deportment,

and a good Greek scholar. When young he kept a diary in that language, and was much devoted to Plato. He had for his assistant in the Abbey Seth Wood. A saying of his on the Schoolmen is worth preserving, 'They 'had great heads, but little hearts.' (*Christian Witness*, 1868, p. 316.)

² *Pepys's Diary*, i. 110-150.

by a graver witness. 'On October 10, 1661,' says Evelyn—

In the afternoone preach'd at the Abbey Dr. Basire, that greate traveller, or rather French Apostle, who had ben planting the Church of England in divers parts of the Levant and Asia. He shew'd that the Church of England was for purity of doctrine, substance, decency, and beauty, the most perfect under Heaven; that England was the very land of Goshen.

The Episcopal ceremonies, to which Pepys referred, showed how closely the ecclesiastical feeling of the Restoration attached itself to the Abbey. The 'confirmation' of the elections was probably transferred hither from its usual place in Bow Church for the sake of more solemnity. The consecration which he describes was the first of a long series, in order to fill up the havoc of the Civil Wars. First came the five Bishops, whom Pepys vainly tried to see:¹ Sheldon, the Latitudinarian of Falkland's days, the High Churchman of the Restoration; Sanderson, the learned casuist; Morley, Henchman, and Griffith,—for the Sees of London, Lincoln, Worcester, Salisbury, and St. Asaph's. Then a month later came seven more: Lucy, Lloyd, Gauden, author of the 'Icon Basilike'; Sterne; Cosin, the chief Ritualist of his day; Walton, of the Polyglott; and Lacey; for the Sees of St. David's, Llandaff, Exeter, Carlisle, Durham, Chester, and Peterborough. Then again in the next month, Ironside, Nicolson, the moderate Reynolds, and Monk, the brother of the General, were consecrated to the Sees of Bristol, Norwich, Gloucester, and Hereford.² The year closed with the ill-omened consecration of the four new Scottish Bishops: Fairfoul of Glasgow, Hamilton of Galloway, the apostolical

1660,
Oct. 9.

Oct. 28.

Dec. 2.

1660-61,
Jan. 6.

Dec. 15.

¹ Two consecrations had occurred in Henry VII.'s Chapel in the stormy years of Williams's period—of Prideaux to Worcester, Dec. 19, 1641; of Browning to Exeter, May 15, 1642. Beveridge, in the *Debates of the Commission of 1689* (p. 102), said that, 'in the case of the Scotch Bishops,

'King James I. . . . was present at 'the consecration in Westminster Abbey.' This is a mistake. They were consecrated in London House. But it shows the sentiment of Beveridge's own time with regard to the Abbey.

² Dr. Allestree preached. (Evelyn, ii. 160.)

Leighton of Dunblane, the worldly and unfortunate Sharpe of St. Andrew's.

These crowded consecrations were afterwards succeeded by isolated instances down to the beginning of the next century. Earles, on November 30, 1662, to the See of Worcester; Barrow, July 5, 1663, to Sodor and Man; Rainbow, July 10, 1664, to Carlisle; Carleton, February 11, 1672, to Bristol. The first of these names leads us back to the Deanery. John Earles, author of the 'Microcosm,' had attended the Royal Family in their exile, and returned with them.¹ 'He was the 'man of all the clergy for whom the King had the greatest 'esteem, and in whom he could never hear or see any one 'thing amiss.'² He held the Deanery only two years, before his promotion to the Sees of Worcester and Salisbury.³ His dear friend Evelyn was present at his consecration :—

John
Earles,
1660–63;
died at
Oxford,
1666;
buried in
Merton
College
Chapel.

Invited by the Deane of Westminster to his consecration dinner and ceremony, on his being made Bishop of Worcester. Dr. Bolton preach'd in the Abbey Church; then follow'd the consecration by the Bishops of London, Chichester, Winchester, Salisbury, &c. After this was one of the most plentiful and magnificent dinners that in my life I ever saw; it cost near £600 as I was inform'd. Here were the Judges, Nobility, clergy, and gentlemen innumerable, this Bishop being universally beloved for his sweets and gentle disposition. He was author of those Characters which go under the name of Blount. He translated his late Mat's Icon into Latine, was Clerk of his Closet, Chaplaine, Deane of Westminster, and yet a most humble, meeke, but cheerful man, an excellent scholar, and rare preacher. I had the honour to be loved by him. He married me at Paris, during his Majesties and the Churches exile. When I tooke leave of him he brought me to the Cloisters in his episcopal habit.

Dolben followed; himself a Westminster student of Christ Church, and famous in the Civil Wars for his valour at

¹ Clarendon's *Life*, i. 57, 58; Pepys, i. 96.

² Burnet's *Own Time*, i. 225; Walton's *Lives*, i. 415.

³ He died to the 'no great sorrow 'of those who reckoned his death was 'just for labouring against the Five 'Mile Act.' (Calamy's *Baxter*, i. 174.

John
Dolben,
1663-83.
Bishop of
Rochester,
1666.
Arch-
bishop of
York,
1683.
Buried at
York,
1686.

Marston Moor and at York, and for his keeping up the service of the Church of England, with Fell and Allestree at Oxford. He was the first Dean who, by a combination afterwards continued through nine successive incumbencies, united the See of Rochester with the Deanery, which gave to that poor and neighbouring bishopric at once an income and a town residence. He held it till his translation to York, where he died and was buried. His daughter Catherine lies in St. Benedict's Chapel. 'He was an extraordinarily lovely person, though grown too fat; of an open countenance, a lively piercing eye, and a majestic presence. Not any of the Bishops' Bench, I may say not all of them, had that interest and authority in the House of Lords which he had.' During the twenty years of his office, 'he was held in great esteem by the old inhabitants of Westminster,' and spoken of as 'a very good Dean.'¹

Both in his time, and in his predecessor's, much was spent by the Chapter on repairs of the church. Dolben persuaded them, on the day of his installation, to assign an equal portion of their dividends to this purpose.² 'That Christ Church, Oxford, stands so high above ground, and that *the Church of Westminster lies not flat upon it*,' says South, in dedicating his Sermon to him, 'is your lordship's commendation.'³

The Plague of 1665 drove the School to Chiswick,⁴ where it

¹ Widmore, pp. 162, 164.

² 'Went to see an organ with Dr. Gibbons, at the Dean of Westminster's lodgings at the Abbey, the Bishop of Rochester (Dolben), where he lives like a great prelate, his lodgings being very good. I saw his lady, of whom the *Terra Filius* at Oxford was once so merry, and two children, whereof one a very pretty little boy, like him, so fat and black' (Pepys, iv. 61.—February 24, 1667.)

'A corpulent man—my special loving friend and excellent neighbour' [at Bromley]. Evelyn, *Memoirs*, iii. 206. 'Dined at the Bishop of Rochester's at the Abbey, it being his marriage day, after twenty-four years.' (iii. 58, January 14, 1681-2.)

³ South's Sermon on Dolben's consecration to Rochester.

⁴ Taswell, 9. See Life of Miss Berry, i. 6.

long left its memorials in the names of the boys written on the walls of the old College House, including Dryden and Montague, whose monuments in the Abbey derive additional interest from their connexion with the School.

‘Not to pass over that memorable event, the Fire of London, September 2 (says a Westminster scholar of that time), it happened between my election and admission. On Sunday, between one and eleven forenoon, as I was standing upon the steps which lead up to the pulpit in Westminster Abbey, I perceived some people below me running to and fro in a seeming disquietude and consternation.’ ‘Without any ceremony, I took my leave of the preacher, and ascended Parliament Steps near the Thames. The wind blowing strong eastward, the flakes at last reached Westminster.’¹ The next day, ‘the Dean, who in the Civil Wars had frequently stood sentinel, collected his scholars together, marching with them on foot to put a stop, if possible, to the conflagration. I was a kind of page to him, not being of the number of the King’s scholars. We were employed many hours fetching water from the backside of St. Dunstan’s in the East. The next day, just after sunset at night, I went to the King’s Bridge.’² As I stood with many others, I watched the gradual approaches of the fire towards St. Paul’s. About eight o’clock the fire broke out on the top of the church . . . , and before nine blazed so conspicuous as to enable me to read very clearly a 16mo edition of Terence which I carried in my pocket.’³

Sprat was the most literary Dean since the time of Andrewes. His eagerness against the memory of Milton in the Abbey, and his liberality towards Dryden, have been already mentioned.⁴ The shifty character which he bore

Thomas
Sprat,
Bishop of
Rochester,
1684–
1713.

¹ Taswell, 10, 12. See Chapter IV. p. 302.

even more than for his own Palace of Whitehall. (Clarendon’s *Life*, iii. 91.)

² The pier by New Palace Yard.

⁴ See Chapter IV. pp. 303, 306.

³ Charles II. feared for the Abbey

in politics is illustrated by his conduct in the Precincts on the accession of James II. The Prebendaries were summoned by him to the Deanery in the middle of the night to be reassured by his account of the new King's speech at the first Council. They were alarmed, however, at his coronation to observe that whilst the Queen expressed much devotion, the King showed little or none, and that at the responses he never moved his lips.¹ The Abbey was almost the only Church in London where James II.'s Declaration of Indulgence was read. 'I was at Westminster School' (says Lord Dartmouth) 'at the time, and heard it read in the Abbey. As soon as Bishop Sprat (who was Dean) gave orders for reading it, there was so great a murmur and noise in the Church, that nobody could hear him; but before he had finished, there was none left but a few Prebends in their stalls, the choristers, and the Westminster scholars. The Bishop could hardly hold the proclamation in his hands for trembling, and everybody looked under a strange consternation.'² He died in his palace at Bromley—where was laid the Flowerpot Conspiracy against him—but was buried in the Abbey in the Chapel of St. Nicholas.³ 'The monument was afterwards moved, for the sake of greater publicity, to its present position in the Nave.'⁴ In his time began the expensive repairs⁵ which were carried on for many years under Sir Christopher Wren, with the help of a Parliamentary grant from the duty on coal, on the motion of Montague Earl of Halifax, once a scholar at Westminster—'a kind and

Reading
the De-
claration
of Indul-
gence,
May 20,
1688.

Buried
May 26,
1713,
aged 77.

¹ Patrick's Works, ix. 488, 490.

² Evelyn, iii. 243.

³ Note in Burnet's *Own Time*, i. 218. According to Patrick (ix. 412) he sent it 'to one of the Petty Canons to read.'

⁴ His son Thomas, Archdeacon of Rochester (1720), and his infant son

George, were buried (1683) in the same vault. The latter has a monument in the Chapel of St. Benedict.

⁵ Widmore, p. 160.

⁶ Neale, i. 179. In 1694 a fire in the Cloisters burnt the MSS. in Williams's Library. (Widmore, p. 164.)

‘generous thing in that noble person thus to remember the place of his education.’¹

It was through Sprat that Barrow preached twice in the Abbey. The Dean ‘desired him not to be long, for that auditory loved short sermons, and were used to them. He replied, “My lord, I will show you the sermon,” and pulling it out of his pocket, put it into the Bishop’s hands. The text was, Proverbs x. 18, *He that uttereth slander is a liar*. The sermon was accordingly divided into two parts: one treated of slander, the other of lies. The Dean desired him to content himself with preaching only the first part; to which he consented not without some reluctancy; and in speaking that only it took an hour and a half. Another time, upon the same person’s invitation, he preached at the Abbey on a holiday. It was a custom for the servants of the Church on all holidays, Sundays excepted, betwixt the sermon and evening prayers, to show the tombs and effigies of the Kings and Queens in wax to the meaner sort of people who then flock from all the corners of the town to pay their twopence to see *the play of the dead folks*,² as I have heard a Devonshire clown not improperly call it. These persons seeing Dr. Barrow in the pulpit after the hour was past, and fearing to lose that time in *hearing* which they thought they could more profitably employ in *viewing*, these, I say, became impatient, and caused the organ to be struck up against him, and would not give over playing till they had blowed him down.’³ The example of Barrow shows that the preaching in the Abbey was not then confined to the Chapter. Another instance is recorded by Evelyn:—

Barrow’s
Sermons
in the
Abbey.

In the afternoone that famous proselyte, Mons^r. Brevall, preach’d at the Abbey, in English, extremely well and with much eloquence. He had ben a Capuchine, but much better learned than most of that order.’⁴

¹ Widmore, p. 165.

² Pope’s *Life of Seth Ward*, pp. 147,

³ See the note at the end of Chapter IV. 148.

⁴ *Memoirs*, February 11, 1671-2.

John
North,
1673-83,
Preben-
dary.

But the Precincts themselves were well occupied. We catch a glimpse of them through John North, afterwards Master of Trinity, who, as Clerk of the Closet, had a stall at Westminster—

Which also suited him well because there was a house, and accommodations for living in town, and the content and joy he conceived in being a member of so considerable a body of learned men, and dignified in the Church, as the body of Prebends were—absolutely unlike an inferior college in the university. Here was no faction, division, or uneasiness, but, as becoming persons learned and wise, they lived truly as brethren, quarrelling being never found but among fools or knaves. He used to deplore the bad condition of that collegiate church, which to support was as much as they were able to do. It was an extensive and industrious managery to carry on the repairs. And of later time so much hath been laid out that way as would have rebuilt some part of it. This residence was one of his retreats, where he found some ease and comfort in his deplorable weakness.¹

Symon
Patrick,
Preben-
dary,
1672-89.

Another Prebendary of this time, for sixteen years (1672-1689), was Symon Patrick, at that time Rector of St. Paul's, Covent Garden, afterwards Dean of Peterborough, and Bishop of Chichester and of Ely. A touching interest is added to the Precincts by the record of his joys and sorrows. He first resided there shortly after his singular marriage in 1676, 'in a house new built in the Little Cloisters, that he might attend to the office of Treasurer.' 'Here,' he says, 'we enjoyed many happy days, and my wife thought it the sweetest part of our lives which we spent here.' Here he finished his Commentary on the Psalms, 'concluding with the last words "Allelujah! Allelujah!"' 'He had the greater reason to be thankful, because God had lately taken away an excellent neighbour, Dr. Outram,² a far stronger man he thought than himself.' 'From not preaching in the afternoon he had the more leisure for his composures.' In these cloisters he lost one son, and had another born. 'On that day the hymn at

¹ *Lives of the Norths*, iii. 325.

² See Chapter IV.

'evening prayer in the quire of Westminster was the thirty-third Psalm, "Rejoice in the Lord, ye righteous; for it becometh all the just to be thankful."' On November 10, 1680, he preached 'a sermon to Convocation in Henry VII.'s Chapel, of which the Archbishop (Sancroft) desired 'to have a copy, he being so deafish that he could not hear it.' 'On March 24th he had the most pleasant day that he had of a long time enjoyed.' He had fasted that day (it was the vigil of the Annunciation), and found 'his spirit so free, so clear, so pleased, that to be always in that blessed temper he thought he could be content to be poor, ready to lie under any misery . . . and could have been contented to eat and drink no more, if he could have continued in that sweet disposition, which he wished his little one might inherit more than all the riches in this world.' The anthem at the evening prayer was the third Psalm, which he heard with great joy, as applicable to the Popish Plot. He concluded his meditations with these words, 'O Lord, if it please Thee, give me many more such happy days, and make me very thankful, if I have them but seldom.' These 'gracious tempers' returned to him on the 31st at evening prayer, particularly he felt 'what it is to have a soul lifted up to God (as the words of the anthem were, Psalm lxxxvi.), above the body, above all things seen in this world.'¹

Amidst the troubles of 1687 he lost a little girl, Penelope, 'of very great beauty—very lovely,' he adds, 'in our eyes, and grew every day more delightful.' On the 20th of September at 3 A.M. she died, and was buried the same day by the monument of Dean Goodman. 'It was no small difficulty to keep my wife from being overcome with grief.

¹ In this time, when, at the instance of Archbishop Sancroft, the Communion was celebrated in the Abbey every Sunday, Patrick preached, persuading to frequent Communion. (Pa-

trick's Works, ix. 508.) The quiremen and servants of the Church were required to attend at the three festivals. (Chapter-book, 1686.)

‘But I upheld and comforted her, as she did me, as well as we were able. And the Psalms for the day suited us admirably, the first being very mournful, and the next exceeding joyful, teaching us to say, “Bless the Lord, O my soul,” and “Forget not all his benefits.”’

In the troubled days of 1688 the Little Cloisters witnessed more than one interesting interview. On the 7th of August, Dr. Tenison (writes Patrick) ‘came to my house at Westminster, where he communicated an important secret to me that the Prince of Orange intended to come over with an army, and therefore desired me to carry all my money and what I had valuable out of London.’¹ On the close of the day (December 17), on which the Prince of Orange arrived at St. James’s, ‘it was a very rainy night, when, Dr. Tenison and I being together, and discoursing in my parlour in the Little Cloisters, one knocked hard at the door. It being opened, in came the Bishop of St. Asaph, to whom I said, “What makes your lordship come abroad in such weather, when the rain pours down as if heaven and earth would come together?” To which he answered, “He had been at Lambeth, and was sent by the Bishops to wait upon the Prince, and know when they might all come and pay their duty to him.”’ Well may that stormy night have dwelt in Patrick’s memory. Immediately afterwards followed his preparation of the Comprehension Bill, his introduction to the Prince, and his elevation to the see of Chichester.²

Amongst the Prebendaries of this period we have already noticed Horneck, Thorndyke, Triplett, and Outram. But the most conspicuous is Robert South. We last saw him

Thorn-
dyke,
1601-72.
Horneck,
1693-96.
Triplett,
1601-70.
Outram,
1670-79.

¹ Patrick’s Works, ix. 513.

² The Archbishop, who had consented to go, put his refusal on the weather. ‘Would have me kill my-

self—Do you not see what a cold I have?’ (and indeed he had a sore one.) Patrick, ix. 515.

³ Ibid. ix. 514-518.

as a sturdy Royalist boy in the School. In 1663, by the influence of Lord Clarendon, he received a stall at Westminster, and in 1670 another at Christ Church. He was presented in 1677 with the living of Islip, the Confessor's birthplace, one of the choicest pieces of Westminster preferment, where, in honour of the Founder, he rebuilt both chancel and rectory. But we here are concerned with him only in connexion with Westminster. Of his famous sermons, some of the most remarkable were heard in the Abbey, and of these two or three have a special local interest.¹ One was that discourse, marvellous for its pugnacious personalities, on 'All Contingencies under Divine Providence,' which contained the allusions to the sudden rise of Agathocles, 'handling 'the clay and making pots under his father;' 'Masaniello, a 'poor fisherman, with his red cap and angle;' and 'such a 'bankrupt, beggarly fellow as Cromwell, entering the Parliament House with a threadbare torn cloak and a greasy 'hat, and perhaps neither of them paid for.'² At hearing which the King fell into a violent fit of laughter, and turning to the Lord Rochester said, 'Ods fish, Lory, your chaplain 'must be a bishop, therefore put me in mind of him at the 'next death.' But the King himself died first, and his death prevented the delivery of the only one of South's sermons which had express reference to the institution with which he was so closely connected. 'It was planned and proposed to 'have been preached at Westminster Abbey at a solemn

Robert
South,
1663-
1716

South's
sermons
in the
Abbey.

¹ *All Contingencies under Divine Providence*, Feb. 22, 1684-5; *Wisdom of this World*, April 30, 1676; *Sacramental Preparation*, April 18, 1688; *Doctrine of Merit*, Dec. 5, 1697; *The Restoration*, May 29, 1670; *Christian Mysteries*, April 29, 1674; *Christian Pentecost*, 1692; *Gunpowder Plot*, Nov. 5, 1663 (at this Evelyn was present, *Memoirs*, ii. 213), 1675, 1688; *Virtuous Education of Youth*, 1685, all

preached 'at Westminster Abbey.'

² This sermon is in its title denoted as preached 'at Westminster Abbey, on Feb. 22, 1684-5.' This date is three weeks after Charles's death, and the story, as when given, is told by Curll (*Life of South*, p. lxxiii.) as having taken place apparently in the Chapel Royal in 1681. Either this is a mistake, or the sermon was preached twice.

‘meeting of such as had been bred at Westminster School. But the death of King Charles II. happening in the meantime, the design of this solemnity fell to the ground with him.’¹ It was, however, published at the command of ‘a very great person (Lord Jeffries) whose word then was law as well as his profession,’ in the hope that hereafter ‘possibly some other may condescend to preach it.’ It is this discourse which abounds in those striking reminiscences of his early school days already quoted. Had he preached it, he would have had ample revenge on his severe old preceptor Busby, who would doubtless have been sitting under him, when he launched out against ‘those pedagogical Jehus, those furious school-drivers, those *plagosi Orbilii*, those executioners rather than instructors or masters, persons fitter to lay about them in a coach or cart, or to discipline boys before a Spartan altar, or rather upon it, than to have any thing to do in a school.’ The sermon would have impressed his hearers with a sense of the slight prescience of coming events with which, on the very eve of James II.’s accession, he ridiculed the ‘old stale movements of Popery’s being any day ready to return and break in upon us.’ And in fact, on the very next occasion on which he is recorded to have preached in the Abbey, on November 5, 1688, we are startled, as we look at the date, and think of the feelings which must have been agitating the whole congregation, to find not the faintest allusion to the Revolution which that very day was accomplishing itself in William’s landing at Torbay. He had not, however, been insensible to the changes meditated by James; and one story connected with his stall at Westminster exhibits his impatience of the King’s favour to Dissenters. ‘Mr. Lob, a Dissenting preacher, being much at favour at Court, and being to preach one

Nov. 5,
1688.

¹ With the usual deference to royal etiquette which has always marked the solemnities of the Royal School.

‘ day while the Doctor was obliged to be resident at Westminster . . . he disguised himself and took a seat in Mr. Lob’s conventicle, when the preacher being mounted up in the pulpit, and naming his text, made nothing of splitting it up into twenty-six divisions, upon which, separately, he very gravely undertook to expatiate in their order; thereupon the Doctor rose up, and jogging a friend who bore him company, said, “ Let us go home and fetch our gowns “ and slippers, for I find this man will make nightwork “ of it.” ’

He was offered the Deanery of Westminster on the death of Sprat, but replied, ‘ that such a chair would be too uneasy for an old, infirm man to sit in, and he held himself much better satisfied with living upon the eavesdropping of the Church than to fare sumptuously by being placed at the ‘ pinnacle of it’ (alluding to the situation of his house under the Abbey). He was now, as he expressed it, ‘ within an ‘ inch of the grave, since he had lived to see a gentleman ‘ who was born in the very year in which he was made one of ‘ the Prebendaries of this Church appointed to be the Dean ‘ of it.’ This feeling was increased on the death of Queen Anne, ‘ since all that was good and gracious, and the very ‘ breath of his nostrils, had made its departure to the regions ‘ of bliss and immortality.’ In 1715 he dedicated his sixth volume of Sermons to Bromley, Secretary of State, as ‘ the ‘ last and best testimony he can render . . . to that excellent ‘ person.’ One of his last public appearances was at the election in the Chapter to the office of High Steward, the candidates being the Duke of Newcastle and the Earl of Arran, the Duke of Ormond’s brother, ‘ who had lost his election had ‘ not Dr. South, who was in a manner bedridden, made the ‘ voices of the Prebendaries equal, when he was asked who he ‘ would vote for, “ Heart and soul for my Lord of Arran.” ’¹

Refusal of
the Dean-
ery, 1713.

1715.

Feb. 22,
1715-6.

¹ Chapter Book, Feb. 22, 1715. ‘ Stewardship of Westminster and St. ‘ Ordered that a Patent of the High ‘ Martin le Grand be now handed to

He still, as 'for fifty years,' was 'marked for his attention 'to the service in the Abbey;' but he was at last 'by old 'age reduced to the infirmity of sleeping at it.' It was in this state that he roused himself to fire off a piece of his ancient wit against a stentorian preacher at St. Paul's; 'the 'innocence of his life giving him a cheerfulness of spirit to 'rally his own weakness. "Brother Stentor," said he, "for "the repose of the Church hearken to Bickerstaff"' [the Tatler], "and consider that while you are so devout at St. "Paul's, we cannot sleep for you at St. Peter's."'¹

Died July
8, buried
July 16,
1716.

He died on July 8, 1716. Four days after his decease the corpse was laid in the Jerusalem Chamber, and thence brought into the College Hall, where a Latin oration was made over it by John Barber, Captain of the School. Thence it was conveyed into the Abbey, attended by the whole Collegiate body, with many of his friends from Oxford; and the first part of the service immediately preceded, the second succeeded, the evening prayers, with the same anthem of Croft that had been sung at the funeral of Queen Anne.² He was then laid by the side of Busby, by the Dean, at his special request, 'reading the burial office with such affection and 'devotion as showed his concern' for the departed.³

Francis
Atterbury,
Bishop of
Rochester,
1713-23.

The Dean who thus committed South to his grave was Atterbury, the name which in that office, next after Williams, occupies the largest space in connexion with the Abbey. We have already, in the account of the Monuments of this period, observed the constant intervention of Atterbury's influence.⁴

'the Earl of Arran.' Amongst the other names, in a very decrepit hand, is *Robert South, Senr. Prob. and Arch-deacon*. He was present at one more Chapter, but this is his last signature.

¹ *Tatler*, No. 61.

² A ludicrous incident connects this grave ceremony with the lighter traditions of the School. Barber's ora-

tion was pirated and published by Curll, who in revenge was entrapped by the boys into Dean's Yard, whipped, tossed in a blanket, and forced on his knees to apologise. (*Alumni West.*, 268.)

³ *Life*, p. 6.

⁴ Chapter IV. pp. 266, 271, 272 304, 306, 310, 313, 334.

We must here touch on his closer associations with the Abbey through the Deanery. He was a Westminster scholar, and Westminster student at Christ Church, so that he was no stranger to the place to which, in later life, he was so deeply attached.

There was something august and awful in the Westminster elections, to see three such great men presiding—Bishop Atterbury as Dean of Westminster, Bishop Smalridge as Dean of Christ Church, and Dr. Bentley as Master of Trinity; and ‘as iron ‘sharpeneth iron,’ so these three, by their wit, learning, and liberal conversation, whetted and sharpened one another.¹

He plunged, with all his ardour, into all the antiquarian questions which his office required. ‘Notwithstanding that, ‘when he first was obliged to search into the Westminster ‘Archives, such employment was very dry and irksome to ‘him, he at last took an inordinate pleasure in it, and ‘preferred it even to Virgil and Cicero.’²

He superintended with eagerness the improvements of the Abbey, as they were then thought, which were in progress. The great North Porch received his peculiar care. The great rose window in it, curiously combining faint imitations of mediæval figures with the Protestant Bible in the centre, was his latest interest. There is a charming tradition that he stood by, complacently watching the workmen as they hewed smooth the fine old sculptures over Solomon’s Porch, which the nineteenth century vainly seeks to recall to their vacant places.

His sermons in Westminster were long remembered:—

The Dean we heard the other day together is an orator. He has so much regard to his congregation, that he commits to his memory what he is to say to them; and has so soft and graceful a behaviour, that it must attract your attention. His person, it is to be confessed, is no small recommendation; but he is to be highly commended for not losing that advantage, and adding to the propriety of speech (which might pass the criticism of Longinus) an action

His re-
searches.

His repairs
of the
Abbey.

His
preaching.

¹ *Life of Bishop Newton.*

² *Spectator*, No. 447; *Letters*, ii. 157.

which would have been approved by Demostheneas. He has a peculiar force in his way, and has many of his audience who could not be intelligent hearers of his discourse, were there not explanation as well as grace in his action. This art of his is used with the most exact and honest skill; he never attempts your passions, until he has convinced your reason. All the objections which he can form, are laid open and dispersed, before he uses the least vehemence in his sermon; but when he thinks he has your head, he very soon wins your heart; and never pretends to show the beauty of holiness, until he hath convinced you of the truth of it.¹

In the School he at once became interested through his connexion with the Headmaster. 'I envy Dr. Freind,' writes Dean Swift to his brother Dean, 'that he has you for his inspector, and I envy you for having such a person in your district and whom you love so well. Shall not I have the liberty to be sometimes a third among you, though I am 'but an Irish Dean?''²

His interest in the School.

The New Dormitory.

This concern in the School has been commemorated in a memorial familiar to every Westminster scholar. Down to his time the Dormitory of the School had been, as we have seen, in the old Granary of the Convent, on the west side of Dean's Yard. The wear-and-tear of four centuries, which included the rough usage of many generations of schoolboys, had rendered this venerable building quite unfit for its purposes. The gaping roof and broken windows, which freely admitted rain and snow, wind and sun; the beams, cracked and hung with cobwebs; the cavernous walls, with many a gash inflicted by youthful Dukes and Earls in their boyish days; the chairs, scorched by many a fire, and engraven deep with many a famous name³—provoked alternately the affection and the derision of Westminster students. At last the day of its

1713.

¹ *Tatler*, vol. ii. (No. 66), p. 116. The sermons on Matt. vi. 34, Acts xxvi. 26, 1 Pet. ii. 21, Acts i. 3, Mark xvi. 20, were preached 'at Westminster Abbey.' (*Sermons*, ii. 265; iii.

3-221.)

² Swift's Works, xvi. 55.

³ *Lucius Alteri West.* i. pp. 45, 280, 281, 282.

doom arrived. Again and again the vigorous Dean raised the question of its rebuilding in the College Garden. He and his friends in the Chapter urged its 'ruinous condition,'¹ 1718. its 'liability to mob;' the temptations to which, from its situation, the scholars were every day exposed; the 'great noise 'and hurry,' and the 'access of disorderly and tumultuous 'persons.'¹ The plan was constantly frustrated by the natural reluctance of those Prebendaries whose houses abutted on the garden, and who feared that their privacy would be invaded. Atterbury then took advantage of his seat in the Legislature, to procure an order of the House of Lords, that 'every member of the Chapter, absent or present, should give 'their opinion, either *vivâ voce* or in writing, which place^{1721.} 'they think the most proper to build a new Dormitory in, 'either the common garden, or where the old Dormitory 'stands.'² After a debate, which has left the traces of its fierceness in the strongly-expressed opinions of both parties, each doubtless coloured by the local feelings of the combatants, it was carried, by the vote of the Dean, in favour of rebuilding it in the garden. The original plan had been to erect it on the eastern side;³ but it was ultimately placed, where it now stands, on the west. Wren designed a plan for it,⁴ which was in great part borrowed by Lord Burlington, 1722. who, as architect, laid the first stone in the very next year; and it proceeded slowly till, in 1730, it was for the first time 1730. occupied. The generation of boys to which Welbore Ellis, Lord Mendip, belonged, slept in both Dormitories.⁵ The old building remained till 1758.⁶ The new one became the scene of all the curious customs and legends of the College

¹ Chapter Book, Jan. 3, 1713; Dec. 18 and Dec. 29, 1718; April 4, 1721; and March 2, 1718(19).

² Ibid. April 4, 1721.

³ Chapter Book, March 3, 1718(19).

⁴ This remains in All Souls' Li-

brary.

⁵ *Alumni West.* pp. 277, 300; *Lusus West.*, i. p. 57.

⁶ See a picture of it, of that date, prefixed to *Alumni Westmonasterienses*; also in *Gent. Mag.* [Sept. 1816], p. 201.

from that day to this, and, in each successive winter, of the 'Westminster Play' of Terence or Plautus.¹

His fall.

But, long before the completion of the work, Atterbury had been separated from his beloved haunts. In that separation Westminster bore a large part. A remarkable prelude to it has been well described by an eyewitness,² a printer, concerned in the issue of a book by a clergyman reflecting on the character of some nobleman :—

Scene in
the College
Hall.

The same night, my master hiring a coach, we were driven to Westminster, where we entered into a large sort of monastic building. Soon were we ushered into a spacious hall, where we sate near a large table, covered with an ancient carpet of curious work, and whereon was soon laid a bottle of wine for our entertainment. In a little time we were visited by a grave gentleman in a black lay habit, who entertained us with one pleasant discourse or other. He bid us be secret; 'for,' said he, 'the imprisoned divine does not know who is his defender; if he did, I know his temper: in a sort of transport he would reveal it, and so I should be blamed for my good office; and, whether his intention was designed to show his gratitude, yet, if a man is hurt by a friend, the damage is the same as if done by an enemy; to prevent which is the reason I desire this concealment.' 'You need not fear me, sir,' said my master; 'and I, good sir,' added I, 'you may be less afraid of; for I protest I do not know where I am, much less your person; nor heard where I should be driven, or if I shall not be drove to Jerusalem before I get home again; nay, I shall forget I ever did the job by to-morrow, and, consequently, shall never answer any questions about it, if demanded. Yet, sir, I shall secretly remember your generosity, and drink to your health with this brimful glass.' Thereupon, this set them both a-laughing; and truly I was got merrily tipsy, so merry that I hardly knew how I was driven home-wards. For my part, I was ever inclined to secrecy and fidelity; and, therefore, I was nowise inquisitive concerning our hospitable entertainer; yet I thought the imprisoned clergyman was happy, though he knew it not, in having so illustrious a friend, who privately strove for his releasement. But, happening afterwards to behold a state-prisoner in a coach, guarded from Westminster to the Tower,

¹ See the description of the Theatre of earlier days in *Lusus West.*, ii. 29.

A slightly different version is given in Davies's *Memoir of the York Press*,

² *Life of Mr. Thomas Gent*, p. 88.

149.

God bless me, thought I, it was no less than the Bishop of Rochester, Dr. Atterbury, by whom my master and I had been treated ! Then came to my mind his every feature, but then altered through indisposition, and grief for being under royal displeasure. Though I never approved the least thing whereby a man might be attained, yet I generally had compassion for the unfortunate. I was more confirmed it was he, because I heard some people say at that visit that we were got into Dean's Yard ; and, consequently, it was his house, though I then did not know it ; but afterwards learned that the Bishop of Rochester was always Dean of Westminster. I thanked God from my heart, that we had done nothing of offence, at that time, on any political account—a thing that produces such direful consequences.

It was from the Deanery that he prepared to go in lawn-sleeves, on Queen Anne's death, and proclaim James III. at Charing Cross.¹ 'Never,' he exclaimed, 'was a better cause lost for want of spirit.' On the staircase of the Deanery his son-in-law Morrice met Walpole leaving the house.² Atterbury received him with the tidings that the Minister had just made, and that he had just refused, the tempting offer of the particular object of his ambition, the See of Winchester (with 5,000*l.* a year till it became vacant), and the lucrative office of a Tellership in the Exchequer for his son-in-law. Another visitor came with more success. The Westminster scholars, as they played and walked in Dean's Yard, had watched the long and frequent calls of the Earl of Sunderland.³ In the Deanery, in spite of his protestations, we must believe his conspiracy to have been carried on. 'Is it possible,' he asked, in his defence before the House of Lords, 'that when I was carrying on public buildings of various kinds at Westminster and Bromley, when I was consulting all the books of the Church of Westminster from the foundation that I should at the very time be directing and carrying on a conspiracy ? Is it possible that I should hold meetings and consultations to form and

Jacobite
plots in
the Dean-
ery,
May,
1722.

¹ Coxe's *Walpole*, i. 167.

by the Rev. E. Morrice, pp. 11, 12.

² *Atterbury Papers; His Memoir*,

³ Bishop Newton's *Life*, ii. 20.

Atter-
bury's
hiding-
place.

'foment this conspiracy, and yet nobody living knows *when*,
'*where*, and *with whom* they were held?—that I, who always
'lived at home, and never (when in the Deanery) stirred
'out of one room, where I received all comers promiscuously,
'and denied not myself to any, should have opportunities of
'enacting such matters?'¹ In answer to these questions, a
vague tradition murmured that behind the wall of that 'one
'room,' doubtless the Library, there was a secret chamber, in
which these consultations might have been held. In 1864,
on the removal of a slight partition, there was found a long
empty closet, behind the fireplace, reached by a rude ladder,
perfectly dark, and capable of holding eight or ten per-
sons, but which, as far back as the memory of the inmates
of the Deanery extended, had never been explored.²
It had probably been built for this purpose in earlier
times, against the outer wall (which still remains intact)
of the antechamber to the old Refectory. In this chamber,
which may have harboured the conspiracy of Abbot Col-
chester against Henry IV., it is probable that Atterbury
may have been concealed in plotting against George I.³
It was in one of the long days of August, when he
had somewhat reluctantly come to London for the
funeral of the Duke of Marlborough, that he was sit-
ting in the Deanery in his nightgown, at the hour of
'two in the afternoon'—a very unusual hour, one must
suppose, for such a dress—when the Government officers
came to arrest him; 'and though they behaved with some

Arrest of
Atterbury,
August 22,
1722.

¹ *Letters*, ii. 158.

² The venerable Bishop of St. Asaph, who knew the house well in the time of his uncle, Dean Ireland, assures me that there was at that time no suspicion of its existence.

³ Here also Dr. Fiddes may have been 'entertained' with materials, matter, and method for his 'Life of

'Wolsey,' as their enemies suggested, thus 'laying a whole plan for forming
'such a life as might blacken the Re-
'formation, cast lighter colours upon
'Popery, and even make way for a
'Popish pretender.' (Dr. Knight's *Life of Erasmus*; Fiddes's *Answer to Britannicus*, 1728.)

‘respect to him, they suffered the messengers to treat him in a very rough manner—threatening him, if he did not make haste to dress himself, that they would carry him away undrest as he was.’¹ Atterbury’s defence and trial belong to the history of England. We here follow his fall only by its traces in Westminster. The Chapter, deprived of their head, had to arrange their affairs without him. The Subdean and Chapter Clerk were, by an order from the Secretary of State, admitted at the close of the year to an interview with him in the Tower, in the presence of the Lieutenant of the Tower.² Early in the following year he by a special act, ‘divers good causes and considerations him thereto moving,’ appointed the Subdean to transact business in Chapter, ‘in as full and ample a manner as he himself could do or perform if present in Chapter.’³ During the time of his imprisonment, he was still remembered in his old haunts (whether in the Abbey or not, is doubtful), being prayed for under pretence of being afflicted with the gout, in most churches in London and Westminster.⁴ After his trial, his last wish, which was denied to him, was to walk from the House of Lords through the Abbey and see the great rose window which Dickinson the surveyor had put up, in the beginning of the previous year, under his direction, in the North Transept.⁵ The Westminster election was going on at the time, and the Westminster scholars came afterwards, as usual, to see ‘the Dean’—in the Tower. It was then that he quoted to them the two last lines of his favourite ‘Paradise Lost’—

The world is all before me, where to choose
My place of rest—and Providence my guide.⁶

¹ *Biog. Brit.* i. 272. See Chapter IV. p. 256.

² Warrant from the Records of the Tower, Dec. 22, 1722. Communicated by the kindness of Lord De Ros.

³ Chapter Book, April 17, 1723.

⁴ Coxe’s *Walpole*, i. 170.

⁵ Akermann, ii. 3.

⁶ See Chapter IV. p. 297.

He embarked immediately after from the Tower in 'a navy barge.' Two footmen in purple liveries walked behind. He himself was in a lay habit of gray cloth. The river was crowded with boats and barges. The Duke of Grafton presented him with a rich sword, with the inscription, 'Draw me not without reason. Put me not up without honour.'¹ The Chapter meantime were sitting in the Jerusalem Chamber, still fighting for the payments of monies, disputed by their late imperious master, even at these last moments of his departure.² They afterwards gained a poor revenge by reclaiming all the perquisites of George I.'s coronation and of Marlborough's funeral, which he, tenacious of power to the end, had carried off.³

His exile,
June 18,
1723.

His interest, however, in the Abbey and School never flagged. He still retained in exile a lively recollection of his enemies in the Chapter. He was much concerned at the death of his old but ungrateful friend, the Chapter Clerk.⁴ The controversy as to the jurisdiction of the Westminster Burgesses pursued him to Montpellier.⁵ The plans of the Dormitory 'haunted his mind still, and made an impression 'upon him.'⁶ The verses of the Westminster scholars on the accession of George II. were sent out to him.⁷ His son-in-law, Dr. Morrice, long kept the office of High Bailiff.⁸ He busied himself, as of old, in the Westminster epitaphs.⁹ When at last he died at Paris, his body was brought, 'on board the 'ship Moore,' from Dieppe, to be interred in the Abbey. The coffin was searched at the Custom House, nominally for lace, really for treasonable papers. The funeral took place at night, in the most private manner. The remains of his

Death of
his daughter,
Nov. 8,
1729, buried
Feb. 21, 1730.
His death,
Feb. 15,
1732,¹⁰
and
Funeral,
May 12,
1732.

¹ Hearne's *Reliquiae*, 498.

² Chapter Book, June 18, 1723.

³ Chapter Book, Jan. 28, 1723-4.

⁴ *Letters*, iv. 135, 136.

⁵ *Ibid.* iv. 202, 211.

⁶ *Ibid.* iv. 214, 221.

⁷ *Ibid.* iv. 219.

⁸ *Ibid.* iv. 270, 296.

⁹ See Chapter IV. pp. 333, 334.

¹⁰ In the Mural Book, copied from the plate, it is Feb. 22.

beloved daughter, who died in his arms at Toulouse, were sent, in spite of the long and difficult journey, to be interred in the vault which he himself had made, 'for me and mine,' as he expressed it. 'It was not in the Abbey because of my dislike to the place; but it is at the west door of it, as far from Kings and Cæsars,' at the eastern extremity, 'as the space will admit of.'¹ A monument was talked of, but never erected.² On the urn in the vault are the words: '*In hac urna depositi sunt cineres Francisci Atterbury Episcopi Roffensis.*' He had himself added a political invective, which was not permitted to be inscribed.³

The influences which Atterbury had fostered long lingered in the Precincts. The house of the Under-master is inscribed with the name of Walter Titley, who was preceptor to Atterbury's son in the Deanery at the time of the Bishop's arrest, and who, after many years spent in the diplomatic service at Copenhagen, left 1,000*l.* to the School, with which the Chapter restored this house. Samuel Wesley, elder brother of John and Charles, who inherited his mother's strong Jacobite tendencies, was attracted to a mastership at Westminster by his friendship for Atterbury; and in his house was nurtured his brother Charles, 'the sweet Psalmist' of the Church of those days—who went from thence as a Westminster student to Christ Church.⁴

The Wes-
leys.

The name of Atterbury makes it necessary to pause at this

¹ Atterbury Papers, April 6, 1772. (Williams's *Atterbury*, i. 373.)

² *Letters*, i. 485.

³ *Ibid.* i. 362:—

NATUS MARTII VI. MDCCXII.
IN CARCEREM CONJECTUS AUG. XXIV. MDCCXII.
NONO POST MENSE IN JUDICIUM ADDUCTUS
NOVOQUE CRIMINUM ET TESTIUM GENERE
IMPESTITUS
ACTA DEIN PER SEPTIDUUM CAUSA,
ET REVERSIS
TUM VIVENTIUM TUM MORTUORUM TESTI-
MONIIS,
NE DERESSET LEX, QUA FLECTI POSSET,
LATA EST TANDEN MAI. XXVII. MDCCXIII.

CAVEAT POSTERI!
HOC FACINORIS
CONSCIVIT, AGGRESSUS EST, PERPETRAVIT,
EPISCOPORUM PRÆCIPUE SUFFRAGANUM,
ROBERTUS INTE WALPOLE
QUEM NULLA NOBISCUM POSTERITAS.

Epitaphs on Atterbury were composed by Samuel Wesley and Crull. (See Williams's *Atterbury*, ii. 468, 469.)

⁴ Southey's *Life of Wesley*, i. 19.—A special boarding-house, for the reception of the sons of Nonjuring parents, was kept at that time by a clergyman of the name of Russell.

The Con-
vocations
at West-
minster.

point, to sum up the local reminiscences of the ecclesiastical assemblies of the English Church, of which Westminster has been the scene. We have already traced the connexion of St. Catherine's Chapel with 'the Councils of Westminster'—of the Abbey itself with the great Elizabethan Conference, and of the Jerusalem Chamber with the meeting of the Presbyterian divines under the Commonwealth. It remains for us to point out the growth of the local association which has been gradually formed with the more regular body, known as the 'Convocation of the Province of Canterbury.'

Original
seat of
the Con-
vocation
at St.
Paul's.

The convenience, no doubt, of proximity to the Palace of Westminster, the seat of Parliament, of which the Convocations of Canterbury and York were the supplement, would naturally have pointed to the Abbey. But the Primate doubtless preferred to avoid the question of the exempt jurisdiction of Westminster, and the clergy did not care to be drawn thither either by the Archbishop or the King.¹

Accordingly, whilst the Convocation of York has always been assembled in the Chapter House of York Minster, the proper seat of the Convocation of Canterbury is the Chapter House of the Cathedral of St. Paul's. There the Bishops assembled in the raised chamber, and the inferior clergy in the crypt beneath. From this local arrangement have been derived the present names of 'the Upper' and 'Lower House.' There they met throughout the Middle Ages. There the Prolocutor is still elected, and thence the apparitor comes who waits upon them elsewhere.

Transfer-
ence to
Westmin-
ster.

The change at last arose out of the great feud between the southern and northern Primacies, which had cost Becket his life, and which had caused so many heartburnings at the Coronations, and such violent contentions in St. Catherine's Chapel.² The transfer of the Convocation from St. Paul's to

¹ Wake's *State of the Church*, p. 42.

² See Chapters II. pp. 49, 53, and V. p. 433. The rivalry between the Sees

of St. Andrew's and Glasgow, in like manner, prevented for many years the convocation of any Scottish Councils.

Westminster is the memorial of the one moment of English History when, in the preeminent grandeur of Wolsey, the See of York triumphed over the See of Canterbury. Wolsey, as Legate, convened his own Convocation of York to London;¹ and in order to vindicate their rights from any jurisdiction of the southern Primate, and also that he might have them nearer to him at his Palace of Whitehall,² they met, with the Canterbury Convocation, under his Legatine authority, in the neutral and independent ground of the Abbey of Westminster. It was in allusion to this transference, by the intervention of the great Cardinal, that Skelton sang:

Under
Wolsey,
1523.

Gentle Paul, lay down thy sword,
For Peter of Westminster hath shaved thy beard.³

A strong protest was made against the irregularity of the removal; but the convenience being once felt, and the charm once broken, the practice was continued after Wolsey's fall. Convocation, till the dissolution of the monastery, met at Westminster, usually in the ancient Chapter House, where the Abbot, on bended knees, protested (as the Deans, in a less reverent posture since) against the intrusion. It was that very submission to Wolsey's—as it was alleged—illegal authority as Legate, which laid the clergy open to the penalties of Præmunire, and thus by a singular chance, in the same Chapter House where they had placed themselves within this danger, they escaped from it by acknowledging the Royal Supremacy.⁴ On the occasion of the appointment of the thirty-two⁵ Commissioners to revise the Canon Law, it assembled first in St. Catherine's and then in St.⁶ Dunstan's Chapel. When both Convocations⁷ were called to sanction

Act of Submission,
March 31,
1531,
in the
Chapter
House.

July 7-10,
1540.

¹ Wake, p. 392, App. p. 317; Joyce's *English Synods*, p. 297.

² Strype's *E. M.* i. 74-76.

³ Skelton's *Poems*. See Chapter V. p. 412.

⁴ Wilkins, iii. 724, 746, 762. On

that occasion Latimer 'kneeled down' in the Chapter House and recanted. (*Ibid.* 247.)

⁵ *Ibid.* 749.

⁶ See Chapter V. p. 396.

⁷ *Ibid.* 749.

the dissolution of Henry's marriage with Anne of Cleves, they met in the Chapter House. Both Primates were present. Gardiner expounded the case, and the next day they 'publicly 'and unanimously, not one disagreeing,' declared it null. From that time onwards, the adjournment from St. Paul's to the Precincts of Westminster has gradually become fixed, but always on the understanding that 'the Convocation is obliged 'to the Dean and Chapter of Westminster, and not to the 'Archbishop, for their convenient accommodation in that 'church.'¹ The history of the Convocations under the reigns of Edward and Mary is too slight to give us any certain clue to the place of their assembling. But after the accession of Elizabeth, we find that (in 1563) the Bishops met,² in the Chapel of Henry VII., sometimes 'secretly,' Dean Goodman making the usual protest.³ The Lower House were placed either in a chapel on the south side of the Abbey, apparently the 'Consistory Court,'⁴ or in the Chapel of St. John and St. Andrew on the north,⁵ which came to be called 'the Convocation House':⁶ 'sitting amongst 'the tombs,' as on one occasion Fuller describes them, 'as 'once one of their Prolocutors said of them, *viva cadavera* 'inter mortuos, as having no motion or activity allowed 'them.'⁷ Of these meetings little beyond mere formal records are preserved. In them, however, were signed the Thirty-nine Articles.⁸

The Convocation under James I. met partly at St. Paul's, and partly at Westminster. It would seem that its most important act—the assent to the Canons of 1603—was at St. Paul's.⁹ The first Convocation of whose proceedings we

Under Elizabeth, Jan. 9—April 17, 1563.

In Henry VII.'s Chapel.

In the Chapels of St. John and St. Andrew, and the Consistory Court.

The Thirty-nine Articles, Jan. 22-29, 1563. Under James I. 1603.

¹ *Narrative of Proceedings* [1700, 1701], p. 41.

² Gibson, pp. 150-187.

³ *Ibid.* p. 150.—He had already made a protest at St. Paul's. (*Ibid.* p. 147.)

⁴ 'A vestry.' (*Expedient*, p. 11.)

⁵ Gibson, pp. 264, 265. 'A little 'chapel below stairs.' (*Expedient*, p. 11.)

⁶ *Burial Register*, Nov. 24, 1671.

⁷ *Fuller's Church History*, A.D. 1621.

⁸ *Strype's Parker*, i. 242, 243.

⁹ *Wilkins*, iv. 552-554.

have any detailed account is the unhappy assembly under Charles I., which, by its hasty and extravagant career, precipitated the fall both of King and Clergy, and provoked the fury of the populace against the Abbey itself. Both Houses met in Henry VII.'s Chapel on the first day of their assembling, and there heard a Latin speech from Laud of three-quarters of an hour, gravely uttered, 'his eyes oft-times 'being but one remove from weeping.'¹ Then followed the questionable continuance of the Convocation after the close of the Parliament; the short-lived Canons of 1640; the oath, 'which had its bowels puffed up with a windy *et cetera*;' the vain attempt, in these 'troublesome times,' on the part of a worthy Welshman to effect a new edition of the Welsh Bible; and finally the conflict between Laud and Godfrey Goodman, Bishop of Gloucester. Alone of all the dissentients he had the courage openly to refuse to sign the Canons. 'Whereupon the Archbishop being present with us in Henry 'VII.'s Chapel, was highly offended at him. "My Lord of "Gloucester," said he, "I admonish you to subscribe;" 'and presently after, "My Lord of Gloucester, I admonish "you the second time to subscribe;" and immediately after, "I admonish you the third time to subscribe." To all 'which the Bishop pleaded conscience, and returned a denial.' In spite of the remonstrance of Davenant, Bishop of Salisbury, he was committed to the Gatehouse, and for the first time became popular.²

Under
Charles I.,
April 17—
May 29,
1640.

In the Abbey, after the Restoration, the Convocation met again, with the usual protest, from Dean Earles.³ Their first occupation was the preparation of the Office for the Baptism of Adults, and the Form of Thanksgiving for the 29th of May. On November 21 they reassembled, and en-

Under
Charles II.
1661,
May 16.

¹ Fuller's *Church History*, iii. 409.

'pit which they had opened.' But it was too late. (Heylin's *Laud*, p. 460.)

² Ibid. On Nov. 4 of the same year there was 'an endeavour, according to the Levitical laws, to cover the

³ Wilkins, iv. 564, 565.

Revision
of the
Prayer
Book,
Nov. 21,
1661.

Nov. 23—
27.

Dec. 5-15.

Dec. 20.

In the Je-
salem
Chamber.
Feb. 22,
1661-2,

Under
William
and Mary.
Nov. 20—
Dec. 14,
1689.

tered on the grave task assigned to them by the King of revising the Prayer Book. In fact, it had already been accomplished by a committee of Bishops and others in the Great Hall of the Savoy Hospital, and therefore within a week the revision was in their hands, and within a month the whole was finished. A few days after the completion of the larger part, the Lower House was joined by the unusual accession of five deputies from the Northern Province, by whose vote, under the stringent obligation of forfeiting all their goods and chattels, the Lower House of the Convocation of York bound itself to abide.¹ The Calendar, the Prayers to be used at Sea, the Burial Service, and the Communion rapidly followed. No record remains of their deliberations. On December 20 were affixed the signatures of the four Houses, as they now appear in the Manuscript Prayer Book. This no doubt was in Henry VII.'s Chapel. But as the Bishops, by meeting there, had led the way thither for the Assembly of Divines, so the Assembly of Divines, by meeting in the Jerusalem Chamber, led the way thither for the Bishops. In that old monastic parlour the Upper House met, for the first time, on February 22, 1662, and there received the final alterations made by Parliament in the Prayer Book. The attraction to the Chamber was still, as in the time of Henry IV., the greater comfort² (*pro meliori usu*) and the blazing fire. From 1665 to 1689 formal prorogations were made in Henry VII.'s Chapel, and Convocation did not again assemble till 1689. Even if the precedent of the important Convocation of 1661 had not sufficed for the transfer from St. Paul's to Westminster, the great calamity which had in the interval befallen the ancient place of meeting would have prevented their recurrence to it.³ St. Paul's Cathedral was but slowly rising from the ruins of the Fire, and accordingly, after the appoint-

¹ Wilkins, iv., 568, 569.

² Gibson, p. 225.

³ Macaulay, iii. 488.

ment of Compton by the Chapter of Canterbury to fill the place of President, vacant by Sancroft's¹ suspension, the opening of Convocation took place at Westminster. A table was placed in the Chapel of Henry VII. Compton was in the chair. On his right and left sate, in their scarlet robes, those Bishops who had taken the oaths to William and Mary. Below the table were assembled the Clergy of the Lower House. Beveridge preached a Latin sermon, in which he warmly eulogized the existing system, and yet declared himself in favour of a moderate reform. The Lower House then proceeded to elect a Prolocutor, and, in the place of the temperate and consistent Tillotson, chose the fanatical and vacillating Jane. On his presentation to the President, he made his famous speech against all change, concluding with the well-known words—*Nolumus leges Anglicæ mutari.* It was on this occasion that the change of place for the Upper House, which had been only temporary in 1662, became permanent. 'It being 'in the midst of winter, and the Bishops being very few,'² they accepted of the kindness of the Bishop of Rochester (Dean Sprat) in accommodating them with a good 'room in 'his house, called the Jerusalem Chamber; and left the lower 'clergy to sit in Henry VII.'s Chapel, and saved the trouble 'and charge of erecting seats where they used to meet.'³

Dec. 4.

Commission for
Revision
of the
Liturgy,
Oct. 3—
Nov. 18,
1689,
in the
Jerusalem
Chamber.

This change was probably further induced by the experience that some of the Bishops had already had of the Jerusalem Chamber, where they had sate in the Commission for revising the Liturgy for eighteen sessions and six weeks, beginning on October 3, and ending on November 18. The Commission consisted of ten prelates, six deans, and six professors. Amongst them were the distinguished names of Tillotson, Tenison, Burnet, Beveridge, Stillingfleet, Patrick,

¹ Wilk. *Conc.* iv. 618.

² Gibson, p. 225.

³ *Expedient proposed by a Country Divine* (1702), p. 11. Wilkins, iv. 620.

Fowler, Scott, and Aldrich. Lamplugh, Archbishop of York, presided, in the absence of Sancroft. Sprat, as host, received them; but after the first meeting withdrew, from scruples as to its legality. Their discussions are recorded by Dr. Williams, afterwards Bishop of Chichester, who took notes 'every night 'after he went home.' The imperfect acoustics of the Chamber were felt even in that small assembly: 'being at some distance 'at first, he heard not the Bishops so well.' Their work, after lying in the Lambeth Library for two centuries, was printed in 1854 by order of the House of Commons. It was the last attempt to improve the Liturgy and reconcile Nonconformists to the National Church. But from it directly sprung the revised Prayer Book of the Protestant Episcopal Church of America, and the remembrance of it will doubtless influence any changes that may be in store for the English Liturgy itself.

'In this Jerusalem Chamber,' writes one whose spirit was always fired by the thought of this lost opportunity, 'any 'new Commissioners might sit and acknowledge the genius 'of the place'—'kindly spirits, whose endeavours to amend 'our Liturgy might also bring back to the fold such wanderers as may yet have the inclination to join our Establishment.'¹ That wish has not yet been fulfilled.² The Convocation, which in the winter of that year succeeded to the place of the Commissioners,³ was far otherwise employed in the grave disputes between the Upper and Lower House. The few Bishops who met in the Jerusalem Chamber were unable to cope with the determined resistance of the Jacobite

Disputes
between
the two
Houses
as to the
place of
meeting.

¹ Hull's *Church Inquiry*, p. 241 (1827).

² Thus far I had written before July 17, 1867, when another Royal Commission, the first that has been appointed for the Revision of the Prayer Book since the days of Tillotson, assembled in the Jerusalem Chamber to examine the Ritual and Rubric of the Church of England.

May the pious aspiration breathed forty years ago by that venerable friend of Arnold for the happy result of their labours be fulfilled!

³ See *Narrative of Proceedings of Lower House of Convocation*, by Hooper (1701, 1702); *An Expedient*, by Binckes (1701); *The Pretended Expedient*, by Sherlock (1702).

majority of the Lower House. 'The change of place, though 'merely accidental, made very great alterations in the 'mode of proceeding in Convocation,' chiefly turning on the complications which ensued on adjournments being read, as from the Upper House, in Henry VII.'s Chapel, which had now by use become the place of the Lower House. There they refused even to consider the proposals of the Bishops, and were accordingly prorogued till 1700. By that time they were able again to open their meeting in the restored St. Paul's. But their discussions took place, as before, in the Chamber and the Chapel at Westminster. There the Lower House, by continuing their assemblies in the Chapel of Henry VII., as independent of the prorogation of the Bishops, 'inflicted'—say the injured prelates—'the greatest 'blow to this Church that hath been given to it since the 'Presbyterian Assembly that sate in Westminster in the late 'times of confusion.'

A paper, containing a passage defamatory of the Bishops, was by their orders fixed, with a kind of challenge, 'over 'several doors in Westminster Abbey.'¹ The anteroom² to the Jerusalem Chamber became the scene of angry chafings on the part of the Lower House, which had been made to wait there—according to one version a few minutes, according to another two hours³—whilst the Upper House was discussing their petition; by the insolence of the Upper House according to one version, by the mistake of the doorkeeper according to another. In this small antechamber it was that the Prolocutor met the Bishop of Bangor (Evans), 'putting 'on his habit,' and said to him, 'My Lord of Bangor, did 'you say in the Upper House that I lied?'⁴ To which the

Dispute
in the
Organ
Room.

June 6,
1702.

¹ *History of Convocation in 1700*, p. 75.

² It was then as now called, 'the Organ Chamber.' (Ibid. p. 169.) On one occasion, March 7, 1701-2, the Lower House met there (Cardwell, p. xxxiii.),

after first assembling in the Consistory Court. (Atterbury, iv. 342, 381.)

³ *History of Convocation in 1700* p. 110.

⁴ Ibid. p. 166.

Bishop replied, in some disorder—‘I did not say you lied; but I said, or might have said, that you told me a very ‘great untruth.’¹ In the Chamber itself, the Prolocutor encountered a still more formidable antagonist in Bishop Burnet, fresh from reading the condemnation of his work by the Lower House. ‘This is fine indeed; this is according to ‘your usual insolence.’ ‘Insolence, my Lord!’ said the Prolocutor; ‘do you give me that word?’ ‘Yes, insolence!’ replied the Bishop; ‘you deserve that word, and worse. ‘Think what you will of yourself; I know what you are.’² Here ‘my Lord’s Grace of Canterbury’ interfered. On another occasion, after the prorogation had been read and signed in the Upper House, as the clergy were departing out of the Jerusalem Chamber, Dr. Atterbury, towards the door, was pushing on some members, and saying, ‘Away to the ‘Lower House!—away to the Lower House!’ The Chancellor of London, turning back to him, asked ‘if he was not ashamed ‘to be always promoting contention and division;’ and they continued their altercation in still stronger language.³

It is not necessary here to follow up those altercations which turned the Chapel of Henry VII. and the Jerusalem Chamber into two hostile camps, with the Organ-room for an intermediate arena—the discussion of Dodwell’s work on Baptism, and of Brett’s work on Sacrifice; the condemnation of Bishop Burnet’s ‘Exposition of the Articles,’ and of Bishop Hoadly’s ‘Sermon on the Kingdom of Christ;’ of Whiston’s work on the ‘Apostolical Constitutions;’ of Clarke’s work on the ‘Scriptural Doctrine of the Trinity.’ We can imagine the fierce eloquence of Atterbury as Prolocutor of the Lower House in Henry VII.’s Chapel; and in the Jerusalem Chamber the impetuous vehemence of Burnet; the stubborn silence of the ‘old rock,’ Tenison; the conciliatory mildness of Wake.

¹ *History of Convocation in 1700*, p. 204; *Narrative*, pp. 67–69.

² *Ibid.* p. 208.

³ *Biog. Brit.* i. 269.

We can see how, when Archbishop Tenison suddenly produced in the Chamber the letter from Queen Anne, reprimanding the Lower House, and enjoining the Archbishop to prorogue them, 'they ran away indecently towards the door, 'and were with some difficulty kept in the room till the prorogation was intimated to them.'¹ But hardly any permanent fruits remain²; and, except in the allusions of innumerable pamphlets, hardly any record of the disputes, which were for the most part bitter personal recriminations. They were finally prorogued in 1717, and did not meet again for business till our own time.³ Formal citations, however, seem to have brought them together from time to time in the Abbey; and on one occasion, in 1742, an attempt was made, by Archdeacon Reynolds to read a paper on Ecclesiastical Courts. But, being of a latitudinarian tendency, it was not acceptable to the House, and it was stopped by the Prolocutor, who 'spoke much of Præmunire, and that word was echoed and 'reverberated from one side of good King Henry's Chapel 'to the other.'⁴

Prorogued
in 1717.

The time has not yet come when we can safely enter even on the local associations of the proceedings of the Convocation of Canterbury, when its discussions were renewed under the administration of Lord Derby. Its formal openings took place, as before and since, in the precincts of St. Paul's. Its first meeting for business was on the 12th of November 1852,⁵ accompanying the Parliament assembled for the Duke of Wellington's funeral. Sixteen Bishops were present. The proceedings began, as has been the case ever since, in

Revived
Nov. 12,
1852.

¹ Burnet's *Own Time*, ii. 413.

² Wilkins, iv. 670-676.

³ The only permanent result was 'the Office for Consecrating Churches and Churchyards,' sanctioned by the Convocation of 1711, in consequence of the building of fifty new churches in London and Westminster. (Burnet's *Own Time*, ii. 603.)

⁴ *Letter to Dr. Lisle*, p. 11; Reynolds's *Historical Essays*, p. 207, communicated by Dr. Fraser.

⁵ The scene of this opening, with all its details, is well described in the *Christian Remembrancer*, vol. xxv. 162-187.

the Jerusalem Chamber, which was given up to the Lower House, after their names had been called over in the Abbey; the Upper House retiring to the Library of the Deanery, the 'one room' inhabited by Atterbury, and at this time vacant by the illness of Dean Buckland. In this room the Prelates virtually determined the framework of the future proceedings of the body in an animated discussion which lasted three days. At the next meeting the Bishops occupied the Jerusalem Chamber, the Lower House assembling in such scanty numbers, as to be accommodated in the Organ-room. Subsequently the Bishops, after a formal opening in the Jerusalem Chamber, adjourned to the office of Queen Anne's Bounty in Dean's Yard—leaving the Lower House in the Jerusalem Chamber, as on a former occasion they had left it in Henry VII.'s Chapel. In that historic Chamber it has sate without interruption, but without any permanent fruits. The only exception to its occupation of the Chamber was in 1867, when, during the Whitsuntide vacation of the School, and in consequence of the remonstrance of some of its members against the heated atmosphere of the Chamber, the College Hall was granted for that purpose by the Dean.

We return to the general history of the Abbey.

The School during this period had reached its highest pitch of fame. Knipe, who had been Second Master under Busby, and succeeded him as Headmaster, after fifty years' labour in the School, was buried in the North Cloister, and commemorated by a monument in the South Aisle of the Choir. Freind is especially connected with the Abbey by his numerous inscriptions,¹ by his steadfast friendship with Atterbury, and by his establishment of the Westminster dinners on the anniversary of the accession of the Foundress.

Knipe,
Head-
master,
1695-
1711.
Freind,
Head-
master,
1711-54;
buried at
Witney.

Fire in the
Cloisters,
1731.

It was at this time that an alarming fire took place in the Precincts. On the site of the Old Refectory was a

¹ See Chapter IV. pp. 343; 344.

stately house built by Inigo Jones,¹ and illustrated by Sir J. Soane. A beautiful staircase of this period still remains. It has gone through various changes. In 1708, it was occupied by Lord Ashburnham, and from him took the name of Ashburnham House. In 1739, it reverted to the Chapter and was divided into two prebendal houses, of which the larger was in later years connected with the literature of England, when occupied first as a tenant by Fynes Clinton, the laborious author of the 'Fasti Hellenici,'² and then by Henry Milman, poet, historian, and divine, as Canon of Westminster. In the intervening period it had become the property of the Crown, and in 1712, received what was called the King's Library, and in 1730 the Library of Sir Robert Cotton. Dr. Bentley happened to be in town at the moment when the house took fire. Dr. Freind, the Headmaster, who came to the rescue, has recorded how he saw a figure issuing from the burning house, into Little Dean's Yard, in his dressing-gown, with a flowing wig on his head, and a huge volume under his arm. It was the great scholar carrying off the Alexandrian MS. of the New Testament. The books were first placed in the Little Cloisters, in the Chamber of the Captain, and in the boarding-house in Little Dean's Yard, and then on the following Monday, removed to the Old Dormitory, just vacated, till, in 1757, they reached their present abode in the British Museum.³

Bradford, who had already been prebendary of Westminster for nearly twenty years, took Atterbury's place in the Chapter, whilst Atterbury was still in the Tower. His conciliatory character recommended him as a fit person to end the feuds which, in Atterbury's time, had raged between the Dean and Canons, and did, in fact, tend to assuage the strife between Westminster and Bentley.⁴ He was the first Dean

1827-
1832.

1835-
1849.

Oct. 3,
1731.

Samuel
Bradford,
1723-31.
Preben-
dary of
Westmin-
ster, 1708;
Bishop of
Carlisle,
1718.
Dean of
Westmin-
ster and
Bishop of
Rochester,
July 19,
1723.

¹ *Gleanings*, 228.

² Clinton's *Literary Remains*, 262-295.

Monk's *Life of Bentley*, p. 577;

Nichols's *Anecdotes*, ix. 592.

⁴ Monk's *Life of Bentley*, p. 535.

³ Walcott's *Westminster*, p. 90;

of the Order of the Bath.¹ He lies near his monument in the North Transept.

Joseph Wilcocks, 1731-56. Dean of Westminster and Bishop of Rochester.

Wilcocks, who had been elected Fellow of Magdalen College, in the 'golden election,' with Addison and Boulter, distinguished himself by his courageous devotion to the sick whilst chaplain at Lisbon, and afterwards as preceptor to the Princesses of the Royal Family. It was in this period that the neighbourhood of the Abbey, as the eighteenth century advanced, began to be gradually cleared of the incumbrances which closed it in. Then was commenced the most important change in the architectural and topographical history of Westminster since the building of the Abbey and Palace. Amidst much opposition the attempts which had been fruitlessly made in the several reigns of Elizabeth, James I., Charles I., Charles II., and George I., to secure another bridge over the Thames besides that of London, at last succeeded. All the arts that old monopoly and prejudice could bring to bear were used, but in vain, and Westminster Bridge, after a brief but fierce discussion, whether it should start from the Horseferry Pier or the ancient pier by New Palace Yard, was at last fixed where it now stands, and the first stone was laid in 1738 by the Earl of Pembroke. This great approach at once prepared the way for further changes. The ancient Woolstaple, or Pollen stock, of Edgar's charter was swept away to make room for the western abutment of the bridge in 1741. On the site of the small courts and alleys² which surrounded the Abbey, rose Bridge Street and Great George Street. By the side of the narrow avenue of King Street was opened, as if for the growth of the rising power whose name it bore, the broad way of Parliament Street. St. Margaret's Lane, between the Church and Palace, was widened—before so contracted that the foot passengers were protected by high pales from the mud splashed on

Building of Westminster Bridge, 1738.

¹ See Chapter II. p. 100.

² *Westminster Improvements*, 20-22.

all sides by the horses. With those changes the administration of the Abbey by Wilcocks, in great measure, coincided. During the twenty-five years in which he presided over it, the heavy repairs which had been in progress almost since the Restoration, were completed.¹ He, 'being a gentleman 'of taste and judgment, swept away'² two prebendal houses in the Cloisters,³ and two others 'between the north door and west 'end' of the Nave, as well as two others on the south side of Henry VII.'s Chapel.⁴ The present enclosure of Dean's Yard was now formed partly from the materials of the old Dormitory and Brewhouse.⁵ Six new elms were planted. For the first time there appears a scruple against putting up a monument in Henry VII.'s Chapel, 'as it will 'necessarily hide or deface some of the curious workman-'ship thereof.'⁶ Above all, whilst the projected Spire was finally abandoned, the Western Towers of Sir Christopher Wren were finished.⁷ It is interesting to mark the extreme pride which the aged Dean took in commemorating, as a glory of his office, that which the fastidious taste of our time so largely condemns. On his monument in the Abbey, in his portrait in the Deanery, in the picture of the Abbey⁸ by

Oct. 31,
1729.

The
Western
Towers,
1738-9.

¹ He restored, as is described in his epitaph, the monthly residence of the Prebendaries.

² Gwyn's *London and Westminster*, p. 90.

³ It appears from the Chapter Order, December 2, 1741, that there were two gates opening from one of these houses into the churchyard.

⁴ This was at the suggestion of Parliament. (Chapter Book, March 11, 1731; March 23, 1735; February 17, 1738.) Out of the money granted by Parliament for this purpose was bought Ashburnham House, which was divided into two prebendal houses, to compensate for the loss of the others. (Ibid. Oct. 29, 1739;

June 14, 1740.) See p. 555.

⁵ Chapter order, May 28, 1756, The materials were given to Dr. Markham (then Headmaster), and Mr. Salter—one of the Prebendaries alone protesting, Dr. Wilson, son of the good Bishop of Man. His solitary 'I 'dissent' appears in the Chapter Book, and he published a pamphlet against it, with the motto from Micah ii. 2 (1757).

⁶ Chapter Order, May 1, 1740. (Monk's monument.)

⁷ Chapter Book, Feb. 17, 1738-9.

⁸ It was his son who left to the Deanery the bust and the picture of the Abbey. (Chapter Book, June 27, 1793, March 3, 1795.)

Canaletti—which he caused to be painted evidently for their sake—the Towers of Wren constantly appear. He was buried under the southern of the two, in a vault made for himself and his family, as recorded in an inscription still remaining; and his tablet was erected near his grave, by his son Joseph, called by Pope Clement XIII., who knew him well during his residence at Rome, ‘the blessed heretic.’¹ Both father and son were admirable men. Over the Dean’s bier, in the College Hall, was pronounced the eulogium, ‘*Longum esset persequi sanctissimi senis jucunditatem.*’ Each took for his motto, in a slightly different form, the expression, ‘Let me do all the good I can.’ The son, whenever he came to London, ‘always went to the Abbey for his first and last visit;’² in particular that part of it where his father’s ‘monument stands, and near which the Bishop, with his mother and sister and himself, rest in peace.’

Zachary
Pearce,
1756–68.

Zachary Pearce was one of the numerous fruits of Queen Caroline’s anxiety to promote learning. From the Deanery of Winchester and the See of Bangor, he was advanced by his friend, Lord Bath, to the Deanery of Westminster and the See of Rochester, although with great reluctance on his part, which ultimately issued, after vain attempts to resign the Bishopric, in his retirement from the Deanery, in his seventy-fourth year. This is the sole instance of such an abdication. ‘His exultation at the accomplishment of his ‘long disappointed wish, the Bishop expressed’ in a soliloquy entitled ‘The Wish, 1768, when I resigned the Deanery of Westminster,’ which begins, ‘From all Decanal cares at last set free.’ In 1774, in his eighty-fourth year, he died at Bromley, where he is buried, with an inscription dictated by himself, which, after recording his various preferments, concludes by saying, ‘He resigned the Deanery

¹ Preface to Wilcocks’ *Roman Conversations*, p. xli.

² *Ibid.* p. xxxiv.

³ *Life of Dean Thomas*, p. lxxxiii.

‘ of Westminster, and died in the comfortable hope of (what
 ‘ had been his chief object in life) being promoted to a
 ‘ happier sphere hereafter.’ It agrees with the gentle self-
 complacency of a remark, in answer to an enquiry how he
 could live with so little sustenance—‘ I live upon the recol-
 ‘ lection of an innocent and well-spent life, which is my only
 ‘ sustenance.’ His disastrous proposals for the Monuments
 in the Abbey have been already noticed.¹ He is commemo-
 rated there by a cenotaph in the Nave, of which the inscrip-
 tion was composed by his successor, and ascribes² ‘ the un-
 ‘ common resolution ’ of his resignation, to his desire to
 finish his commentary on the Gospels and Acts. In his time
 was celebrated the Bicentenary of the Foundation, by a
 sermon from the Dean in the Choir on Prov. xxxi. 31, and
 by English verses and an English oration from the Scholars
 in the Gallery of the College Hall.³

June 2,
1760.

John Thomas was the third of these octogenarian Deans. He was promoted to the Deanery through the interest of his predecessor Zachary Pearce, and held it for six years alone; then, on Pearce’s death, he received also the see of Rochester. He was buried in his parish, Bletchingley, but has a monument in the South Aisle of the Nave, next to his patron Pearce, and copied by Bacon from a portrait by Reynolds. The King was overheard to say on his appointment, ‘ I am ‘ glad to prefer Dr. Thomas, who has so much merit. We ‘ shall now be sure of a good sermon on Good Friday.’⁴ This alludes to the long established custom, by which the Dean of Westminster (probably from the convenience of his being in town at that season) preaches always in the Chapel Royal on that day.⁵ Nine of these are published. He was remark-

John
Thomas,
1768.
Bishop of
Rochester,
1774,
died at
Bromley,
Aug. 22,
1793.

Sermons
on Good
Friday.

¹ See Chapter IV.

² *Life of Dean Thomas*, p. lxxxv.

³ Chapter Book, June 3, 1760. *Gent. Mag.* xxx. 297.

⁴ *Life of Dean Thomas*, p. lxxxi.

⁵ The custom appears in Evelyn’s *Memoirs*, iii. 79, 168. So the three Good Friday sermons of Andrewes

able for performing his part at the Installations of the Bath 'with peculiar address and adroitness.'¹ 'Which Dr. Thomas 'do you mean?' asked some one shortly before his promotion, in allusion to two of that name.—'Dr. John Thomas.' 'They are both named John.'—'Dr. Thomas, who has a 'living in the city.' 'They have both livings in the city.'—'Dr. Thomas who is chaplain to the King.' 'They are both 'chaplains to the King.'—'Dr. Thomas who is a very good 'preacher.' 'They are both very good preachers.'—'Dr. 'Thomas who squints.' 'They both squint.' They were both afterwards Bishops.²

Tumult
in the
Cloisters.

A remarkable scene is related in connexion with his office, by one who was at the time a Westminster scholar. He was, in the days of its highest unpopularity, an advocate for the removal of the disabilities of Roman Catholics. Accordingly, when returning from the Abbey he was met in the cloisters 'by a band of tumultuous and misguided enthusiasts, who 'seized him by his robes, and demanded "how he meant to "vote in the House of Lords?" To which with great 'presence and firmness the Bishop replied, "For your in- 'terests and my own." "What then? you don't mean to "vote for Popery?"—"No," said he, "thank God, that is "no part of our interests in this Protestant country." Upon 'hearing which one of the party clapped his Lordship on the 'back, and cleared the passage for him, calling out, "Make "way for the Protestant Bishop."'³ To his turn for music the Abbey doubtless owed the refitting of the Choir in his time, and also the Festival on the centenary of Handel's birth.⁴ It was suggested by Lord Fitzwilliam, Sir Watkin Williams Wynne, and Joseph Bates. The Nave was arranged by James Wyatt. The orchestra was at the west end. Burney

Handel
Festival,
1784.

when Dean of Westminster. (*Life of Andrewes*, 97.)

¹ *Life of Dean Thomas*, p. lxxxix.

² *Life of Bishop Newton*.

³ *Life of Dean Thomas*, p. lxxxvi.

⁴ Neale, i. 211.

remarks on the fitness with which, in the Hallelujah Chorus, the orchestra seemed¹ 'to unite with the saints and martyrs 'represented on the stained glass in the west window, which 'had all the appearance of a continuation of it.' The King and Royal family, and the chief personages, sate at the east end. The School were in the Choir behind. The organ, just built by Green of Islington, for Canterbury, was put up in the Abbey, 'before its departure for the place of its 'destination.'² All the music was selected from Handel's own compositions, and it is said, that at the Hallelujah Chorus George III. rose, affected to tears, and the whole assembly stood up at the same moment. Hence the custom, now universal, of standing at the Hallelujah Chorus. It was originally intended to have been on the 20th, 21st, and 22nd of April, so as to coincide with the day of Handel's funeral in the Abbey, but was postponed till the 26th, 27th, and 29th of May, to which the 3rd and 5th of June were afterwards added. The success of this experiment, before an audience of 10,480 persons, encouraged the performance of similar meetings on a larger scale, under the title of 'Great Musical Festivals,' in 1785, 1786, 1787, and 1791, when the performers are said to have amounted, though not on any one occasion, to 1068 persons. They were discontinued during the war, and not revived till 1834, when a similar festival took place, which, though occurring at the exact interval of half a century from the first commemoration of Handel, did not bear that name, and included the works of nine other composers besides those of the great musician. It was suggested by Sir George Smart, and adopted, somewhat against the wishes of the Dean and Chapter, at the request or command of William IV., who wished to imitate his father's example. Its effect, however, was considerable,

¹ Burney's *Account of the Handel Commemoration*, part vi. p. 84.

² Burney, p. 8.

and it may be regarded as the parent of the concerts of the Sacred Harmonic Society in London.¹

Nicolls,
Head-
master,
1733-88.
Warren
Hastings,
1747.

Sir Joshua Reynolds has immortalised for us the features of the venerable Headmaster, Dr. Nicolls, who occupies the last half of the century. It was under him that Warren Hastings and Elijah Impey were admitted² in the same year, unconscious of the strange destiny which was afterwards to bring them together in India. They, with twenty-one other Westminster Scholars, in that distant land (in which so many of this famous School have made their fame or found their grave), commemorated their recollection of their boyish days in Dean's Yard and on the Thames by determining to present to the Scholars' Table a silver cup,³ which, inscribed with their names, and ornamented by handles in the form of elephants, is still used on the solemn festive occasions of the collegiate body. Contemporary with Hastings was another boy, of a gentler nature, on whom also, in spite of himself, Westminster left a deep impression. 'That I may do justice,' says the poet Cowper, 'to the place of my education, I must relate one mark of religious discipline which was observed at Westminster: I mean the pains which Dr. Nicolls took to prepare us for Confirmation. The old man acquitted himself of this duty like one who had a deep sense of its importance; and I believe most of us were struck by his manner and affected by his exhortations. Then, for the first time, I attempted to pray in secret.' Another serious impression is still more closely connected with the locality. 'Crossing St. Margaret's Churchyard late one evening, a glimmering light in the midst of it excited his curiosity, and, instead of quickening his speed, he, whistling to keep up his courage the while, went to see whence it proceeded. A grave-

Cowper,
1746-
1749.

¹ *Handel Festival* of 1859, p. v.

² For the cup see *Alumni West.* 346;

³ 1747: see *Alumni Westmonast. Laus Westm.* i. 326; ii. p. vii. viii. pp. 342, 345.

‘digger was at work there by lantern-light, and, just as ‘Cowper came to the spot, he threw up a skull, which struck ‘him on the leg. This gave an alarm to his conscience, and ‘he reckoned the incident as among the best religious documents which he received at Westminster.’¹ Amongst his other schoolfellows were Churchill, Lloyd, Coleman, and Cumberland (who was in the same house with him), and Lord Dartmouth (who sate side by side with him in the sixth form), and the five Bagots, ‘very amiable and valuable boys they were.’² Doubtless much of the severe indignation expressed in the ‘Tirocinium’ was suggested by his recollection of those days; but when he wished for comfort in looking backward, ‘he sent ‘his imagination upon a trip thirty years behind him. She ‘was very obedient and very swift of foot; and at last sat ‘him down in the sixth form at Westminster’—‘receiving a ‘silver groat for his exercise, and acquiring fame at cricket ‘and football.’³ Nicolls was succeeded by Markham, also known to us through Reynolds’ portrait, friend of Hastings⁴ and of Mansfield. He became tutor to George IV., and rose to the see of York. He was buried in his old haunts in the North Cloister, where a monument is erected to him by his grandchildren. Of the Prebendaries of this period some notice may be given. In the South Transept lies John Heylin, the mystic friend of Butler, and preacher of the sermon (on 2 Tim. ii. 15, 16) at his consecration.⁵ Another was Thomas Wilson, son of the good Bishop, whose strenuous and solitary opposition to the formation of Dean’s Yard has been already noticed.⁶ A stall at Westminster was the first reward of Dr. Kennicott for his lectures on the Old Testament, so fiercely attacked, and afterwards so highly valued.

Markham,
Headmaster, buried
Nov. 11,
1807.

John
Heylin,
1742,
buried
Aug. 17,
1759.
Wilson,
1743–83.

Kennicott,
July–Oct.,
1770.

¹ Southey’s *Cowper*, i. 13, 14.

² Ibid. v. 114.

³ Southey’s *Cowper*, i. 15, 17–20.

⁴ *Alumni West.* 318.

⁵ His Theological Lectures to the

King’s Scholars have been published.

⁶ He wrote a preface to a pamphlet defending the east window in St. Margaret’s against the charge of idolatry.

Samuel
Horsley,
1793—
1802.

The eighteenth century closes with Horsley. He won, it is said, his preferment to the Deanery and the See of Rochester by a sermon which, as Bishop of St. David's, he preached in the Abbey on January 30, 1793, before the House of Lords, on the anniversary of the execution of Charles I., and a few days after the execution of Louis XVI. It was customary, on these and on like occasions, for the House of Lords to attend Divine Service in the Abbey, and for the House of Commons in St. Margaret's Church. The Temporal Peers sate on the south side, with the Lord Chancellor at their head—originally in the pew under Richard II.'s picture, in later times near the Dean's or in the Subdean's stall. The Bishops were on the north side. The solemn occasion, no doubt, of Horsley's sermon added to the grandeur of those sonorous utterances. 'I perfectly recollect,' says an eyewitness, 'his impressive manner, and can fancy that the 'sound still vibrates in my ears.'¹ When he burst into the peroration connecting together the French and English regicides—'O my country! read the horror of thy own deed 'in this recent heightened imitation, and lament and weep 'that this black French treason should have found its example in that crime of thy unnatural sons!'—the whole of the august assembly rose, and remained standing till the conclusion of the sermon. The Deanery of Westminster fell vacant in that same year, and it was given to Horsley who held it, with the See of Rochester, till his translation to St. Asaph, in 1802. 'He wore the red ribbon of the Bath in every time 'and place, like Louis XIV., who went to bed in his wig.'² His despotic utterances remain in the tones of his Chapter Orders—'We, the Dean, do peremptorily command and 'enjoin,' &c. He marked his brief stay in office by special

¹ Nichols, iv. 685.

² *Lambethiana*, iii. 203. The portrait of him at the Deanery without

the badge of the Order was evidently taken after his translation to St. Asaph.

consideration of the interests of the Precentor, Minor Canons, and Lay Clerks of Westminster. When, four years afterwards, he died at Brighton, and was buried at St. Mary's Newington, which he held with the see of St. Asaph, 'the Choir of Westminster Abbey attended his funeral, to testify their gratitude.'¹

Horsley was succeeded by Vincent, who had profited by his superior's classical criticisms whilst Horsley² was Dean, and he Headmaster. His long connexion with the Abbey, and his tomb in the South Transept, have been already noticed.³ Of his own good qualities, both as a teacher and scholar, 'the sepulchral stone' (as the inscription written by himself records) 'is silent.' His appointment was marked by a change in the office, which restored the Deanery of Westminster to its independent position. The see of Rochester, for almost the first time for 140 years, was parted from it. It is said that, shortly after his nomination, he met George III. on the terrace of Windsor Castle. The King expressed his regret at the separation of the two offices. The Dean replied that he was perfectly content. 'If you are satisfied,' said the King, 'I am not. They ought not to have been separated—they ought not to have been separated.' However, they were, happily, never reunited, and Vincent continued his Westminster career in the Deanery till his death. 'If he had had the choice of all the preferences in His Majesty's gift, there is none,' he said, 'that he should rather have had than the Deanery of Westminster.' His name is perpetuated in Westminster by the conversion into Vincent Square of that part of Tothill Fields, which had been appropriated to the playground of the School.⁴ From

William
Vincent,
1802-16.

¹ Nichols, iv. 681. *Gent. Mag.* lxxii. 586.

² Chapter IV.

³ See *Lusus Westmonast.* i. p. 296.

⁴ Pref. to *Vincent's Sermons*, p. xxxiv. For his death see *ibid.* p. 239.

John
Ireland,
1815-42.

his exertions was obtained the Parliamentary grant for the reparation of the exterior of Henry VII.'s Chapel. His scholars long remembered his swinging pace, his sonorous quotations, and the loud Latin call of *Eloquere, Puer, Eloquere*, with which he ordered the boys to speak out. They testified that at his lectures preparatory to the Holy Communion there was never known an instance of any boy treating the disquisition with levity, or not showing an eagerness to be present at, or to profit by, the lesson.¹ To Vincent succeeded Ireland, whose benefactions at Oxford will long preserve his name in the recollection of grateful scholars. He is the last Dean buried in the Abbey. He lies in the South Transept, with his school-fellow Gifford, translator of Juvenal, and first editor of the 'Quarterly.'

'With what feelings,' says that faithful friend, 'do I trace the words—"the Dean of Westminster." Five-and-forty springs have now passed over my head since I first found Dr. Ireland, some years my junior, in our little school, at his spelling-book. During this long period, our friendship has been without a cloud; my delight in youth, my pride and consolation in age. I have followed with an interest that few can feel, and none can know, the progress of my friend from the humble state of a curate to the elevated situation which he has now reached, and in every successive change have seen, with inexpressible delight, his reputation and the wishes of the public precede his advancement. His piety, his learning, his conscientious discharge of his sacred duties, his unwearied zeal to promote the interests of all around him, will be the theme of other times and other pens: it is sufficient for my happiness to have witnessed at the close of a career, prolonged by Infinite Goodness far beyond my expectations, the friend and companion of my heart in that dignified place, which, while it renders his talents and his virtues more conspicuous, derives every advantage from their wider influence and exertion.'²

The remaining years of this century are too recent for detailed remarks. The names of Cary, Page, Goodenough,

¹ *Gent. Mag.* xlv. 633.

² Preface to the *Memoirs of Ben Jonson*, by William Gifford, p. 72.

Williamson, and Liddell will still be remembered, apart from the other spheres in which they each shone, in their benefactions or improvements of Westminster School—even of the Westminster Play. To Ireland succeeded Turton, for a brief stay, before his removal to the see of Ely. Then came one whose government of Westminster, though overclouded at its close, has left deep traces on the place. If the memory of the eagles, serpents, and monkeys, which crowded the Deanery in Dean Buckland's geological reign, awake a grotesque reminiscence, his active concern in the welfare of the School, his keen interest in the tombs—we must add, the very stones and soil—of the Abbey, have been rarely equalled amongst his predecessors. The two remaining Deans are still living Prelates, whose names belong to the history and to the literature of England.

Thomas
Turton,
1842–45,
died 1864.
Samuel
Wilber-
force, 1845.
William
Buckland,
1845–56.
Richard
Chenevix
Trench,
1856–63.

There are a few occasional solemnities to be noticed before we part from the general history. Baptisms and marriages have been comparatively rare. Marriages, which were occasionally celebrated in Henry VII.'s Chapel, were discontinued after the passing of Lord Hardwicke's Act in 1754, and were only revived within the last ten years. Confirmations have been confined to the celebration of that rite for the Westminster School, by some Bishop connected with Westminster, appointed for the purpose by the Dean. Ordinations have very rarely¹ taken place in the Abbey. Of episcopal consecrations the most notable instances have been mentioned as we have proceeded. After their sudden and striking accumulation at the Restoration, they gradually died away.² It was reserved for this century to witness

¹ Besides that of Ferrar (see p. 496) by Laud, there was one by the Bishop of Bangor (Roberts), Sept. 4, 1660, in Henry VII.'s Chapel (Evelyn's *Memoirs*, ii. 153), and by Sprat in 1689 (Statutes of King's College, Cambridge, p. xxv.).

² The only one in the last century was Bishop Dawes of Chester on February 8, 1708; and the discontinuance of the ceremony is rendered more significant from the fact, that the consecration of another Bishop of Chester (Peploe), April 12, 1726, took

Consecra-
tion of
Colonial
Bishops.

the reintroduction of the rite in a more imposing form, not as before in the Chapel of the Infirmary, or of Henry VII., but in the Choir of the Abbey itself. This change coincides with the extension of the Colonial Episcopate¹ which marked the administration of Archbishop Howley, a movement which doubtless contained from the beginning a germ of future mischief,² but which was projected with the best intentions, and often with the best results. The first of these in 1843 included the Bishops of Barbadoes, Antigua, Guiana, Gibraltar, and Tasmania. This was followed in 1847 by the consecration of three Australian Bishops, and the first Bishop of South Africa, Robert Gray, Bishop of Cape-town, and in 1850 by that of Francis Fulford, Bishop of Montreal, who both became subsequently known from the controversies, political and theological, in which they were involved. On Ascension Day, 1858, was consecrated George Lynch Cotton, Bishop of Calcutta. Years afterwards, from the shores from which he never returned, he wrote with a touching fervour of the scenes he had known so well to the friend who had meanwhile become the head of 'that noblest and grandest of English Churches, the one to which in historical and religious interest 'even Canterbury must yield, the one in which,' he adds, 'I worshipped as a boy, in which I was confirmed, and in which 'I was consecrated to the great work of my life.' In 1859, the first Bishops of Columbia, Brisbane, and St. Helena, and, in 1863, two missionary Bishops of Central Africa and of the Orange River Free State, were consecrated. It was not till 1859 that the practice of consecrating in the Abbey the Bishops of English sees was revived, in the case of Bangor. In 1864 and 1868, followed those of Ely and Hereford; and

place at Westminster, not in the Abbey, but in the parish church of St. Margaret.

¹ Its main promoter, Ernest Hawkins, for many years Secretary of the Society for the Propagation of the

Gospel, after finding a few years' respite from his labours in the Precincts of Westminster, now lies in the East Cloister.

² See the last letter of Dr. Arnold, May 22, 1842, *Life*, p. 604.

in 1869 a distinguished Canon and benefactor of Westminster was consecrated to the see of Lincoln in the same Precincts where his illustrious predecessor, St. Hugh, had been raised to the same office.

We must cast a glance backwards over the history of the whole fabric during this period. The aversion from mediæval architecture and tradition had indeed been allowed here, as elsewhere in Europe, its full scope. Not only in the monuments, as we have already seen, but in the general neglect of the beauty of the fabric, had this sentiment made itself manifest. The Westminster boys were allowed 'to skip from tomb to tomb in the Confessor's Chapel.'¹ On Sundays the town boys sate in the Sacrarium, doubtless not without injury to the precious mosaic pavement. There was also 'playing at football, in some of the most curious parts of the Abbey, by the men appointed to show them.'² The scenes of the Westminster Play were kept in the Triforium of the North Transept.³ There was a thoroughfare from Poets' Corner to the western door, and to the Cloisters.⁴ The South Transept was a 'newswalk' for the singing men⁵ and their friends. The poor of St. Margaret's begged in the Abbey even during Prayers,⁶ as they had, ever since the time of Elizabeth, had their food laid out in the South Transept during the sermon, till within the memory of man.⁷ The memory of old inhabitants of the Cloisters still retains the figure of one old Minor Canon, who on Sundays preached two-thirds of the sermons in the course of the year, and on week-days sate by the tomb of Henry III.'s children,

Decline of
mediæval
taste.

¹ Malcolm, p. 167.

² *Gent. Mag.* lxxi. pt. ii. pp. 101, 623.

³ Till April 27, 1829, when they caught fire. From this dates the institution of the nightly watchmen. (*Gent. Mag.* pt. i. pp. 363, 460.)

⁴ Malcolm, pp. 163, 167. The iron

gate which now stands by André's monument originally stood by that of Bell, and was opened after the service to allow the thoroughfare.

⁵ Dart, i. 41.

⁶ *London Spy*, p. 179.

⁷ Rye's *England as Seen by Foreigners*, p. 132.

collecting money from the visitors, with his tankards of ale beside him. Threepence was the fee exacted for entrance into the Nave.¹ The income of the Minor Canons was eked out by the money received by them for showing the Monuments, and by which they carried off the candles from the church services. The waxworks formed a considerable part of the attraction.²

The statues over Henry VII.'s Chapel had been taken down, lest they should fall on Members of Parliament going to their duties.³ Those which had stood on the north side were stowed away in the roof.⁴ 'Nothing could be more 'stupid' (so it was thought by the best judges), 'than laying 'statues on their backs'—nothing more barbarous and devoid of interest than the Confessor's Chapel.⁵ Atterbury, as we have seen, regarded with pleasure the debasement of the Northern Porch. All manner of proposed changes were under discussion. One was to remove entirely the interesting Chapel of the Revestry, with the monuments of Argyll, Gay, and Prior.⁶ Another was to fill up the intercolumniations in the Nave with statues. The two first were already occupied by Captain Montague and Captain Harvey.⁷ The Chapter, in 1706, petitioned Queen Anne for the Altarpiece once in Whitehall Chapel, then at Hampton Court, which later on in the century was condemned as 'unpardonable, 'tasteless, and absurd;' and in erecting it, the workmen broke up a large portion of the ancient mosaic pavement,⁸ and, but for the intervention of Harley, Earl of Oxford, would have destroyed the whole. It was then proposed to

¹ Chapter Book, Jan. 28 and May 6, 1779; *Gent. Mag.* [1801] pt. i. p. 328; [1826] pt. i. p. 368. The fees were abolished in 1822. (*Gent. Mag.* pt. i. p. 306.)

² See Note at end of Chapter IV. p. 375.

³ Akermann, ii. 6.

⁴ *Ibid.* ii. 2. See *Gent. Mag.*, lxxiii. pt. ii. p. 636; Neale, i. 214.

⁵ See the continuator of Stow, in Appendix.

⁶ *Gent. Mag.* [1772], xlii. 517.

⁷ Malcolm, p. 175.

⁸ Seymour's *Stow*, ii. 541; Widmore, p. 165.

remove the screen of the Confessor's Chapel, and to carry back the Choir as far as Henry VII.'s Chapel, 'huddling up 'the royal monuments to the body of the Church or the 'Transepts.'¹

The venerable Sanctuary disappeared in 1750. The Gatehouse, hardly less venerable, but regarded as 'that very 'dismal, horrid gaol,'² fell in 1777, before the indignation of Dr. Johnson, 'against a building so offensive that it ought to 'be pulled down, for it disgraces the present magnificence of 'the capital, and is a continual nuisance to neighbours and 'passengers.'³ The Clock-tower of Westminster Palace was a heap of ruins.⁴ In 1715 the Great Bell, which used to remind the Judges of Westminster of their duty, was purchased for St. Paul's Cathedral. On its way through Temple Bar, as if in indignation at being torn from its ancient home,⁵ it rolled off the carriage, and received such injury as to require it to be recast. The inscription round its rim still records that it came from the ruins of Westminster. The mullions of the Cloisters would have perished but for the remonstrance of the inhabitants of the neighbourhood.⁶ We have seen how narrowly the tomb of Aymer de Valence escaped at the erection of Wolfe's monument, and how, at the funeral of the Duchess of Northumberland, the tomb of Philippa, Duchess of York, was removed to make way for the family vault of the Percys, and the screen of the Chapel of St. Edmund, and the canopy of John of Eltham were totally destroyed.⁷

Yet, amidst all this neglect and misuse, as we think it, a feeling for the Abbey more tender, probably, than had existed in the time of its highest splendour and wealth, had

Gradual
revival of
medieval
art.

¹ *Gent. Mag.* [1799] pt. ii. p. 115; Walpole, vi. 223.

² Gwyn's *London and Westminster*, (1766), p. 90. Chapter Order, July 10, 1776.

³ See Chapter Book, March 3, 1708.

⁴ See *London Spy*, p. 137.

⁵ *Westminster Improvements*, p. 15. See Chapter V. p. 394.

⁶ Six windows were already gone. (*Gent. Mag.* [1799] pt. i. p. 447.)

⁷ *Gent. Mag.* [1799] pt. ii. p. 733.

1592.

been gradually springing up. From the close of the sixteenth century we trace the stream of visitors, which has gone on flowing ever since. Already in the reign of Elizabeth and James I., distinguished foreigners were taken 'in gondolas to the beautiful and large Royal Church called Westminster,' and saw the Chapel 'built eighty years ago by King Henry VII.,' the Royal Tombs, the Coronation Stone, the Sword of Edward III., and 'the English ministers in white surplices such as the Papists wear,' singing alternately while the organ played. Camden's printed book on the Monuments was sold by the vergers.¹ Possibly (we can hardly say more), it was in Westminster² that the youthful Milton—

Let his due feet never fail
To walk the studious Cloisters pale,
And love the high-embowed roof,
With antick pillars massy proof,
And storied windows richly dight,
Casting a dim religious light.

It is certain that, in the beginning of the next century, the feeling had generally spread. The coarse 'London Spy,' when he was conveyed from the narrow passage which brought him in sight of 'that ancient and renowned structure of the 'Abbey,' to which he was an utter stranger, could not behold the outside of the awful pile without reverence and amazement. 'The whole seemed to want nothing that could render 'it truly venerable.' After going to 'afternoon prayers' in the Choir, 'amongst many others, to pay with reverence that 'duty which becomes a Christian,' and having 'their souls 'elevated by the divine harmony of the music, far above the 'common pitch of their devotions,' they 'made an entrance 'into the east end of the Abbey, which was locked, and payed

¹ Rye's *England as Seen by Foreigners*, pp. 9, 10, 132, 139.

² The choice lies between West-

minster, Old St. Paul's, or King's College, Cambridge.

‘a visit to the venerable shrines and sacred monuments of the dead nobility;’ and then ‘ascended some stone steps, which brought them to a Chapel, that looks so far exceeding human excellence, that a man would think it was knit together by the fingers of angels, pursuant to the direction of Omnipotence.’¹ Then follow the well-known testimonies of Addison, Steele, and Goldsmith in its favour. Burke ‘visited the Abbey soon after his arrival in town,’ and ‘the moment he entered he felt a kind of awe pervade his mind, which he could not describe; the very silence seemed sacred.’² Then arose the decisive verdict from an unexpected quarter. In Horace Walpole the despised mediæval taste found its first powerful patron.

Oh! happy man that shows the tombs, said I, was a favourite quotation of the worldly courtier. ‘I love Westminster Abbey,’ he writes, ‘much more than levées and circles, and—no treason, I hope—fond enough of kings as soon as they have a canopy of stone over them.’ He was consulted by the successive Deans on the changes proposed in the Abbey. He prevented, as we have seen, the destruction of Valence’s tomb, and ‘suggested an octagon canopy of open arches, like Chichester Cross, to be elevated on a flight of steps with the Altar in the middle, and semicircular arcades to join the stalls, so that the Confessor’s Chapel and tomb may be seen through in perspective.’³ In the whole building he delighted to see the reproduction of an idea which seemed to have perished. In St. Peter’s at Rome one is convinced that it was built by great princes. In Westminster Abbey one thinks not of the builder; the religion of the place makes the first impression, and, though stripped of its shrines and altars,

¹ *London Spy*, p. 178.

² *Prior’s Life of Burke*, i. 39.

³ Suggested to Dean Pearce (Wal-

pole’s *Letters*, vi. 223), and to Dean Thomas (*ibid.* vii. 306).

'it is nearer converting one to Popery than all the regular
'pageantry of Roman domes. One must have taste to be
'sensible of the beauties of Grecian architecture; one only
'wants passion to feel Gothic. Gothic churches infuse
'superstition, Grecian temples admiration. The Papal See
'amassed its wealth by Gothic cathedrals, and displays it in
'Grecian temples.'¹

Carter, the
antiquary.

In the last years of the eighteenth century, John Carter, the author of 'Ancient Sculptures and Paintings,' was the Old Mortality of the past glories of Westminster. There is a mixture of pathos and humour in the alternate lamentations over the 'excrescences which disfigure and destroy the fair
'form of the structure,' and 'the heartfelt satisfaction' with which he hangs over the remnants of antiquity still unchanged. He probably was the first to recognise the singular exemption of the Abbey from the discolouring whitewash which, from the close of the Middle Ages, swept over almost all the great buildings of Europe.² 'There is one religious
'structure in the kingdom that stands in its original finishing,
'exhibiting all those modest hues that the native appearance
'of the stone so pleasingly bestows. This structure is the
'Abbey Church of Westminster. . . . There I find my happiness the most complete. This Church has not been *white-washed*.'³ In his complaint against the monuments setting at nought the old idea 'that the statues of the deceased should
'front the east,'⁴ and against the 'whimsical infatuation of

¹ Walpole, i. 108.

² The practice of whitewashing was, however, not peculiar to modern times or Protestant countries. Even the Norman nave of the Abbey was white-washed in the time of Edward III. (*Gleanings*, 53.) The pompous inscription over the door of Toledo Cathedral records that in the year after that in which 'Granada was taken with the
'whole kingdom, by the King our Lord
'Don Ferdinand and Donna Isabella,

'in the Archiepiscopate of the Most
'Reverend Lord Don Pedro Gonzales
'de Mendoza, Cardinal of Spain, and
'all the Jews driven out from all the
'kingdoms of Castille, Arragon, and
'Sicily, this holy church was . . .
'repaired and *whitewashed* by Francis
'Ferdinand of Cuenca, Archdeacon of
'Calatrava.'

³ *Gent. Mag.* [1799], pt. ii. p. 66.

⁴ *Ibid.* pp. 669, 670.

their costumes;¹ in his ideal of the architect who should 'watch with anxious care the state of the innumerable parts of 'the pile';² in his protest against Queen Anne's altar-screen, 'as ill-calculated for its place as a mitre in the centre of a salt-cellar';³ in his enthusiastic visions of 'religious curiosities, 'myriads of burning tapers, clouds of incense, gorgeous vestments, glittering insignia, Scriptural banners'⁴—we see the first rise of that wave of antiquarian, æsthetic, architectural sentiment which has since overspread the whole of Christendom. Its gradual advance may be detected even in the dry records of the Chapter,⁵ and has gone on, with increasing volume, to our own time. The Chapel of Henry VII., on the appeal of Dean Vincent, was repaired by Parliament. The houses on the north side of the Chapel were pulled down.⁶ He too removed the huge naval monuments which obstructed the pillars of the Nave.⁷ The North Transept, at the petition of the Speaker, was for a time used⁸ for a service for the children of the school in Orchard Street. Free admission was given to the larger part of the Abbey under Dean Ireland. The Transepts were opened to the Choir under Dean Buckland. The Nave was used for special evening services under Dean Trench. The Reredos, of alabaster and mosaic, was raised under the care of the Subdean (Lord John Thynne), to whose watchful zeal for more than thirty years the Abbey has been so greatly indebted. Future historians must describe the vicissitudes of taste, and the

¹ *Gent. Mag.* [1799], pt. ii. p. 1016.

² *Ibid.* pt. ii. p. 736.

³ *Ibid.* p. 736.

⁴ *Ibid.* p. 861.

⁵ No monument was to be erected before submitting a draught of it to the Chapter. (Chapter Book, May 16, 1729.) The erection of Monk's monument was at first 'unanimously' prevented, 'as hiding the curious workmanship of Henry VII.'s Chapel.'

(*Ibid.* January 1, 1739.) No monument was henceforth to be attached to any of the pillars. (*Ibid.* June 6, 1807.) The shield and saddle of Henry V. were restored to their place over the King's tomb. (*Gent. Mag.* [1799], pt. i. p. 880.)

⁶ Chapter Book, 1804.

⁷ Vincent's *Sermons*, vol. i. Pref. p. liii.

⁸ Dec. 28, 1812.

improvements of opportunities, which may mark the concluding years of the nineteenth century.

Two general reflections may close this imperfect sketch of Westminster Abbey before and since the Reformation :—

Compensa-
tion of
gifts.

I. It would ill become those who have inherited the magnificent pile which has been entrusted to their care to undervalue the grandeur of the age which could have produced an institution capable of such complex development, and a building of such matchless beauty. Here, as often, 'other men have laboured, and we have entered into their labours.' But—comparing the Abbots with the Deans and Headmasters of Westminster, the Monks with the Prebendaries, and with the Scholars of the College—the benefits which have been conferred on the literature and the intelligence of England since the Reformation may fairly be weighed in the balance against the architectural prodigies which adorned the ages before. Whilst the dignitaries of the ancient Abbey, as we have seen, hardly left any moral or intellectual mark on their age, there have been those in the catalogue of former Deans, Prebendaries, and Masters—not to speak of innumerable names among the Scholars of Westminster—who will probably never cease to awaken a recollection as long as the British commonwealth lasts. The English and Scottish Confessions of 1561 and 1643, the English Prayer Book of 1662, and the American Prayer Book of 1789—which derive their origin, in part at least, from our Precincts—have, whatever be their defects, a more enduring and lively existence than any result of the mediæval Councils of Westminster. And if these same Precincts have been disturbed by the personal contests of Williams and Atterbury, and by the unseemly contentions of Convocation, more than an equivalent is found in the violent scenes in St. Catherine's Chapel, the intrigues attendant on the election of the Abbots, and the deplorable scandals of the Sanctuary. Abbot Fecken-

ham believed that,¹ 'so long as the fear and dread of the Christian name remained in England, the privilege of sanctuary in Westminster would remain undisturbed.' We may much more confidently say, that 'so long as the fear and dread of Christian justice and charity remain,' those unhappy privileges will never be restored, either here or anywhere else.² These differences, it is true, belong to the general advance of knowledge and power which has pervaded the whole of England since the sixteenth century. But not the less are they witnesses to the value of the Reformation—not the less a compensation for the inevitable loss of those marvellous gifts, which passed away from Europe, Catholic and Protestant alike, with the close of the Middle Ages.

What is yet in store for the Abbey none can say. Much, assuredly, remains to be done to place it on a level with the increasing demands of the human mind, with the changing wants of the English people, with the never-ending 'enlargement of the Church,' for which every member of the Chapter is on his installation pledged to labour.³

It is the natural centre of religious life and truth, if not to the whole metropolis, at least to the city of Westminster. It is the peculiar home of the entire Anglo-Saxon race, on the other side of the Atlantic no less than on this. It is endeared both to the conforming and to the nonconforming members of the National Church. It combines the full glories of

¹ See Appendix to Chapter VI.

² For the moral state of the district surrounding the Abbey before and since the Reformation, a brief sketch has been given by one whose lifelong residence, and persevering promotion of all good works in the neighbourhood, well entitle him to the name of 'the Lay Bishop of Westminster.' See a statement published in 1850, by Sir William Page Wood (now Lord Hatherley), with a Preface on the

Westminster Spiritual Aid Fund, which was then set on foot and since kept up by the unwearied energy of Dr. Christopher Wordsworth, then Canon of Westminster, now Bishop of Lincoln.

³ 'That those things which he hath promised, and which his duty requires, he may faithfully perform, to the praise and glory of the name of God, and the enlargement of His Church.' —*Prayer at the Installation of a Dean or a Canon.*

Mediæval and of Protestant England. It is of all our purely ecclesiastical institutions the one which most easily lends itself to union and reconciliation, and is with most difficulty turned to party or polemical uses. By its history, its position, and its independence, it thus becomes, in the highest and most comprehensive sense—what it has been well called—‘the Fortress of the Church of England,’¹ if only its garrison be worthy of it. Whilst Westminster Abbey stands, the Church of England stands. So long as its stones are not sold to the first chance purchaser—so long as it remains the sanctuary, not of any private sect, but of the English people—so long as the great Council of the nation which assisted at its first dedication recognises its religious purpose—so long the separation between the English State and the English Church will not have been accomplished.

Continuity of worship. II. This leads us to remember that the one common element which binds together, ‘by a natural piety,’ the past changes and the future prospects of the Abbey, has been the intention, carried on from its Founder to the present day, that it should be a place dedicated for ever to the worship of God. Whilst the interest in the other events and localities of the building has slackened with the course of time, the interest connected with its sacred services has found expression in all the varying forms of the successive vicissitudes which have passed over the religious mind of England. The history of the ‘Altar’² of Westminster Abbey is almost the

¹ ‘Westminster Abbey is the fortress of the Church of England, and ‘you are its garrison,’ was the saying of a wise foreign King in speaking to a modern Dean of Westminster. ‘In vain has this splendid church been built and sculptured anew,’ was the like saying, though in a somewhat different mood, of Henry III. to its contentious Abbot, ‘if the living stones of its head and members are

‘engaged in unseemly strife.’ (*Matt. Paris*, A.D. 1250.)

² The Communion Table in Westminster Abbey is the only one in England which has any authoritative claim to the popular name of ‘Altar.’ The word is nowhere so applied in the Liturgy or Articles. But it is used of the Table of Westminster Abbey in the Coronation Service issued by order of the Privy Council at the beginning

history of the English Church. The Monuments and Chapels have remained comparatively unchanged except by the natural decay of time. The Holy Table and its accompaniments alone have kept pace with the requirements of each succeeding period. The simpler feeling of the early Middle Ages was represented in its original position, when it stood, as in most churches of that time, at the eastern extremity. In the changes of the thirteenth century, which so deeply affected the whole framework of Christian doctrine, the new veneration for the local saint and for the Virgin Mother, whilst it produced the Lady Chapel and the Confessor's Shrine, thrust forward the High Altar to its present place in front of St. Edward's Chapel. The foreign art of the period left its trace in the richly-painted frontal, the only remnant of the gorgeous Mediæval Altar.¹ When, in the fifteenth century, reflecting the increasing divisions and narrowing tendencies of Christendom, walls of partition sprang up everywhere across the Churches of the West, the Screen was erected which parted asunder the Altar from the whole eastern portion of the Abbey. At the Reformation, and during the Commonwealth, the wooden moveable Table² which was brought down into the body of the Church, reproduced, though by a probably undesigned conformity, the primitive custom both of East and West. Its return to its more easterly position marks the triumph of the Laudian usages under the Stuarts. Its adornment by the sculptures and

The Altar
of the 11th
century,

of the 13th,

of the 15th,

of the Re-
formation,

of the Re-
storation,

of each reign. It is there preserved with other antique customs which have disappeared everywhere else. In no other place, and on no other occasion, could the word be applied so consistently with the tenor of the Reformed Liturgy. If an Altar be a place of Sacrifice, and if (as is well known) the only Sacrifices acknowledged in the English Prayer Book are those of praise and thanksgiving, and still more emphatically of human

hearts and lives—then there is a certain fitness in this one application of the name of Altar. For here it signifies the place and time in which are offered up the Sacrifice of the prayers and thanksgivings of the whole English nation, and the Sacrifice of the highest life in this church and realm, to the good of man and the honour of God.

¹ *Gleanings*, 105–111.

² This Table is probably the one now in the Confessor's Chapel.

sound of many voices, heard with delight and wonder in their time. No vestige remains of the old mediæval platform whence the Abbots urged the reluctant court of Henry III. to the Crusades. But we have still the fragile structure from which Cranmer must have preached at the coronation and funeral of his royal godson;¹ and the more² elaborate carving of that which resounded with the passionate appeals, at one time of Baxter, Howe, and Owen, at other times of Heylin, Williams, South, and Barrow. That from which was poured forth the oratory of the Deans of the eighteenth century, from Atterbury to Horsley, is now in Trotterscliffe³ church near Maidstone. The marble pulpit in the Nave, given in 1859 to commemorate the beginning of the Special Services, through which Westminster led the way in re-animating the silent naves of so many of our Cathedrals, has thus been the chief vehicle of the varied teaching of those who have been well called 'the People's Preachers:' 'Vox quidem dissona, sed una 'religio.'⁴

of the Tudor Divines,

of the Caroline Divines,

of the 18th century,

of the 19th century in the Nave.

It may be said that these sacred purposes are shared by the Abbey with the humblest church or chapel in the kingdom. But there is a peculiar charm added to the thought here, by the reflection that on it, as on a thin (at times almost invisible) thread, has hung every other interest which has accumulated round the building. Break that thread; and the whole structure becomes an unmeaning labyrinth. Extinguish that sacred fire; and the arched vaults and soaring pillars would assume the sickly hue of a cold artificial Valhalla, and 'the rows of warriors and the walks of kings' would be transformed into the conventional galleries of a lifeless museum.

By the secret nurture of individual souls, which have

¹ Now in Henry VII.'s Chapel.

² Now in the Triforium.

³ In its stead, in 1827, was erected in the Choir another, which in 1861

was removed to Shoreham, to give place to the present.

⁴ St. Jerome, *Opp.* i. p. 82.

found rest in its services¹ or meditated² in its silent nooks : by the devotions of those who in former times—it may be in much ignorance—have had their faith kindled by dubious shrine or relic ; or, in afterdays, caught here the impassioned words of preachers of every school ; or have drunk in the strength of the successive forms of the English Liturgy :—by these and such as these, one may almost say, through all the changes of language and government, this giant fabric has been sustained, when the leaders of the ecclesiastical or political world would have let it pass away.

It was the hope of the Founder, and the belief of his age, that on St. Peter's Isle of Thorns was planted a ladder on which angels might be seen ascending and descending from the courts of heaven. What is fantastically expressed in that fond dream has a solid foundation in the brief words in which the most majestic of English divines has described the nature of Christian worship. 'What,' he says, 'is the assembling of the Church to learn, but the receiving of angels descended from above—what to pray, but the sending of angels upwards? His heavenly inspirations and our holy desires are so many angels of intercourse and commerce between God and us. As teaching bringeth us to know that God is our Supreme Truth, so prayer testifieth that we acknowledge Him our Sovereign Good.'³

Such a description of the purpose of the Abbey, when understood at once in its fulness and simplicity, is, we may

¹ 'I went,' wrote De Foe, on Sept. 24, 1725, 'into the Abbey, and there I found the Royal Tombs and the Monuments of the Dead remaining and increased; but the gazers, the readers of the epitaphs, and the country ladies to see the tombs were strangely decreased in number. Nay, the appearance of the Choir was diminished; for setting aside the

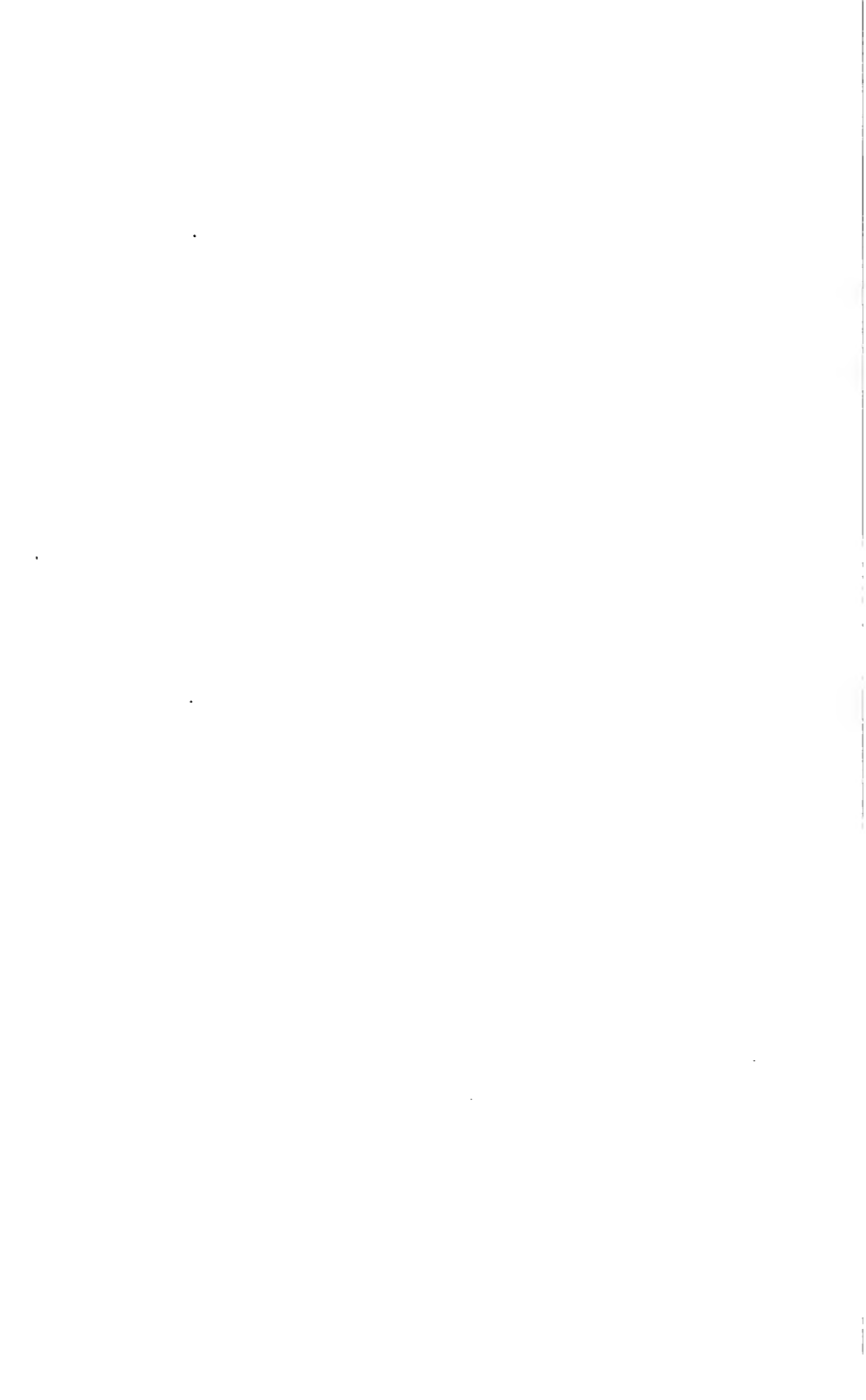
'families of the clergy resident and a very few more, the place was forsaken. "Well," said I, "then a man may be devout with the less disturbance;" so I went in, said my prayers, and then took a walk in the park.' (*Works*, iii. 427.)

² So, amongst others, the poet-painter Blake.

³ Hooker's *Ecl. Pol.* v. 23.

humbly trust, not a mere illusion. Not surely in vain did the architects of successive generations raise this consecrated edifice in its vast and delicate proportions, more keenly appreciated in this our day than in any other since it first was built; designed, if ever were any forms on earth, to lift the soul heavenward to things unseen. Not surely in vain has our English language grown to meet the highest ends of devotion with a force which the rude native dialect and barbaric Latin of the Confessor's age could never attain. Not surely for idle waste has a whole world of sacred music been created, which no ear of Norman or Plantagenet ever heard, nor skill of Saxon harper or Celtic minstrel ever conceived. Not surely for nothing has the knowledge of the will of God almost steadily increased, century by century, through the better understanding of the Bible, of history, and of nature. Not in vain, surely, has the heart of man kept its freshness whilst the world has been waxing old, and the most restless and enquiring intellects clung to the belief that 'the Everlasting arms are still beneath us,' and that 'prayer is 'the potent inner supplement of noble outward life.' Here, if anywhere, the Christian worship of England may labour to meet both the strength and the weakness of succeeding ages, to inspire new meaning into ancient forms, and embrace within itself each rising aspiration after all greatness, human and Divine.

So considered, so used, the Abbey of Westminster may become more and more a witness to that one Sovereign Good, to that one Supreme Truth—a shadow of a great rock in a weary land, a haven of rest in this tumultuous world, a break-water for the waves upon waves of human hearts and souls which beat unceasingly around its island shores.



APPENDICES.



APPENDIX TO CHAPTER II.

THE CORONATION STONE.

1. *Letter from the late Joseph Robertson, of the Register House, Edinburgh, July 7, 1866.*¹

i. *Progress of the Legend of the Stone of Scone.*—We have a few Scottish Chronicles, written at various periods from the tenth to the middle or latter part of the thirteenth century; but in no one of these is there notice of the Stone of Scone. Their silence is remarkable, as, although they are for the most part brief, they mention things of less mark. They show, at the same time, that at least as early as A.D. 906, Scone was a royal city, the meeting-place of a national council or assembly.²

We have proof of its being the acknowledged capital of the realm in royal charters of the twelfth and fourteenth centuries. Thus, King Malcolm the Maiden (A.D. 1163–1164), in a charter to the Abbey of Scone, describes it as ‘in principali sede regni nostri fundate.’ So, again, King Robert Bruce (in A.D. 1325), in a charter to the Abbey of Scone, sets forth, as the cause of his bounty to it, ‘pro eo quod Reges regni ibidem dignitates suas recipiunt et honores.’³

It is sufficiently certain that, from the beginning of our historical

¹ I have a melancholy pleasure in printing this letter, which was written (apparently *currente calamo*) in answer to some questions arising out of a long conversation in 1864. Even in its present rough state it is an instance of the extraordinary readiness with which he met every question relating to Scottish history, and of the knowledge of the Middle Ages, at once critical and profound, with which he seemed to be more impregnated than almost any one I ever met. I have added correc-

tions from an exhaustive essay on the same subject since published in the *Proceedings of the Scottish Antiquaries*, vol. viii., by Mr. William Skene, and by Dr. Robertson's able successor, Mr. Stuart.

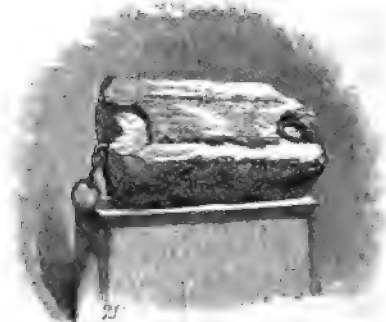
² *Chron. Pict.* in Pinkerton's *Eng. Hist. Scot.* i. 495, 496 (edit. 1814); in T. Innes's *Critical Essay on Ancient Inhabitants of Scotland*, ii. 785, 786; in Wilkins's *Conc.* i. 204.

³ *Liber Ecclesie de Scon*, pp. 5, 98.

record, about the year 1100, the Scottish Kings were inaugurated at Scone by being placed in the Royal Chair of Stone—‘in Regiam ‘Sedem,’ ‘in Cathedra Regali,’ ‘in Sede Regali,’ ‘super Cathedram ‘Regalem lapideam,’ etc.

But these brief records of inauguration are silent as to the history of the Stone.

So far as I see at this moment, the oldest writer who tells the legend of the Royal Stone is William of Rishanger, who appears to have lived until after A.D. 1327. Under A.D. 1292, he thus describes the coronation of King John Balliol at Scone:—‘Johannes de ‘Balliolo, in festo Sancti Andreæ sequenti, collocatus super lapidem ‘Regalem, quem Jacob supposuerat capiti suo, dum iret de Bersabee ‘et pergeret Aran, in ecclesia Canonicorum Regularium de Scone ‘solemniter coronatur.’ The passage is repeated, word for word, in Thomas Walsingham’s ‘*Historia Anglicana*,’ and probably in other English Chronicles.¹



THE CORONATION STONE.

The next writer, in point of antiquity, who speaks of the history of the Stone of Scone, is John of Fordun, a canon of the Church of Aberdeen, who was alive in 1386. He tells two stories about it. One is that Milo, King of the Scots in Spain, gave it to his favourite son, Simon Brek, the first King of the Scots in Ireland; and that Simon Brek placed it in Tara, where it remained until it was brought to Scotland by Fergus, the son of Erch or Ferchard. He

¹ Will. Rishanger’s *Chronica et Annales*, p. 136, Lond. 1865. Walsingham, vol. i. edit. Lond. 1863. [But an older account is that of Baldred Bisset, A.D. 1301, which however con-

fines the legend to the transmission of the stone by Scota, daughter of Pharaoh, from Egypt to Ireland, and thence to Scotland. See Mr. Skene’s Essay.]

adds that, according to some, Gathelus, the founder of the race of the Scots (so named from his wife Scotsa, daughter of King Pharaoh), brought the Stone from Egypt to Spain. The other story is, that Simon Brek dragged it up from the bottom of the sea, along with the anchor of his ship, during a gale on the Irish coast. Both stories speak of the Stone as of marble hewn into the form of a chair—‘marmoream cathedram arte vetustissima diligentique sculptam opifice,’—‘in formam cathedræ decisum ex marmore lapidem.’¹

Appended to Fordun is a metrical abbreviation of his work—commonly called the ‘Chronicon Rythmicum’—written by an unknown author. This Chronicle tells us that the Stone belonged to Pharaoh of Egypt, and that, after he was drowned in the Red Sea, it was carried by Gathelus to Spain, whence Simon Brek carried it to Ireland, whence Fergus, the son of Erc, carried it to Argyle in Scotland.²

Fordun and his followers believed that Fergus, the son of Erc, reigned in Scotland in the fourth or fifth century before Christ.

The legend, as given by John of Fordun and his abbreviator, appears in a condensed form in the ‘Scalacronica,’ believed to have been written by Sir Thomas Gray, a knight of Northumberland, who was alive in 1357. He says nothing of the Stone having belonged to Pharaoh of Egypt, but begins its story with Symon Brec, who brought it from Spain (where it had been the Coronation Stone of the Kings of Spain) to Ireland, whence Fergus, son of Erc, carried it to Scotland, placing it in the Abbey of Scone, whence King Edward I. carried it to Westminster, ‘ou ore le sege du prestre ‘a le haute auter.’³

Andrew of Wyntoun, Prior of St. Serf’s Inch in Lochleven, wrote, about the year 1424, a ‘Metrical Chronicle of Scotland,’ remarkable for the fidelity with which it follows the more ancient records from which it was compiled. His version of the legend of the Stone of Scone is, that a King of Spain, the father of Simon Brek, gave to his son the King’s Stone of Spain—‘a gret Stane that fore this Kyngis ‘sete was made’—and bade him take it to Ireland:—

And wyn that land and occupy,
And halde that Stane perpetually,
And make it his sege Stane
As thai of Spayne did of it ane.

¹ Fordun’s *Scotichronicon*, lib. i. cap. xxviii., lib. ii. cap. xii., vol. i. pp. 25, 26, 48 (edit. Edinb. 1759).

² Ibid. ii. 523, 524; T. Innes’s

Critical Essay on Ancient Inhabitants of Scotland, ii. 807–811.

³ *Scalacronica*, pp. 113, 114.

Symon Brek fulfilled his father's wish; and his descendant in the fifty-fifth degree, Fergus, son of Erc—

Broucht this Stane wytht-in Scotland
First qwhen he come and wane that land,
And fyrst it set in Ilkkolunkil,
And Skeene thare-eftyr it was broucht tyle,

—where it remained till carried away by King Edward I.¹

The next writer who mentions the Stone of Scone is Blind Harry, author of a metrical legend of Sir William Wallace, written about 1490. He repeats more briefly the substance of Wyntoun's version, adding that Kings were crowned on the Stone at Scone for eight hundred years and more before King Edward carried it to Westminster, and concluding with this prophetic couplet—

Quhar that Stayne is, Scotti's suld master be:
God chers the tyme Margretis ayr till see.²

St. Margaret, the progenitress of the Scottish Kings, was regarded as the heir of the English Kings before the Norman Conquest.

John Mair (or Major), a once-famous schoolman, whose 'History of Scotland' was printed at Paris in 1521, says only: 'Cathedram marmoream, in qua Scotorum Reges apud Sconam coronantur, de Hibernia Fergusius secum attulit. Hunc quoque lapidem marmoreum, instar cathedræ compositum, Symonem Brek, cum de Hispania ad Hiberniam profectus est, invenisse referunt. Omen regni futuri id ratus est.'³

Hector Boece, a weak and credulous writer, who published his 'History of Scotland' in 1527, begins his legend of the Stone with Gathelus in Spain, whence it was carried to Ireland, and from Ireland to Scotland, the Scottish Kings being crowned upon it until the days of King Robert Bruce.⁴

I pass by Bellenden's prose translation, and Stewart's metrical translation, of Boece, and close my roll of chroniclers with our great Latinist, Buchanan, who died in 1582, within a few months of the publication of his 'History of Scotland.' Writing of Kenneth Mac-Alpine, who reigned about A.D. 850, he says: 'Ut ad Kennethum revertar, regno (uti scripsimus) armis amplificato et legibus composito, in rebus usque ad superstitionem levibus auctoritatem

¹ Wyntoun's *Chronicle*, book iii. chap. ix. vol. i. pp. 57-59.

² *De Gestis Scotorum*, lib. i. cap. xi. p. 41 (edit. Edinb. 1740).

³ *Wallace*, book i. lib. cxx.—cxxxiii. pp. 4, 5. (Dr. Jamieson's edit. Edinb. 1820.)

⁴ *Scotorum Hist.* lib. i. xiv. pp. 2, 298, 299 (edit. 1575).

'Regum confirmare laborans, saxum marmoreum (quod ex Hispania in Hiberniam transtulisse dicitur Simon Breccus, in Scotiam Albionensem Fergusius Ferchardi filius, atque in Argathelia collocasse) ex Argathelia Sconam ad Taum amnem translatum Kennethus, et in cathedram ligneum inclusum, ibi posuit. Ea in sede Reges Scottorum et nomen et Regum insignia accipere solebant, usque ad Edwardum I. Anglum,' etc.¹

I need scarcely say that the descent of the Scots from Scota and Gaelus is a pure fable, invented, it would seem, about A.D. 1296. The Milesian dynasty of Ireland is equally mythical. But Fergus, son of Erc (Fergus Mor Mac-Erc) really lived, and reigned as the first King of the Scots in North Britain, or rather in that corner of it now called Argyll, then called Dalriada. But, instead of reigning before Christ, he reigned about five hundred years after Christ.

ii. *Was the Stone of Scone the Pillow of St. Columba?*—It seems fatal to the claim of the Stone of Scone to have been brought to Scotland by Fergus Mac-Erc about A.D. 500—or to have been used as an inauguration-stone in that age—that in the account of the inauguration of his successor, King Aidan (A.D. 574), the Stone does not appear. The inauguration was celebrated by St. Columba in Iona or Icolmkill, and we have an account of it by his successor in the rule of that island monastery, Cumine the White, who ruled the Abbey from A.D. 657 to his death in A.D. 669.² We have another account of the inauguration, by another Abbot of Iona, Adamnan, who was Abbot from A.D. 679 to his death in A.D. 704. It is equally silent as to the Stone of Fate.³

But both Cumine and Adamnan speak of a Stone at Iona held in great reverence in their time—the Stone Pillow of St. Columba. Cumine, describing the saint's dying hours, says: 'Pro pulvillo habebat lapidem, qui usque hodie juxta sepulcrum ejus, quasi quidam titulus monumenti, perdurat.'⁴ This, as I have said, was written between A.D. 657 and A.D. 669. Adamnan, who wrote between A.D. 679 and A.D. 704, repeats Cumine's words: 'Pro pulvillo [habebat] lapidem, qui hodieque quasi quidam juxta sepulcrum ejus titulus stat monumenti.'⁵ The Irish became possessed

¹ G. Buchanan *Rer. Scotie Hist.* lib. vi. cap. iii. p. 134 (edit. Aberdeen, 1762); *Opera*, i. 93 (edit. 1715).

² See Cumine's *Vit. Columbæ* cap. v., in Pinkerton's *Vit. Antiq. SS. Scotie*, p. 30.

³ See Adamnan's *Vit. S. Columbæ*,

ib. iii. cap. v. pp. 197–201. (Dr. Reeves's edit. Dublin, 1857.)

⁴ Cumine's *Vit. Columb.* cap. xxi.; Pinkerton's *Vit. Ant. SS. Scot.* p. 40.

⁵ Adamnan's *Vit. S. Columb.* lib. iii. cap. xxiii. pp. 233, 234.

of many relics of St. Columba, but his Stone Pillow (perhaps as memorable as any) does not appear among them.¹

Now, the contemporary 'Chronicon Pictorum' records that, about the year 850, Kenneth MacAlpine, the first King of the united kingdom of Pictland and Scotland, transported the relics of St. Columba from Iona to a church which he built (upon the banks of the Tay, as we learn from another source²): 'Kinadius filius Alpini . . . vii^o anno regni, reliquias S. Columbæ transportavit ad ecclesiā quam construxit.'³ The precise spot on the banks of the Tay where Kenneth enshrined the relics of St. Columba is not determined by any contemporary authority, and our antiquaries have debated whether it was Dunkeld or Scone. The two places are only about a dozen miles apart, and it is probable enough that during the tenth century, when the Danes wasted the land, the relics may have been carried from church to church, like St. Cuthbert's. The preponderance of authority seems in favour of Scone as the site of King Kenneth's church—(i.) because we know that the church of Dunkeld was built before his time, by King Constantine, son of Fergus, who died in A.D. 820;⁴ and it is expressly said that the church to which King Kenneth, son of Alpine, translated the relics of St. Columba, was built by him; (ii.) because the only translation from Iona by King Kenneth, of which we hear, was to Scone, not to Dunkeld.⁵

It is immediately after King Kenneth MacAlpine's reign that we find Scone distinguished as a royal city, the place where a national council or assembly met (A.D. 906).

The first [?]⁶ shape in which the legend of the Stone of Scone meets us is as the Pillow of Jacob. We know, from Gen. xxviii. 12, that when Jacob slept upon his stone pillow he had a dream, in which he saw the angels of God descending and ascending from heaven to earth, from earth to heaven. The primary notion of the Stone of Scone was then as a pillow, connected with a vision of angels passing from heaven to earth. Now St. Columba's pillow of stone, so long preserved as a monument beside his grave, was also connected with visions of angels of heaven. Cumine and Adamnan tell us how they floated before his eyes in death; how their glory

¹ See Dr. Reeves's edit. of Adamnan's *Vit. S. Columb.* pp. 312–334.

² Hickes's *Thesaur.* ii. 117.

³ T. Innes's *Crit. Ess. Anc. Inhab. Scot.* ii. 783; Pinkerton's *Eng. Hist.* Scot. i. 494.

⁴ T. Innes, ii. 800.

⁵ See the passage quoted (p. 589) from Wyntoun; and H. Boece's *Scot. Hist.* lib. x. fol. 200. (This is questioned by Mr. Skene, p. 27.)

⁶ In Riahanger and Walsingham (see p. 588) [but not in Bisset].

lighted up his church; how their splendour, as they wafted his soul to heaven from Ionà, filled all the sky in distant Tyrone and Donegal.¹

We, unfortunately, know scarcely anything of the early history of Scone. But all that appears shows that it was the sanctity of its relics which gave it pre-eminence. See, in the 'Fœdera,' how (in A.D. 1306), when King Edward I. wished to obliterate every trace of Scottish sovereignty, he addressed himself to Pope Clement V., who commissioned the Archbishop of York and the Bishop of Ely to make inquiry whether the Abbey of Scone, and the relics of the saints by which it was hallowed, might not be removed to another place;—how the English prelates reported in accordance with the King's wishes;—and how the King lost no time in despatching a messenger to Rome, to urge the transference of the Abbey from the midst of a perverse people to some spot where it would be less dangerous to the King and the realm of England: '*Abbatiam de Scone in Scotia, in medio perverse positam nationis, per quam nobis et regno vestro nonnulla dispendia provenerunt . . . non sine causa rationabili, ad locum alium tutiorem transferri.*'² The King's death, six months afterwards, saved Scone for the time.

We have another token of the ecclesiastical sanctity which attached to Scone, in 'Langtoft's Chronicle, under the year 1296. He is speaking of King Edward's conquest of Scotland—

Thair Kinges Scet of Scone
Es driven ovir doune
To London i-led
In toun herd I telle,
The Baghel and the Belle,
Ben filched and fled.³

The 'baghel' (*baculum*, pastoral staff, or crozier) and the bell (a square bell of hammered iron dipped in molten bronze) were peculiarly venerated relics of Celtic Saints, and, associated as they were at Scone with the Sacred Stone,⁴ lead me to the conjecture that all were relics of the great Apostle of Pictland—the great Apostle of Scotland until his star paled before that of St. Andrew.

Let me add, that there appears some reason to suppose that there were two stones at Scone: (i.) the Stone of Fate, now at Westminster; (ii.) a Stone Chair, in which it would seem the Stone of Fate was placed when Kings were to be inaugurated.

¹ See Dr. Reeves's edit. of Adamnan's *Vit. S. Columb.* pp. 234–239. (Camden Society, 1839.)

⁴ [Mr. Skene (pp. 39–43) argues that the primacy of Scone was independent of any relics.]

² *Fœdera*, i. 988, 1003, 1009.

³ T. Wright's *Political Songs*, p. 207.

Nothing is more certain than that King Edward I. carried the Stone of Fate to Westminster in 1296. Yet, in 1306, we read that King Robert Bruce was placed in the Royal Seat at Scone—'in Sede positus Regali.'¹ So also, after King Robert II. had been crowned and anointed at Scone (on March 26, 1371), we have record of his sitting next day in the Royal Seat on the Moothill of Scone—'celebratis itaque coronacione et inunctione . . . in crastino Rege sedente in Sede Regia super montem de Scone vt est moria, conuenerunt et comparuerunt coram ipso prelati, comites, et barones ac nobiles,' etc. We learn elsewhere that the Moothill was on the north side of the monastery of Scone, outside the churchyard. King Robert III. is described as sitting in his full Parliament (on March 18, 1390-1), 'apud Sconam Sancti Andree diocesis super montem ex parte boreali monasterii eiusdem extra cymyterium.'²

This distinction between the Stone of Fate and the Stone Chair may explain away the difficulties which suggest themselves in the way of applying the descriptions of some of the Scottish Chronicles which I have quoted, to the oblong block of stone now at Westminster.

The last King ever crowned in Scotland—Charles II., in 1651—was crowned at Scone. The son of King James VII., as we call him (the English James II.) meditated coronation in Scotland, in 1715-16, and fixed on Scone as the scene. But the Battle of Sheriffmuir drove him from Scotland before he could fulfil his wish.

2. *Geological Account of the Coronation Stone, by Professor A. C. Ramsay, LL.D., F.R.S., Director of the Geological Survey of England, &c. &c., June 19, 1865.*

At the request of the Dean of Westminster, I joined a party for the purpose of examining the Coronation Stone in Westminster Abbey, in June 1865. The following remarks are the result of my observations:—

The Coronation Stone consists of a dull reddish or purplish sandstone, with a few small embedded pebbles. One of these is of quartz, and two others of a dark material, the nature of which I

¹ J. de Fordun's *Scotichron.* lib. xii. cap. ix. vol. ii. p. 230.

² *Act. Parl. Scot.* i. 181, 216. [But Mr. Skene (p. 28) doubts whether the Royal Seat was a stone at all. See

also his interesting account of the Coronation of Alexander III. from the MS. of Fordun at Corpus, Cambridge.]

was unable to ascertain. They may be Lydian stone. The rock is calcareous, and is of the kind that masons would call 'freestone.' Chisel-marks are visible on one or more of its sides. A little mortar was in the sockets in which the iron rings lie, apparently not of very ancient date. To my eye, the stone appears as if it had originally been prepared for building purposes, but had never been used.

It is very difficult to settle the geological formation to which any far-transported mass of stone may belong, especially when the history of the mass is somewhat vague in its earlier stages. The country around Scone is formed of Old Red Sandstone, and the tints of different portions of that formation are so various, that it is quite possible the Coronation Stone may have been derived from one of its strata. The country round Dunstaffnage also consists of Old Red Sandstone, reddish or purplish in hue, and much of it is conglomerate near Oban, Dunolly, and in other places. In M'Culloch's 'Western Isles of Scotland' there is a note (at page 112, vol. ii.), in which, writing of the Coronation Stone, he says, 'The stone in question is a calcareous sandstone, exactly resembling that which forms the doorway of Dunstaffnage Castle.' There can be little doubt that the Castle was built of the rocks of the neighbourhood, the sandstone strata of which are described, in a letter now before me, by my colleague Mr. Geikie, as 'dull reddish or purplish.' This precisely agrees with the character of the Coronation Stone itself. M'Culloch does not mention how he ascertained that 'the stone in question' (the Coronation Stone itself) is calcareous. His description, however, is correct. When the stone was placed on the table in the Abbey, the lower part of it was swept with a soft brush, and about as many grains of sand were thus detached from the stone as would cover a sixpence. Among these was a minute fragment of the stone itself. These were tested for me in Dr. Percy's laboratory by Mr. Ward, and found to be slightly calcareous. The red colouring-matter is peroxide of iron. There can be no doubt that the stone-dust brushed off the lower surface of the Stone truly represents the matter of which the mass is composed. It was simply loosened by old age; and when examined with the magnifying-glass, showed grains of quartz and a few small scales of mica, precisely similar to those observed in the Stone itself.

On the whole, I incline to think (with M'Culloch) that the doorway of Dunstaffnage Castle may have been derived from the same parent rock, though, as there are plenty of red sandstones in Ireland, (from whence it is said to have been brought), it may be impossible to prove precisely its origin.

It is extremely improbable that the Stone has been derived from any of the rocks of the Hill of Tara, from whence it is said to have been transported to Scotland; for they, on the authority of Mr. Jukes, Director of the Geological Survey of Ireland, are of Carboniferous age, and (as explained in one of the Memoirs of the Irish Survey) do not present the texture or red colour characteristic of the Coronation Stone.

Neither could it have been taken from the rocks of Iona, which, on the authority of my colleague Mr. Geikie,¹ consist of 'a flaggy micaceous grit or gneiss. There is no red sandstone on it, so far as I know; indeed, I am quite sure there is none.'

That it belonged originally to the rocks round Bethel is equally unlikely, since, according to all credible reports, they are formed of strata of limestone.

The rocks of Egypt, as far as I know, consist chiefly of nummulitic limestone, of which the Great Pyramid is built; and though we know of crystalline rocks (such as syenite, &c.) in Egypt, I have never heard of any strata occurring there similar to the red sandstone of the Coronation Stone.²

¹ [Mr. Geikie has published a letter to this effect in Mr. Skene's Essay, p. 50, which seems almost fatal to the claims of Iona.]

² The conclusions from the above statements are as follow: 1. The stone is certainly from Scotland, probably from Scone. 2. Comparing its present size (28 inches long by 16½ broad, and 10½ deep) with the description of the Scottish Chroniclers, '*una magna petra—pergrandis lapis*,' and 'rounded into the form of a chair,' it would seem to have been reduced to meet the requirements of the new chair of Edward I., and hence perhaps the marks of chiselling on its surface. 3. The legend of its travels from the East seems to have been invented by

Baldred Bisset, who was sent to the Pope (A.D. 1300) to outbid the claims put forward by Edward I. for the dominion of England over Scotland through the alleged conquest by the Trojans. 4. The chair in which it was placed at Scone seems to have been left, and continued to be used for the coronation of the Scottish sovereigns. The chair of Edward I. was regarded of such importance as to be represented on the coinage. A coin of Edward III. is in the possession of Mr. Evans (communicated by Mr. Stuart) from which it would seem that the *leopards* of England were derived from their appearance as supporters of this chair.

3. *Verses on the Coronation Stone, written in the Reign
of James I.*

(From a MS. in the Library of Pembroke College, Oxford.)

DE CATHEDRA MARMOREA WESTMONASTERII, NOBILITATA VATICINIIS
SCOTICIS ET REGUM ANGLICORUM INAUGURATIONIBUS.

Inspice ; qua fulges Cathedra tibi fata canuntur,
Digna legi, O fatis digne Jacobe tuis.
Certa fides fatum vatumque, ubicumque locetur,
Hic lapis, ut magnes, te quoque Scote trahit.
Niliace hoc nosti, Brece hoc Iber, hoc et Iliberus
Fargusi ; hoc notum Scote Kenethe tibi.
Frustra Edvarde studes divertere marmore fatum ;
Ecce redux patrio pondere marmor ovat.
Tuque (Jacobè) redux patrio jam marmore ovato,
Et superes annis marmoris æva tuis.
Rex nate O nobis, sæclo sed note priori,
Quo nobis cecinit te lapis iste ducem,
Non mirum est læti si nos tibi metra canamus,
Iste canat lætus quum tibi metra lapis.
Jam mihi marmor iners, vel inertī durior isto est
Marmore, qui lætus non tibi metra canit.
Marmore in hoc fertur Patriarcha quiesse Jacobus,
Quum scala Astricolas ire, redire, videt.
Id dubium est ; verum hoc scio, quod Patriæ-archa Jacobus
Marmore jam sedet hoc ; sed sedet ille vigil.
Cœlitus (Astricolæ) Primo omina ferte Secunda ;
Illius et Populi vota referte Deo.
Pulchra Rahel sexta bis prole beato Jacobum ;
Arx eris et Patriæ, dum Patriarcha vir est.
Quum Rex et Vates idem sis, maxime Regum,
Quid non speremus, qui tua turba sumus ?
Rex Populusque cluet felix, par quando Davidi,
Regius es vates, Golia-cida potens, etc.

Joh. Barchamus, E Coll. C. C. Art. Magist.

APPENDIX TO CHAPTER III.

I. SUPPOSED GRAVE OF EDWARD THE CONFESSOR.

Letter of Mr. Edward Buckland on the discovery of a Grave commonly supposed to be that of Edward the Confessor.

When the old stalls, and wooden screens separating the Choir from the Transepts, were removed (about 1848), it was found necessary to lower the old flooring of the Choir, which was nearly three feet above the flooring of the Transepts, there having been three or four steps to ascend to enter the Choir from the Transepts. In clearing away the old pavement, the workmen came upon a grave in which were a skull and other bones, about on a level with the flooring of the Transept. It was a single grave, not a vault.

I remember being present on the spot when the question was discussed whether it would not be necessary to deepen the grave in order that the bones might be lowered (remaining on the same spot), to allow of the levelling of the flooring throughout.

I remember hearing, subsequently, that it had been found unnecessary to lower the grave, as in laying the new pavement there proved to be just sufficient space to allow the newly-laid stones to rest on the grave without disturbing the bones. If this was the case, the bones will be now lying immediately beneath the paving-stones. This grave was under the lantern, a little on the north side of the centre.

I remember the flooring under the lantern being all broken up on this occasion, but have no recollection of any vault being exposed to view. The flooring within the railing of the Choir is now slightly higher than that of the Transepts, and my impression is that it was left so purposely, to avoid disturbing the bones in the grave. I cannot recollect whether there were any remains of a wooden or stone coffin.

II. DECLARATION OF HENRY III'S INTENTION TO BE BURIED IN WESTMINSTER ABBEY.

(From the Abbey Archives.)

Henricus Dei Gratia Rex Angliæ Dominus Hybernæ Dux Normanniæ Aquitanæ et Comes Andegaviæ, Archiepiscopia, Episcopia, et omnibus aliis prelati Angliæ, et omnibus fidelibus suis ad quos presentes literæ pervenerint, salutem. Ad omnium vestrum noticiam volumus pervenire quod cum inter omnia nobis a divina commissa clemencia post animam nostram quam Creatori altissimo commendamus, super electione loci idonei quo post decessum nostrum corpus nostrum conveniencius collocari valeret deliberatione pensata, solitudinem diutinam gereremus, tandem ob reverenciam gloriosissimi Regis Eadwardi, cujus corpus in monasterio Westmonasterii requiescit, nostri corporis sepulturam in bona sanitate mentis eciam serenitate et potestate legitima constituti secundum deum et mundum omnibus provide circumspectis, presentibus testibus infrascriptis, finaliter elegimus in eodem, nullis litteris obstantibus super electione loci alterius sepulture confectis. Hiis testibus W. de Cantilupo, Philippo Basset, H. de Vivoñ, B. de Crioyl, Johanne Maunsell Cancellario Londinensi, S. Archidiacono Cestrie, Magistro L. de Sancto Martino, Guidone de Palude. Datæ per manum nostram apud Westmonasterium vicesimo tercio die Octobris anno regni nostri tricesimo.

(Endorsed) Carta Regis Henrici tercii super electione sepulture corporis.

(Great Seal appended)

III. WARRANT FOR THE REMOVAL OF THE BODY OF JOHN OF ELTHAM.

(From the Abbey Archives.)

Edward par la grace de dieu Roi Dangleterre Seignour Dirlande et Ducs Daquitaine, As noz cheres en dieu Abbe et Covent de Westmonster salut. Nous vous prioms chèrement que selonc la esleccion et le devis de nostre treschere dame et miere Isabel Roine Dangleterre, vueilletz ordiner et suffrir que le corps de nostre trescher frere Johan jadis Counte de Cornewail peusse estre remuez et tranalatez du lieu ou il gist jusques a autre plus covenable place entre les Roials. Faisant toutesfoitz reserver et garder les places plus honourables illoeques pour le gisir et la sepulture de nous et de noz

heirs, selonc ce que reson le voudra droitement demander. Les choses avantdites ne vueilletz lesser en nulle manere
 Donne souz nostre prive seal a Brusselles, le xxiiij. jour d'Augst, lan de nostre regne treszime.

(Endorsed) Littera Domini Regis de sepultura sua reservanda, et remocione fratris sui concedenda.

IV. (a). DEPOSITIONS OF WITNESSES CONCERNING THE SEPULTURE OF KING HENRY VI.

(From the Abbey Archives.)

Dicta et depositiones testium ex parte Abbatis et Conventus Westmonasterii productorum &c. sequuntur.

John
 Asshby,
 Clerk of
 the King's
 Signet,
 between
 Nov. 1 and
 Feb. 2,
 1460-61.

JOHN ASSEBY one of the clerkys of the Kyng's signett of thage of lxvij. sworne deposythe and saithe that a bowte xij. yere before the dethe of Kyng Henry the vjth betwyxt the festys of Alhalownetyde and Candelmas, of the whiche tyme he can no more certenly depose; The seid Kyng Henry the vjth then beyng at this his place of Westminster betwene the howres of vij. and viij. in the evenyng toke with hym Doctor Stanbury that tyme Bysshop of Herford and his confessor, Master Thomas Mannyng his secretary, Mr. John Arundell hys chapeleyn and phesicion, John Nanfan, Sir Richard Tunstall his chambyrleyn, Syr Edmond Mountforde his carver, John Penicoke esquier, and this deponent then also clerke of the signet as he now is. Whiche John Asshby at the commawndement of the forseid Mastyr Mannyng secretary browght with hym penne and enke and went owte of the said place by the posterne to the monastery churche dore of Westminster, and there met with the seid Kyng Henry at the seid monastery churche dore, th' Abbot of Westminster that tyme beyng callyd Kyrtone and oonly one monke with the saide abbott to this deponent then unknowen, beryng a torche in his hand brennyng. And so the seid Kyng Henry with all other persones above named went into the churche of the said monastery, and so forth to Seint Edward's Shryne within the same wherunto the said Kyng Henry knelyd downe. And after his devotion doone aroose ageyn, and within a while there was communicacion betwixt the seid Kyng and the other above named whiche myghte be a convenient place for the seid Kyng Henry sepulture. And for the same cause went aboute the same Shryne to devyse for the same. And in that communication it was devisyd by the seid persons that the place wher Quene Alianore lyethe buried betwix the sepulture of King Henry the vth

fader unto Kyng Henry the vijth and Kyng Henry the iij^{de} shulde be a convenient place for the seid sepulture. Wherunto the seid Kyng Henry the vijth shewed his mynde and saide, that it myghte not well be in that place but if it shuld prejudice the body of the Quene that there then lay as it yit dothe. Whiche, as he said he wold in no wyse doo. And alþ it was shewyd to the same Kyng then and there by some of the persons above named whome this deponent more specially remembrythe not now, that a memoriall myghte be made for hyr in some other place of the chirch wherunto the seid Kyng Henry the vijth gave them noone answer. Whereupon it was advysed hym by the seid persons that he shuld goo and see ferther in the seid chirche if any other place myghte be thoughte convenient for his seid sepulture. And so went in to Our Lady Chapelle of the same chirche and ther beheld the tombe of Quene Kateryne modre to the said King Henry the vijth. And ther it was spoken and devysed by the said persones that the seid tombe of Quene Kateryne myghte be removed some dele lower and to be more honorable apparelyd then it was. And after that doone a tombe for the seide Kyng Henry the vijth to be sett betwixt his seid moder's tombe and the aulter of the same Our Lady Chapelle. To the whiche devyse the seid Kyng Henry the vijth at that tyme gave noone answer. For the which cause som of the said persons seide unto the same Kyng in this maner—'Syr this 'is the first tyme that ye have any thyng doone in this mater we 'thynk it best that upon a bettyr deliberacion ye determyne yo^r 'mynde therin.' To the which the seid Kyng Henry gave answer thus in effecte—'I holde that wele done.' And so at that tyme the same Kyng and suche other as above be named, except the beforesaide Abbot and his monke whiche went but to the posterne, departed out of the saide monastery in to the place, without any farther conclusyon at that tyme takyn of or uppon the premisses as ferre as this deponent then or there herde or hadde knowlege. Alle whiche premisses this deponent deposthe to be true of his perfyte knowlege, for as he saithe he harde and sawe every thyng as he hath deposyd. Ferther he seithe that after the premisses he harde say of dyvers persons that the seide Kyng Henry was dyvers tymes aftyr the seide tyme in the chirche of the seide monastery for the seide cause. And as he supposythe he hard Mr. Thomas Mannyng so say, how be it he is not clerely remembred whether it were he that so seid Yea or Nay but wele he is remembred that he hathe herde it of diverse persons whose names he is not remembred of. But he herde never of the fulle determynacion of the premisses further then he hathe deposyd.

THOMAS HUMFRAY of thage of lxxvij. yeris, beyng nowe blynde, Thomas
Humfray,

barber of
the Abbot,
Nov. 1,
1457 or
1458.

some tyme barbor and servaunt to Dane Edmund Kyrton sometyme Abbot of Westminster, and aftyr that serjant of the monastery churche of Westminster, whiche office this deponent left by the space of v. yere past forasmuche as he then fyll blynde, sworne deposite and seithe that a bowte the fest of Alhalownetyde ij. or iij. yere nexte before the commyng in of Kyng Edward and the deposicion of Kyng Henry the vjth he was present at Seint Edwardis Shryne in the churche of Westminster at the howre of ij. at aftyrnone at whiche tyme the seide Kyng Henry the vjth come thedyr and with hym the Lorde Sudeley, the Lorde Molens whiche then bare the Kynges swerde, Syr Richard Haryngton, Syr Richard Tunstall, and Maister Thomas Mannyng all which persons went up into the Chapelle of Kyng Henry the vth there abydyng and commonyng by the space of an howre and more. And at their commyng downe of the same Chaple mett with the seyde Kyng th' Abbot aforesaid, Dane John Flete, Dane John Ramsay then kepar of the said Shryne monkes of the monastery aforesaid this deponent and other moo. And ther was comunicacion had by the Kyng and lordys aforesaide . . . this deponent seith and devyse taken for a convenient place for the sepulture of the seide King Henry the vjth. And in conclusyon it was devysed that the Reliques of the seide churche that tyme standyng on the northe syde of the forsaide Shrine, adjoynyng to the tombe of King Henry the iijth shuld be removed, and in that place where the seide Reliques stode the sepulture of Kyng Henry the vjth aforesaide shulde be ordeyned. And as this deponent seithe in pallel of his othe he herde the same Kyng Henry hymself then there present say that in that place he wolde be buried. For whiche cause the same Kyng Henry commaundnd a mason to be callyd to thentent to marke out that ground. Whereupon by th' advyse of th' Abbot aforesaide oone callyd Thurske, that tyme beyng master-mason in the makyng of the Chapelle of King Henry the vth which mason incontinently come. And than and there he by the commaundement of the saide Kyng Henry the vjth and in his presence with an instrument of iron whiche he browght with hym, markyd out the lengthe and brede of the saide sepulture there to be made in the place aforesaid, the seide Kyng Henry and all other persons aforesaid there beyng present at the markyng of the saide grownde. Whiche done the seide Kyng and lordys departyd. And furthermore this deponent seith that abowghte a fortenyghte aftyr as he now remembrethe the saide Reliques were, by the commaundement of the forsaide Abbot, from the place where they then stood as it is aforesaid removed unto the place wher they now stondythe and

evyr sythence have stonde. And farther this deponent cannot depose.

JAMYS BROMLAY of thage of lx. and more, fawkenor and servaunte with the Abbot of Westminster, sworne, deposethe and seithe that before the feld of Northampton* that last was, howe much before the seide felde he cannot certaynly depose, this deponent was present at aftyr none of the day whiche day he is now not certeynly remembred of, at the Shryne of Seint Edward in the monastery church of Westminster, where and whan he sawe Kyng Henry y^e vjth knelyng at the seide Shryne there, saying his devotions by the space of half an howre that tyme, and there being present with hym the Lordys Bechampe and Sudeley, Mr. John Arundell whiche aftyr was Byshop of Chechester, Henry Rosyngton yoman of the Crowne, and one Faskerley yoman of the Crowne and other moo whome this deponent now remembrethe not. And as the saide Kyng Henry hadde fynnysshede for that [ty]me his devotions, he turned hym to the northe parte of the chirche aforesaide, towards the tombes of King Henry the Thyrd and Queen Alynore, and shewyd to the lordys and others aforesayde, that he wold have the Reliques that then ther stood adjoyning to the tombe of the said Kyng Henry the iij^{de} removyd at his cost and that there in the same place where the Reliques stoode he wold lye, saying these wordys 'Forsooth here woll we lye,' poyntyng the place with his staffe whiche than he had in his hande. This deponent saiethe that it happenyd hym ther to be present and the premisses to here and see, by the favor of the forsaide yoman of the Crown, that then there were with whom this deponent as he saiethe was in goode acquayntawnce, whiche sufferd hym to cum in to here and see as he hathe before deposed. He seith furthermoore that within a shorte space afterwarde the forsaide Reliques were removed from the said place unto the place where they now standythe, and as he harde say at the cost and charge of the seide Kyng Henry for thentent aforesaide. And over this this deponent seithe that upon a vj. or vij. daies after that, the Prior of the same monastery that then was named Flete shewed unto Dane Will^m Milton then kechener, Dane [blank] Barnell a monke and other dyvers of whom he is not now parfityly remembred, this deponent also then beyng present, that he and dyvers more of his brothern had been with the saide Kyng Henry at the Shryne aforesaide, where he had shewed the seide Prior Fleete and his brethern the place where he wolde lye. And also that the saide Kyng had required hym and his said brethern to testyfy whatsoever shold come of hym hereafter that his wylle was to lye

James Bromlay, falconer of the Abbot.

* Fought July 10, 1460.

in the place aforesaide. And this deponent seithe that the forsaide Prior named Flete shewed the forsaide wordys to the saide monkys this deponent and others aforesaide, he than sittynge upon his bedde seke of the gowte.

John
Bothe,
scrivener,
Aug. 31,
1458.

JOHN BOTHE of Westminster skryvenar of thage of lxx. sworne and examyned, deposythe and seithe that in the latter ende of the xxxvj. yere of the regne of Kyng Henry the vjth of the whiche tyme he cane no more sertaynly depose, he was present in the monastery church of Westminster nygh unto the Shryne of Seint Edward where he sawe Kyng Henry vjth knelyng before the Shryne aforesaide there saying his prayours by the space of an howre, than and there also beyng present with hym John Erle of Shrewesbery, Jamys Erle of Wyltshyre, Raufe Lord Cromwell, and John Brown underthesaurer of Englund than beyng maister unto this deponent, Maisters Thomas Mannyng Penycoke and Trevilyan with dyvers others whose names he cannot calle to mynde at this tyme. And then when the seide Kyng Henry had done his prayers he callyd unto hym the forsaide Lorde Cromewell seying to hym 'Lend me yo^r staff.' And after he had the saide staffe in his handys he seide to the seide lordys 'Is it not fittyng that I shulde have a place to be buryed in 'here nyghe to Seint Edward where my fader and alle my aunceto^rs 'beth buryed?' Which answerd and said 'Yea.' And than he poynted with the said staff the place the lengithe and the brede of his sepulture to be made there where than the Reliques stode, whiche was on the northe syde of the saide Shryne seying these wordys as this deponent remembyrthe, 'Here me thynketh is a convenient place.' And then the seide Kyng Henry commawnded the said Reliques to be removed frome the place wher they than stode to some other convenient place, to thentent his sepulture myght be made there. Wherupon the saide Reliques within ij. dayes after that were removyd from thens to the place where they now stond on the bakyside of the hyghe autler. All whiche premisses this deponent deposithe to be true of his perfyte knowlege for as he saith he herde and saw every thyng as he hathe deposyd. And otherwise this deponent cannot depose.

Sir
William
Stodard,
chantry
priest.

SYR WILLAM STODARD chauntry prest in the Chapell of O^r Lady over the charnell in Powles Churcheyerde, of thage of lxix. sworne and examined, seithe and deposythe that Sir Richard Tunstall knyght chambrelayne with Kyng Henry the vjth shewed unto this deponent dyvers tymes before Yorke felde, but in what place he cannot now depose, that the saide Kyng Henry the vjth purposed to be buried

by his fadre Kyng Henry the vth within the monastery church of Westminster, seyyng furthermore that he purposyd to remove a lytyle asyde the tombe of his seide fader to thentente to lye by hym, and other wyse he cannot depose.

JOHN DAWSON dwellyng in the precincte of Westminster, scryvaner of thage of lxiiij. sworne and examynynd deposythe and seythe that he beyng clerke unto oone Thomas Hunt of Westminster whiche that tyme was clerke of the Kynges werkys, saw and redde a wrytyng in paper lying upon a cowntyr in the howse apperteynyng to the offyce of the saide clerke within the palice of Westminster, conteynyng the wylle and mynde of Kyng Henry the vth in the devysyng of his sepulture, whiche he wolde to be made on the northe syde of the shryne of Seint Edwarde nyghe to his fader Kyng Henry the vth, in the whiche wrytyng was also conteyned the brede and the lengithe of his seide sepulture there to be made bothe by feete and enches, which bylle this deponent as he seith saw and redde in the place aforesaide the xj. or xij. yere of the regne of Kyng Edward the iiijth, whiche bylle from that tyme hederto this deponent never saw ne can depose where hit become.

John
Dawson,
scrivener.

WILLIAM WALLER dwellyng in the parochie of Saint Marteyns in the felde nygh to Westminster, and some tyme servaunte with Dane John Flete late Prior of Westminster, of thage of lxvj. yeres sworne deposythe and seithe that abowte xl. yere past as he is now remembred he was present and saw Kyng Henry the vth knelyng before the Shryne of Seint Edwarde in the monastery church of Westminster saying his prayers there, then also beyng present M^r Stanbury that tyme Bysshop of Hereforde his confesso^r, M^r Thomas Mannyng his secretary, Syr Richard Tunstall and Maister Catesby w^h others. And aftyr he had made and done his prayers for that tyme, he callyd unto hym Dane John Flete beyng Prior of Westminster and there also beyng present, and askyd of hym the names of dyvers Kynges which lay on the southe syde of the saide Shryne aforesaide, tyll he come to the tombe of his fadre Kyng Henry the vth wher as this deponent than perceyvyd he made his prayers and after that he counseld and comond there with the forsaide persons, but what they seid this deponent that tyme knew not but as he harde say of Dane John Flete then beyng master, to this deponent. The which incontynently after the departure of the said Kyng Henry out of the said monastery church of Westminster, shewyd unto this deponent that the forsaide Kyng Henry the vth had appoynted and concluded to have his sepulture ordeyned and made betwene the Shryne of Seint

William
Waller,
servant to
Prior
Flete,
about
1458.

Edwarde aforesaide and the tombe of Kyng Henry the iijth where the Reliques that tyme stode. And sone after that the seide Reliques were removed from that place wher they than stood unto the place wher they now standythe and as this deponent thinkethe for thentent abovesaide. And furthermore this deponent seithe that the saide Dane John Flete then beyng his maister told hym that tyme and dyvers other tymes that the forsayd Kyng Henry the vjth charged the foresaid Dane John Flete his forsayd maister and other moo to bere record, that whatsoever cum of hym it was his wylle to be buried in the place aforesaide where that the Reliques at that tyme stode.

Richard
Herring,
weaver,
Palm
Sunday,
March 29,
1461.

RICHARDE HERYNG dwellyng in Westminster, wever, of thage of lxxvj. sworne and examyned deposithe and seithe in vertu of his othe that he was present in the monastery chirch of Westminster nygh unto the Shryne of Seint Edward there before Palmesonday feld, but how long before he now remembreth not where he sawe whan Kyng Henry the vjth havynge a whight staff in his hande poyntyd with the saide staff towards the place where the Relyques that tyme stode on the northe syde of Seint Edwardys Shryne aforesaid, and herd hym also then saye these wordes—' Forsothe here woll we lye.' Than and there also beyng present the Duke of Bukkingham, Lorde Beaumont, Maister Gurneys beyng chefe clerke to the said Kyng Henry and at that tyme maister to this deponent, and dyvers oder whose names he now remembyr not.

Thomas
Fifelde,
marbler,
Nov. 1.

THOMAS FIFELDE of London marbeler of thage of lxxvj. and moore, sworne and examyned deposithe and seithe that the Friday before Allhalowneday next before the fyrst felde of Seint Albones, he was present and saw and hard when Maysters Katermaynes and Marmayne whose names he otherwyse cannot reherse come to the howse of John Essex otherwyse callyd herd marbeler with whom this deponent as he seithe than was apprentyse, which was in Powlys Chirchard of London where the crosse standyth, and desired the seide John to com to Kyng Henry the vjth at that tyme being in his Palace of Westminster, to thentent to make a tombe for hym. Wherupon incontynently the seide John Essex sent for oone Thomas Stephyns copersmyth dwellyng in Gutyrlane of London, which seide John Essex and Thomas Stephyns went than forthe with the seyd Katermaynes and Marmayne to Westminster, but what they dyd there this deponent cannot depose for he went not thedyr with them. But furthermoore he saith that on the next day folowyng this deponent herde his saide maister John Essex and the forsayd Thomas Stephyns

sittyng at soper in the howse of the said John Essex, say that they had bargayned with the seide Kyng Henry the vjth for his tombe to be made, which as they than seyde to this deponent shuld stand at Westminster. And how that they hadde receyved of the saide Kyng Henry for a rewarde or els in party of payment xls. in grotes, of the which xls. they than and there gave to this deponent a groote. But in what place of Westminster the saide tombe shulde stand this deponent harde theym not expresse. And he saithe there was no thyng done to the makyng of the seyde tombe as ferforth as he knewe be cause of the grete trowble that than dyd folowe.

PHYLLYP ILSTOWE of Westminster lavendar of the said monastery, of thage of lxxxx. yeria, in the which office of lavendershippe he hath contynued by the space of xl. yere as he seithe sworne deposite and seithe that aboute xl. yerys past or els moore, he was present whan Kyng Henry the vjth come to Seint Edwardys Shryne beyng within the monastery of Westminster where he made his prayers. And aftyr he had made his prayers there by the space of an howre and moore at the saide Shryne, he arose and shewed Syr Richard Tunstall thane also beyng present where he wold be buried, and sent for the Abbot of the seide place that tyme beyng whose name was Edmond Kyrtou, of whom he demawnded incontynent aftyr his commyng wher he myght have a convenient place to be buried in. Which Abbot answerd and seide that it was metely for hym to lie in the chapell by his fadre Kyng Henry the vth. Wherunto he answered and said—'Nay let hym alone he lieth lyke a nobyll 'prince I wolle not trouble hym.' And therupon the seide Kyng Henry callyd unto hym the forsaid Syr Richard Tunstall, and after hys commyng to hym the said Kyng Henry lened upon his sholdre and askyd of the forsaid abbat (*sic*) Abbat if the Relyques which than stode upon the northsyde of Seint Edwardys Shryne myghte not be removed in to some other place. The which answerd and saide that for his pleasure the saide Reliques shuld shortly be removed in to somme other place. And than incontynently the forsaid Kyng Henry the vjth with his owne feete mett out the length of vij. foote befoore and nyghe the place wher the Reliques than stode. And commawndyd a mason than beyng present callyd Thurske, which was sent for for the same entent but by whom or whose commawndement he now remembyrthe not, to marke oute there the place where he shulde lie, which Thurske at the saide commawndement markyd out there the foresaid place withe an iron pykkes. Which done the said Kyng Henry seid to such as then there were present these wordes—'Forsoth and forsoth here is a good place for us.' Than

Philip
Ilstowe,
lavendar.

beyng present at the premisses the foresaide Syr Richard Tunstall, Mr Catesbye, Dane Edmund Kyrton, this deponent and many others whose names this deponent now remembreth not. And furthermore he saith that within the space of ij. or iij. dayes after that, the seide Reliques were removed at the saide Kyng Henry's commawndement and cost and sett in the place where they bethe now. And the premisses he deposythe of his very knowlege herebyng and saying the same.

Dane John
Ramsay,
monk.

DANE JOHN RAMSAY monke of the Monastery of Westminster of thage of iij^{xx} iij. yeres, sworne deposithe and seithe in parell of his othe, that Kyng Henry the vjth being at Seint Edwardes Shryne in the church of Westminster, commawnde this deponent that tyme beyng monke and kepar of the saide Shrine and also of the Reliques there which that tyme stode by the tombe of King Henry the iij^{de}, to remove the forsaide Reliques from that place to thentent he myght have his sepulture made there where they thane stode. And than he raid he wolde have his seid sepulture there. Wherupon this deponent at his seide commawndement, in a short space after caused the saide Reliques to be removed and sett there where they bethe now. But whan and how many yeres it is past, or whoo was than present whan the seid Kyng Henry commawndyd this deponent the premisses to doo he now remembreth not. And furthermore he saith in parell of his othe, that he than and dyvers other tymes herd Kyng Henry aforesaid whanne he come to make his devotions to the seide Shryne, say that he wolde be buryed where the Reliques stood by Kyng Henry the iij^{de} but how many [yeres] it is agoo or what tyme he now remembrethe not.

James
Fitt,
tailor,
about
1464.

JAMES FITT of London, taylor, of thage of lxxij. sworne deposithe and seithe that abowte xliij. yere past as he now remembrethe this deponent that tyme dwellyng in the Kynges Strete of Westminster herde sey of oone William Tapser than underkepar of Seint Edwardis Shryne, and of many others than dwellyng within the parissch of Seint Margarete's in Westminster, that Kyng Henry the vjth hadde chosyn his sepulture on the northsyde of Seint Edwardes Shryne where at that tyme the almyry with the Reliques stode. The which Reliques were removed by his commawndement from the place where they stode unto the place where they stonde now, for that entent he myght be buryed ther, as it was than commonly saide and spoken by them that dwellyd within the precincte of Westminster and within the parissch of Seint Margaretis of Westminster aforesaide.

IV. (b). JUDGMENT OF THE PRIVY COUNCIL ON THE SEPULTURE OF KING HENRY VI.

(From the Abbey Archives.)

Vicesimo die Februarii anno regni Regis Henrici Septimi tercio-decimo, Regia magestas quandam supplicationem ex parte Abbatis et Conventus Westmonasterii pro corpore beati viri Henrici Sexti in collegio castri de Wyndsores humato et sepulture tradito amovendo et ad Monasterium antedictum deducendo, sue celsitudini ministratam, Domino Cancellario ceterisque sui honorandissimi magni consilii dominis et consiliariis examinandam examinationeque facta referendam. Qua vero supplicatione per dominum Cancellarium et alios dominos et consiliarios supradictos in Camera Stellata Westmonasterii ob eandem causam congregatos humiliter suscepta et intellecta, determinatum erat per eosdem ibidem: Decanum et capitulum collegii antedicti, Abbatemque et Conventum de Cherchesey quorum in ea parte ex causis subscriptis ut dicebatur intererat, evocandos fore ad comparendum in camera supradicta coram consilio antedicto ad diem Lune xxvj^{tu}m, videlicet diem dicte mensis Februarii, si que in ea parte contra nitionem Abbatis et Conventus Westmonasterii objicere et proponere voluerint, ibidem proposituros et objecturos.

Quo xxvj^{to} die adveniente partibus predictis, Priore videlicet et monacho ballivo Monasterii de Westmonasterio nomine Abbatis et Conventus ibidem, Abbatemque Monasterii de Cherchesey antedicti sua in propria persona, necnon et Christofero Urswyk Decano collegii antedicti, Johanne Seymar et Ricardo Nyk residenciariis ejusdem suis etiam in propriis personis, coram consilio antedicto comparentibus patefactisque eisdem ibidem tenore et effectu supplicationis predicte instetit. Primo Abbas de Cherchesey antedictus allegando et in scriptis proponendo, predictum corpus sacre memorie Henrici Sexti nuper traditum fuisse sepulture infra monasterium suum, et per Ricardum nuper de facto et non de jure regem Angliæ absque ejus et conventus sui ut asseruit consensu violenter exhumatum et extractum ac abhinc ad collegium antedictum, eo et conventu suo omnino ut asserit reclamantibus et contradicentibus delatum fuisse et esse. Et ea propter ejusdem sancti corporis restitutionem monasterio suo fieri instantanter petiit et requisivit. Deinde Decanus et alii, cum eo superius nominati pro jure in hac parte collegii sui antedicti, instantes petitiones nedum ex parte Abbatis et Conventus Westmonasterii verumetiam Abbatis et Conventus de Cherchesey ut prefertur factas frustra et cassas et de jure ut asseruerint nullatenus admittendas, immo rejiciendas fuisse et esse pro parte sua proposuerunt

1498.

13 Hen.

VII.

Petition of Abbot and Convent of Westminster to remove the body from Windsor, referred by the King to the Chancellor and Privy Council.

Feb. 26.

Pleas of the Abbot of Chersey.

Removed by Richard III. without the consent of the Convent.

Pleas of the Dean and Chapter of Windsor.

1. The Abbot and Convent of Chertsey had consented to the removal, the Abbot having been the first to break the soil.

2. Henry VI. had in his lifetime chosen his place of sepulture at Windsor.

3. Possession.

Pleas of the Abbot of Westminster.

allegarunt et petierunt, et hoc ex causis subscriptis. Primo quia Abbas de Cherchesey antedictus et conventus ibidem ad exhumationem devoti corporis antedicti fiendam modo quo facta fuerat consensum pariter et assensum prebuerant per expressum. In tantum quod abbas ut ex eo consensus sui apud exhumationem faciendam in ea parte manifestaretur et omnibus pateret. Primo et ante omnes alios exhumationem antedictam initentes terram et locum sepulture hujusmodi rumpendo manus suas proprias voluntarie apposuit. Secundo ostendunt quod neque Abbas nec Conventus unius seu alterius monasteriorum antedictorum sit exaudiendus in petitione sua, pro eo ut asserunt quod sacer vir ille Henricus Sextus antedictus dum in humanis egerat sepulturam suam in collegio antedicto fiendam de facto eligerat. Sed de jure cavetur electam sepulturam ceteris omnibus preferendam. Corpus igitur predictum minime jam amoveri, immo ibidem ubi jam humatum existit remanere debere. Tertio ostendunt iidem Decanus et alii supradicti de collegio antedicto quod possessio etiam nulla probata electione sepulture eis sufficeret, et quod jura prohibent in ea parte ne corpora defunctorum tantotiens removeantur quia dicunt Monasterium de Cherchesey antedictum posse probare nullam proprietatem in aut ad corpus antedictum se habuisse aut habere debere. Et propterea si restitutio de corpore predicto dicto Monasterio de Cherchesey fieret ob quempiam coloratum aut apparere titulum probata, postea electione sepulture ut preferatur statim ad restitutionem loco sic electo faciendam iidem Abbas et Conventus cogerentur. Et sic sequeretur, iterata et multiplex exhumatio corporis defuncti quod de jure dampnatur juxta naturam. Ne corpora de mortuo inserendo, &c.

Hiis actis et declaratis institerunt consilarii pro parte Abbatis et Conventus Westmonasterii petentes corpus beatum antedictum exhumari et ad monasterium illud duci, triplici ex ratione. Primo quia beatus vir ille ut asseruerunt locum sepulture sue in monasterio hujusmodi ante mortem suam eligerat et consignaverat. Ad quod probandum se obtulerunt promptis et paratis, ac ad id se admitti instanter expostularunt. Secundo quia dicunt monasterium suum a diu fuisse et esse locum sepulture Regum et majorum dicti Henrici Sexti, ac pro sic vulgariter dicto nominato et reputato palam publice et notorie. Quapropter &c. Tertio petunt corpus sacri viri ratione juris parochialis, asserentes eum dum vixerat fuisse parochianum monasterii antedicti. Et hoc quia fovebat in Westmonasterio antedicto principalem larem et edem palacium Regis dictum ac principale domicilium, ibidemque fuerint coronationes et unctiones Regum, parlamenta pariter, et consilia pro bono publico Regis et Regni sepiissime ibidem celebrantur.

Premissis per Dominum Cancellarium et alios de consilio domini Regis circumscriptos ad longum auditis, determinatum erat ibidem summe expedire ut argumenta et jura pro singulis partibus antedictis facientia distincte et singillatim per eos et eorum consiliarios redigerentur in scriptis, ac ad secundum diem Marcii introducenda fore in consilium antedictum, ut et perinde efficacius liqueret de precisa jurium conclusione ac etiam determinatione in premissis. Et partes sponte tunc ibidem assumpserunt ad interim producendum testes. Quilibet pro parte sua.

Quo secundo die Marcii adveniente consiliariis circumscriptis loco March 2. predicto congregatis coram eisdem, ex parte Abbatis et Conventus de Westmonasterio proposita sunt ea que faciunt ad intencionem suam in quatuor quartenis sive papiris petitumque est per eosdem publicationem depositionum testium ex parte sua productorum et examinatorum in hac parte fieri. Et simili modo pro parte Abbatis et Conventus de Cherchesey propositus est unicus quartenus jura facientia pro parte sua circa premissa continens. Ex parteque Decani et collegii antedictorum nichil in hunc diem est in scriptis propositum sed solomodo pro parte sue petita est publicatio depositionum testium per eos productorum et examinatorum. Quo facto palam et publice ad plenum perfecta fuerunt singula in dictis quartenis sive papiris ex utraque parte exhibitis contenta et hinc inde summa discussa et argumentata. Quibus sic gestis publicatio est facta et dicta testium ex utraque parte productorum fuerunt manifeste etiam perfecta, daturque dies partibus antedictis ad comparandum coram Regia magestate sua in consilio apud Grenewych v^{to} die Marcii tunc March 5. proximo sequenti. Eoque die adveniente coram domino nostro Rege et aliis consiliariis circumscriptis, comparuerunt singule partes predictae petantes quilibet pro parte sua ut supra per eosdem petitum extiterat, factisque argumentationibus pro unaquaque parte hujusmodi tandem denuo perfecta sunt in presentia magestatis sue dicta et depositiones testium predictorum, quibus unacum dictorum quaternorum sive papirorum contentis per consiliarios domini Regis mature et cum deliberatione visis et intellectis partibus predictis semotis, requisiti sunt per Regiam magestatem Dominus Cancellarius ceterique omnes et singuli consilarii circumscripti in vim juramentorum suorum alias in eorum uniuscujusque dum consiliarius admitteretur, admissione prestitorum de ostendendo ei cum affectione postposita juxta eorum scientias et conscientias quis partium predictarum videretur eis jus ad corpus dicti Henrici Sexti habere. Et finaliter consilarii hujusmodi omnes et singuli interrogati mentem suam expresse declararunt dicendo et concludendo in conscientiis suis Monasterium de Westmonasterio

predicto clariorem et magis lucidum titulum ad dictum corpus Henrici Sexti eis acquirendum ostendisse, tum ex electione sepulture per eos probata, tum quia ibidem censetur esse locus majorum ejusdem et sepultura Regum. Et dicunt etiam Regiam magestatem antedictam tanquam memorati Henrici Sexti universalem et proximum heredem et ei in universum succedentem ad videndum corpus suum in Westmonasterio tanquam in locum per eum electum poni, et voluntatem suam in ea parte perimpleri de jure teneri. Ad quod faciendum tam Cancellarius quam ceteri circumscripti consilarii consilia sua distincta in periculum juramentorum suorum ut prefertur Regie celsitudini prestitorum presentibus die et loco dederunt.

Endorsed :

Controversia de sepultura Regis Henrici Sexti inter abbatem Westmonasterii abbatem de Chertsey et Decanum Collegii de Windsor.

IV. (c). PROCEEDINGS OF THE CHAPTER OF WINDSOR
RELATIVE TO THE REMOVAL OF THE BODY OF
HENRY VI.

MUNIMENTS OF THE DEAN AND CANONS, WINDSOR.

(Imperfect) Account of Steward, 13th Year of Henry VII.

SOLUCIONES FORINCECÆ ET NECESSARIE.

Et in denariis solutis pro feriagio apud Datchet et pro botehire apud London in termino Sancti Hillarii pro Magistro Decano et concilio dicti Collegii pro materia beati Regis Henrici Sexti ad diversos vices &c. 4^s 2^d

Et in denariis solutis Magistro Doctori Wilton et Magistro Doctori Batemanson existentibus de concilio dicti Collegii in le Sterre Chambre pro materia beati Regis Henrici Sexti xiiij^{mo} die Februarii Anno xiiij^{mo} Regis Henrici Septimi videlicet cuilibet eorum vj^s viij^d—summa 13^s 4^d

Et in denariis solutis pro prandio Magistri Decani et aliorum canonicorum cum concilio ejusdem Collegii apud Burgeys Tavern eodem die &c. 4^s 11^d

Et in denariis solutis pro scripcione diversarum copiarum juramenti militum Garterii eodem tempore &c. 20^d

Et in denariis solutis Magistro Doctori Wilton et Magistro Doctori Batemanson existentibus de concilio dicti Collegii in le Sterre Chambre xix^{no} die Februarii anno predicto pro materia predicta cuilibet eorum vj^s viij^d—summa 13^s 4^d

Et in denariis solutis—Sambourne in nomine regardi sibi dati eunto usque Shene pro Magistro Decano Capelle Domini Regis eodem tempore &c. 8^d

Et in denariis solutis Magistro Silvester pro factione [et scripcione *erased*] protestacionis eodem die pro predicta materia &c. 6^s 8^d

Et in denariis solutis alio notario pro concepcione recusacionis et scripcione ejusdem materii eodem die &c. 3^s 4^d

Et in denariis solutis Magistro Doctori Wilton et Magistro Batemanson existentibus de concilio dicti Collegii in le Sterre Chambre xx^{mo} die Februarii anno predicto pro materia predicta cuilibet eorum vj^s viij^d—summa 13^s 4^d

Et in denariis solutis pro prandio Magistri Decani et aliorum de concilio dicti Collegii apud Burgeys Taverne eodem die &c. 6^s 8^d

Et in denariis solutis uni nuncio usque Wyndesore pro regressu Johannis Combe 8^d

Et in denariis solutis Magistro Ymbroke pro factione ij instrumentorum videl't protestacionis et provocacionis pro labore suo ad intimandum [in eadem *erased*] Abbatibus Westm' et Chertesey eodem die &c. 10^s

Et in denariis solutis Magistro Wilton et Magistro Batemanson existentibus de concilio dicti Collegii in le Sterre Chambre die lunæ Carni Privii pro materia predicta cuilibet eorum vj^s viij^d—summa 13^s 4^d

Et in denariis solutis pro prandio Magistri Decani et aliorum de concilio dicti Collegii apud Burgeys Tavern eodem die &c. in grosso &c. 10^s 9^d

Et in denariis solutis pro dietis Magistri Decani et concilii dicti Collegii apud Grenewich et ibidem pernoctancium pro predicta materia primo die Veneris quadragesime &c. 12^s 1^d

Et in denariis solutis Magistro Wilton et Magistro Batemanson eodem die pro materia predicta &c. 13^s 4^d

Et in denariis solutis Magistro Wilton et Magistro Batemanson existentibus de concilio dicti Collegii apud Grenewich coram Domino Rege v^o et vj^{to} die Marcii anno predicto pro eadem materia, cuilibet eorum xij^s iiij^d—summa 26^s 8^d

Et in denariis solutis pro dietis Magistri Decani et Concilii dicti Collegii existentium apud Grenewich et ibidem pernoctancium eodem tempore pro predicta materia &c. 16^s 2^d

Et in denariis solutis pro prandio Magistri Decani et aliorum de concilio dicti Collegii veniencium a Grenewych usque London eodem tempore &c. 7^s 10^d

Et in denariis solutis clerico magistri Spencer pro scripcione ij instrumentorum pro eadem materia 20^d

Et in denariis solutis pro expensis Henrici Este existentis in negociis Collegii equitantis a Yerdeley usque London in menæ

Aprilis et aliorum secum existencium ad perhibendum testimonium de sepultura dicti domini Regis Henrici Sexti ut patet per billam &c. prima vice 11^s 6^d

Et in denariis solutis pro expensis ejusdem Henri Este existentis apud London in mense Maii pro predicta materia examinanda coram domino Episcopo Cantuar' et aliis de Concilio Domini Regis ibidem existentis per xij dies in grosso cum iiij^s viij^d solutis pro conductione unius equi per tempus predictum &c. 16^s 8^d

Et in denariis solutis eidem Henrico in nomine regardi sibi dati pro labore suo &c. eodem tempore &c. 20^s

Et in denariis solutis eidem Henrico in nomine regardi sibi dati pro expensis domorson videlicet equitantis a London usque Yerdeley eodem tempore &c. per mandatum Magistri Decani &c. 10^s

Et in denariis solutis Magistro Wilton et Magistro Batemanson legum doctoribus existencium de concilio dicti Collegii in le Sterre Chambre in termino Pasche anno predicto pro eadem materia, cuilibet eorum vj^s viij^d 13^s 4^d

Et in denariis solutis pro prandio Magistri Decani et aliorum de concilio veniencium a le Sterre Chambre die Sabbati xij^{mo} die Maii cum conductione cimbarum &c. 13^s 7^½^d

Et in denariis solutis pro expensis Henrici Este et aliorum secum existencium equitancium a Yerdeley usque London in mense Maii pro predicta materia per mandatum Domini Regis &c. secunda vice &c. 13^s 4^d

Et in denariis solutis pro expensis ejusdem Henrici Este existentis apud London eodem tempore per vij dies pro eadem materia per mandatum dicti Domini Regis &c. in grosso &c. 11^s 8^d

Et in denariis solutis eidem Henrico Este pro expensis domorson secunda vice per mandatum Magistri Decani 10^s

Et in denariis solutis eidem Henrico Este in nomine regardi sibi dati eadem vice pro materia predicta testificanda 20^s

Et in denariis solutis pro botehire eodem termino ad diversas vices infra tempus predictum &c. 21^½^d

Et in denariis solutis Magistro Doctori Wilton et Magistro Doctori Batemanson existentibus de concilio dicti Collegii in le Sterre Chambre die Sabbati xij^{mo} die Maii pro materia predicti beati Regis Henrici Sexti, in nomine regardi sibi datis eodem tempore, in grosso &c. 20^s

Et in denariis solutis pro vino pro Magistro Kynghesmyll et Mr Grevill eodem die apud Saint Johns hedde 5^d

Expense
Magistri
Senescalli.

Et in expensis dicti Magistri Senescalli existentis apud London in mensibus Februarii et Marcii pro certis materiis ejusdem collegii

videlicet principali materia pro defensione cause Sepulture beati Regis Henrici Sexti ibidem existentis per xxj dies capientis per diem iiij^a in mensibus Feb et Marc' anno xiiij Regis Henrici vij.
 —summa 4^{li} 4^s

Et in denariis solutis pro expensis [dicti Magistri Senescalli] existentis in negociis Collegii in dicta mense Maii apud London tam pro predicta materia beati Regis Henrici Sexti quam pro aliis materiis ejusdem collegii in scaccario et aliis locis infra tempus hujus compoti ibidem existentis per xiv dies, capientis per diem iiij^a.
 —summa 56^s

IV. (d). THE INDENTURE BETWEEN HENRY VII AND GEORGE FAWCETT, ABBOT OF WESTMINSTER, FOR THE REMOVAL OF HENRY VI. FROM WINDSOR TO WESTMINSTER.

This endenture made bitwene the most cristen and excellent King Henry the vijth by the grace of God King of Englund and of Fraunce and Lord of Irlond and George Abbot of the Monastery of Seint Petre of Westminster and the Priour and Convent of the same Monastery witnesseth that where the said King our souverain Lord to the pleasure of God and for the singuler affeccion and devocion that his grace hath to his Uncle of blessid memory King Henry the vjth lately begon to make and bilde of new the chapell of our Lady within the Collegiat church of Wyndesore entending to have translatid the body of his said Uncle in to the same and nygh unto him within the said chapell to have be buried hymself. And sithens that our said souverain Lord hath ben duely enfourmed by his Counsell and otherwyse that for certen lawfull and resonable causis the holy body of his said Uncle King Henry the vjth ought to be conveyed and brought from the said Collegiat Church of Wyndesore to the said Monastery of Westm^r and there with his fader of blessid memory King Henry the vth his moder Quene Kateryn and other his noble progenitours and auncestours sumtyme Kinges of this lond to be commytted to perpetuall sepulture. And therfor oure souverain Lord the King in consideracion of the premisses hath fynally determyned to convey and bring the said holy body of his said Uncle King Henry the vjth from the said Collegiat Church of Wyndesore to the said Monastery of Westminster and there to be commytted to perpetuall sepulture in the chapel of our Lady within the church of the said Monastery—the which chapell oure said souverain Lord entendith to make and bilde of new and in the same

not ferre from his said Uncle to be buried hymself. And because the body of his said Uncle can not be conveied and brought thider without grete costes and charges as well for the Pope is licence for the more suertie and confirmacion therof to be opteyned in that behalf as for suche grete expensis as must be made aboute the conveying and bringing of the said holy body from the said Collegiat Chirch of Wyndesore to the said monastery and the costis of the sepulture in the same—and for diverse other many and grete charges that our said souverain Lord must bere by the chaunge and alteration of suche thinges as his Highnesse to the laude of God the honour of his said Uncle hadde ordeyned and purposed to have made and done within the said College of Wyndesore. All which he now intendith to do and perfourme with Goddis grace within the said Monastery of Westm^r—and for diverse other grete and resonable causis and consideracions—The said Abbot Priour and Convent have bounden theym self to thuse of oure said souverain Lord by theire Dede obligatory sealed with theire Convent Seale of the date of this presentes unto Sir Reignold Bray Sir Thomas Lovell knyght and James Hubert to content and pay unto them D fi of lafull mony of Englund to thuse of the said King our souverain Lord towards his said costes and charges at certen dayes in the same dede obligatory conteyned and specified that is to say in the fest of the Nativite of oure Lord Jesu Christ next comyng after the date of this presents C fi and in the fest of the Nativite of our Lord Jesu Crist then next ensuyng CC fi and in the fest of the Nativity of our Lord Jesu Crist then next ensuyng CC fi. In witnesse whereof &c. (Dated 26 July 1498, 13 H. VII.)


 L. S.

The Royal Signet Seal.

IV. (e). THE EXPENSES INCURRED FOR THE REMOVAL OF HENRY VI. FROM WINDSOR TO WESTMINSTER.

(From the Abbey Archives.)

EXTRACT FROM THE ACCOUNT OF JOHN ISLIP, SACRIST OF WESTMINSTER (16-17 HENRY VII.).

SOLUCIONES FORINCECE.—Et solutis pro removacione corporis Illustrissimi Regis Henrici Sexti a Wyndesore usque monasterium Beati Petri Westm^r 500^u

IV. (f). WORSHIP OF HENRY VI. AT YORK.

A MONITION THAT NO PERSONS SHOULD VENERATE THE STATUE OR IMAGE OF HENRY, LATELY KING OF ENGLAND IN FACT, BUT NOT BY RIGHT.

Laurence, etc., to our beloved in Christ, Master William Poteman, Doctor of Laws, and official of our Consistorial Court of York, greeting, etc.—

From every book of law, amongst others, we have learned that we ought not publicly to reverence any defunct person as a saint, of however godly life he shall have been approved, or publicly to make offerings to the same, until the same defunct shall have been approved by the Church and by the Roman Pontiff, and the name of the same defunct shall have been inserted in the Catalogue of the Roman Pontiff. If any person, or persons, shall have presumed to do to the contrary, let him, or them, be punished according to the Canon instituted, inasmuch as the Church Militant often fails, and has failed.

Nevertheless, some of the faithful in Christ of our diocese of York, with a knowledge of the Canons aforesaid, the Canons being by them despised and neglected, have presumed, in no way supported by proper authority, and by the authority of the Church, or of the Roman Pontiff, to venerate the place where the statue or image of Henry the Sixth, once *de facto* King of England, is situate in our Metropolitan Church of York, and publicly to make offerings in the same place, although his body is not buried in that place but elsewhere, in contempt of the Universal Church, and to the dishonouring of our lord Edward the Fourth, King of England, and a pernicious example to others of the faithful in Christ. Wherefore we command strictly encharging you, to the end that you admonish all and singular the Deans of the whole of our diocese of York, in order that the Deans, and each of them, all and singular, in his or their deanery or deaneries, may admonish with effect, whom also we admonish by the tenor of these presents, that they each of them refrain themselves, under penalty of the law, from this kind of reverence of the said place in our aforesaid Metropolitan Church of York. Intimating to all and singular the faithful in Christ of our said diocese, if any one of the same shall have presumed to attempt anything contrary to this present our first mandate, that we shall in such wise punish, that others shall be terrified by the past example from perpetrating the like.

Given etc. at Scroby, 27th October 1479.¹

¹ From the Registry at York, published in the 35th volume of the Surtees Society.—Some of the greatest battles

between the rival Houses of York and Lancaster were fought in the county of York, and in no part of England

V. LETTER OF JAMES I. TO THE DEAN OF PETERBOROUGH FOR THE REMOVAL OF THE REMAINS OF MARY QUEEN OF SCOTS.

(Communicated by the Dean of Peterborough.)

JAMES I.

Trusty and welbeloved, Wee greet you well : for that Wee thinke it appertaynes to the duty Wee owe to our dearest Mother, that like honor should be done to her Body, and like Monument be extant of her as to others, hers and our progenitors, that have been used to be done, and Ourselves have already performed to our dear Sister the late Queene Elizabeth, Wee have commanded a Memoriall of her to be made in our Church of Westminster, the place where the Kings and Queens of this realme are usually interred. And for that Wee think it inconvenient that the Monument and her Body should be in several places, Wee have ordered that her said Body, remaining now interred in that our Cathedrall Church of Peterborough, shall be removed to Westminster to her said Monument, and have committed the care and charge of the said translation of her Body from Peterborough to Westminster to the Reverend Father in God our

had the struggle excited greater interest. There was one image of Henry VI. at Ripon, and another at Durham. At York he received peculiar honours. The Dean, Richard Andrew, had been his private secretary, and the Minster, therefore, was not long without a memorial of his master. In the rood-screen, which owed its origin to Andrew, there was a statue of King Henry in the last niche (at the south end), and it is probable that this was the image to which the Archbishop refers. Within the memory of man that niche was vacant, and the figure of the King may have been taken out of it in obedience to the above monition. In 1515 a sum of money was paid by the Chapter for painting an image of King Henry. Did this occupy the niche in the screen? If it did, it was removed at the Dissolution, when altars and effigies were destroyed. In the great inventory of the Church furniture, we

find several things recorded which belonged to an altar dedicated to Henry VI. An old service-book, which belonged to the ancient House of Pudsay of Bolton-in-Craven, contains several prayers, and a long hymn to the beatified monarch. Archbishop Booth issued this order, as we may suppose, in obedience to the wishes of Edward IV. In the great struggle which was now over, that prelate had changed sides more than once; and it is not probable, therefore, that this expression of his opinion would have much weight, either with the Chapter of York, or with the crowds of Lancastrians who visited the Minster. (*Note by Mr. E. Clayton.*) There was also an image at Bungay, and of the four banners at Henry VIII.'s funeral one was of the Trinity, the second of the Virgin, the third of St. Edward, and the fourth of 'King Henry the Saint.' (*Mr. Doyne Bell.*)

right trusty and welbeloved servant the Bishop of Coventry and Lichfield, bearer hereof, to whom Wee require you (or to such as he shall assigne) to deliver the Corps of our said dearest Mother: the same being taken up in as decent and respectfull manner as is fitting. And for that there is a Pall now upon the Hearse over her grave, which will be requisite to be used to cover her said Body in the removing thereof, which may perhaps be deemed as a fee that should belong to the Church, Wee have appointed the said Reverend Father to pay you a reasonable redemption for the same, which being done by him, Wee require you that he may have the Pall to be used for the purpose aforesaid. Given under our Signet at our Honor of Hampton Court the eight-and-twentieth day of September, in the tenth yeare of our reigne of England, France, and Ireland, and of Scotland the six-and-fortieth.

To our trusty and wellbeloved the Dean and Chapter of our Cathedrall Church of Peterborough, and (in their absence) to the Right Reverend the Father in God the Bishop of Peterborough, and to such of the Prebendaries and other officers of that Church as shall be found therein.

After the letters the execution of them is thus entered:—

These letters were delivered to the Right Reverend Father in God the Lord Bishop of Peterborough, and to me, Henry Williamson, one of the Prebends of the said Cathedral Church, in the absence of the Dean and the rest of the Prebends, and the contents thereof executed the fourth day of October in the year aforesaid.

Sept. 1612. At this time the corps of Queen Mary, late Queen of Scotland, was translated from Peterborough to St. Peter's Church at Westminster, being thither attended by the Lord Bishop of Coventry and Litchfield, and upon Thursday, Oct. 8, the Lord Archbishop of Canterbury, the Lord Chancellor, the Lord Privy Seale, and the Earle of Worcester, and other noblemen, and the Bishop of Rochester, and the Deane of West-

minster, mette the corps at Clerkenwell, about six o'clocke in the evening, and from thence, with plentie of torch lights, brought the bodie of the sayde Queene unto the Chappell Royall at Westminster, and on the south side thereof it was there enterred that night, where the King hath builded a most Royall tombe for her, where she now resteth. (*Archives of Lord Chamberlain*; communicated by Mr. Doyme Bell.)

APPENDIX TO CHAPTER IV.

I. INSCRIPTIONS ON COFFIN-PLATES IN THE RICHMOND VAULT, HENRY VII.'S CHAPEL.¹

(No. 1. See Plan.)

*Esmeus Richmondie et Levinie Dux. Filius
Jacobi, et Mariæ, Stuartorum ac
Villeriorum Germen illustrissimum,
spes familiæ, decus Britannie, Parentum
Deliciæ: qui post xi. fere annos sine pro-
le elapsos, Londini in lucem prodit, 11
Novembris MDCXLIX.; postea, cum matre
vidua, in Galliam profectus, in morbum
incidit adolescentiæ inimicum: exan-
themata, quæ tamen mitia fuere
præ sævitia medicorum nam ter
hausto sanguine dum segrotaret, Lu-
tetie Parisiorum undecenis obiit
x. Augusti MDC LX.*

[The date on the monument is xiv. August.]

(No. 2. On the lead coffin.)

The Rt. Hon. Dow^r Countess of Abercorn,
died May the 24th, 1723.

(On a loose tin-plate which was outside the wooden coffin.)

The Rt. Hon^{ble}
Catharine Countess
Dowager of
Abercorn, Relict
of Charles Earl
of Abercorn, and
Daughter of the
Lord Pasley. Died
May y^e 24th 1723.

¹ The entrances to the Richmond, Buckingham, and Monk vaults were opened, in the making of the trenches for the introduction of the warming apparatus, in September 1867. The

vaults were carefully examined by Mr. Poole, the master mason of the Abbey, under the direction of the Dean, and the accompanying accounts are the result of his investigation.

(No. 3.)

Here lieth the reliques of the Rt. Hon.
 Mary Countess of Kildare, coheiresse to y^e
 Duke of Richmond, who departed the life
 upon y^e 24th day of November in the one
 and twentieth year of her age, anno g.
 Domⁿⁱ 1683.

(On the floor under No. 1.)

SERENISSIMA ELIZABETHA RICHMONDLÆ

ET LEVINÆ DUCISSA UXOR PIENTISSIMA

ET CASTISSIMA ILLUSTRISSIMI PRINCIPIS

CAROLI STUARTI : D : R : L : ATÆ

OBIIT SELEOTISSIMA FÆMINA

IN PUERPERIO DIE DOMINICA

IN ALBIS ANNO

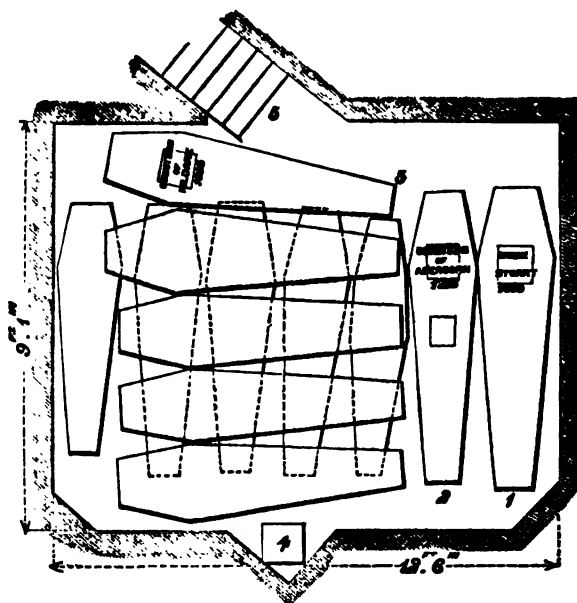
MDCLXI



This coffin may have been the first deposited, for the easternmost position would probably be more honourable than the dexter side; and this and other coffins are placed with the feet to the south.

Here Lyeth y^e body of y^e right
 Hono^{ble} Henry Lord Ophalia
 Son to y^e right Hono^{ble} John Earl
 of Kilda, who died in y^e 7th
 Month of his Age on y^e 18th of
 february in y^e yeare of Our
 Lord 1683.

The R^t Hon^{ble} John,
 Earle of Kildare
 and Baron of Ophaley,
 dyed y^e 9th of November
 1707,
 in y^e 48th years of his
 Age.



PLAN OF THE RICHMOND (STUART) VAULT, HENRY VII'S CHAPEL.

No. 1 is the coffin of Esme Stuart (1660). Under it are two others, of which the lowest is shaped to the form of the body; and on the lead is neatly engraved an inscription in the Tudor capital, which is copied in p. 621.

No. 2 is the coffin of Catherine, Countess Dowager of Abercorn (1723).

No. 3 is the coffin of Mary, Countess of Kildare (1683).

No. 4 is a cubical chest in the angle of the wall.

No. 5 is the entrance, by a flight of steps placed obliquely.

Two or three more of the coffins are shaped to the form of the body, besides that alluded to on the other side.

On a loose coffin-plate among the débris in the Richmond Vault:—

Depositum
 Illustrissimi Principis
 Caroli Ducis Richmondie et Levinie
 Comitiss Marchie Leichfeildie et Darneley
 Baronis de Leighton, Bromswold Newbury Terbolton Methven et Cruxton
 Regni Scotie Summi Camerarij Archithalassiarchie Hereditarij
 Urbis et Paris Aubigniensis in Gallia Domini
 Inter Hispanos e Magnatibus Hereditarijs
 In Provincia Cantiana necnon in Urbe Cantuariensi State Militie
 Locumtenentis in Præfeti Generalis
 Sacre Regie Majistati in Dicto Regno Scotie a Consilij Privatis
 Eidemque a Cubiculis Intimis
 Nobilis et Præclari Periscelidis Equitis
 A Carolo 2^o Magnæ Britaniæ &c Rege ad Christianum Quintum
 Daniæ Regi
 Legati Extraordinarij
 In Eadem Legatione Obijt apud Elseneure 12^o die Decembris
 Anno Incarnationis Dñi
 MDCLXXII.

The vault contains two tiers of coffins eastward, each three feet in height, lying with the feet to the south. There are about four tiers westward of these similarly disposed, and over these four others cross at right-angles, with feet to the east. They appear to have been piled very carelessly. The lower coffins are much flattened, and the upper ones very irregularly tilted, producing a most disordered appearance. The only plates visible are those noted. Four or five others of the upper coffins should be in place; but either they have fallen into the spaces between the coffins, or they have been removed when the vault has been exposed for the later interments. The only record in the extant Burial Books of the Abbey from 1711, is that of Lord Blantyre (1713), 'leaving room 'for three more,' and that of the Countess of Abercorn in 1723.

II. INSCRIPTIONS ON COFFIN-PLATES IN THE BUCKINGHAM VAULT IN HENRY VII.'S CHAPEL.

(No. 1. See Plan.)

Illustrissimi Dñi Francisci Villiers
ingentis speciei juvenis, filii posthumi
Georgii Ducis Buckinghamiæ
qui vicesimo ætatis anno pro Rege Carolo
ac Patria fortiter pugnando, novem
honestis vulneribus acceptis, obiit
vñ^o die Julii A^o Dñi MDCXLVIII.¹

[Buried in the chapel on the north side of King Henry VII.'s Chapel, in his father's vault, July 10, 1648. From the Register.]

(No. 1.)

Carolus Villiers, Marchio Buckinghamiæ
Comes Coventriensis, primogenitus
George Villiers Ducis Buckinghamiæ
qui obiit xvi^o die Martii A^o Dñi MDCXXVI.

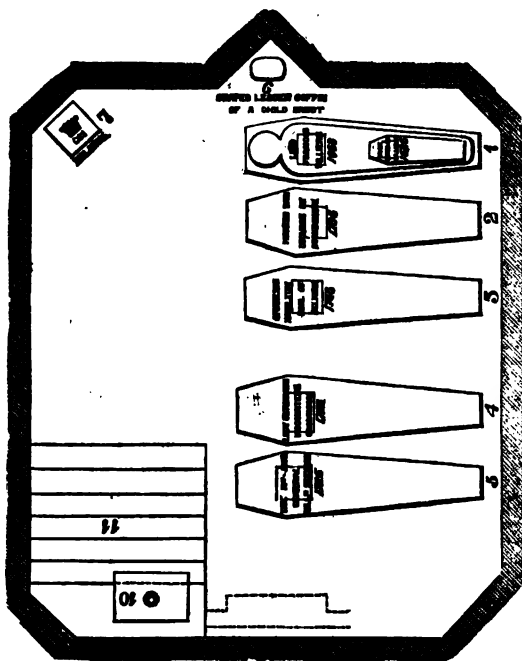
[Buried in a little chapel on the north side of King Henry VII.'s monument, March 17, 1626-7. From the Register.]

(No. 2.)

The Body of the Most
Illustrious Princess Mary,
Duchess of Buckingham,
Relict of George Villiers,
Duke of Buckingham, Daugh-
ter and Sole Heire to the
Rt Hon^{ble} Thomas Lord Faire-
fax, Baron of Cameroun in
y^e kingdom of Scotland, by
Ann his Wife, fourth Daugh-
ter and one of y^e Coheirs
of y^e Rt. Hon^{ble} Horatio Lord
Vere of Tilbury, who died
20^o Oct^r 1704, in y^e 67th yeare
of her Age.

[Buried in the Duke of Buckingham's Vault, on the north side of King Henry VII.'s Monument, October 30, 1704. From the Register.]

¹ This exactly agrees with the inscription given in Bryan Fairfax's *Life of the Duke of Buckingham*, p. 24, except that the lines are differently divided, and that 'et' occurs in the 5th line for 'ac,' and that the word 'Depositum' is supplied at the beginning.



PLAN OF THE BUCKINGHAM (VILLIERS) VAULT IN HENRY VII'S CHAPEL.

- No. 1 is the shaped leaden coffin of Lord Francis Villiers (1648). Under it are two other leaden coffins of the common shape. The wooden cases are wholly absent. Over the legs of these is a small leaden coffin of a child, Lord Charles Villiers (1626).
- No. 2. Mary, Duchess of Buckingham (1704).
- No. 3. Charles Hamilton, Earl of Selkirk (1739).
- No. 4. Catherine, Countess Grandison (1725-6).
- No. 5. General William Steuart (1726).
- No. 6. A shaped leaden coffin of a child (no inscription). [Doubtless (from the Register) Philip Feilding, third son to William Earl of Denbigh, buried Jan. 19, 1627-8.]
- No. 7. A cubical chest, plated with an Earl's coronet and monogram.
- No. 10. A stone under the floor, removable to enter the vault.
- No. 11. The steps under the stone.

The vault is about 14 ft. 9 in. from north to south, and 12 ft. 6 in. from east to west. It is covered with a segmental arch of stone about 5 ft. 6 in. high to the crown. The splays at the internal angles, the recess at the north end, and the walls, are all parts of the original Chapel of Henry VII.

(No. 3.)

The Most Noble and Puissant Lord
Charles Hamilton Earl of Selkirk,
Lord Dair and Shertcleugh, Lord-Lieutenant &
Principal Sheriff of the County of
Clydesdale, Lord Register of Scotland,
one of the Lords of his Majesty's
Bedchamber, one of His Majesty's
Most Hon^{ble} Privy Council, & one
of the Sixteen Peers
for North Britain.
Born 8th of Feb^r 1663,
Died 13th day of March 1738.

(No. 4.)

The Right Hon^{ble} the
Lady Katherine,
Viscountess Grandison,
Died Decem^r y^e 26th, 1726,
Aged 63 years.

(No. 5.)

The Rt. Hon^{ble} W^m Steuart, Esq^r,
Gen^l of the Foot & Commander
in Chief of all Her late
Majestie's forces in Ireland,
Col^l of a Reg^t of Foot,
one of Her said Majestie's Privy
Council in y^e afores^d Kingdom.
Died June y^e 4th, 1726, aged 74.

Under the coffin of Lord Francis Villiers are the coffins of the two Dukes, with the following plates:—

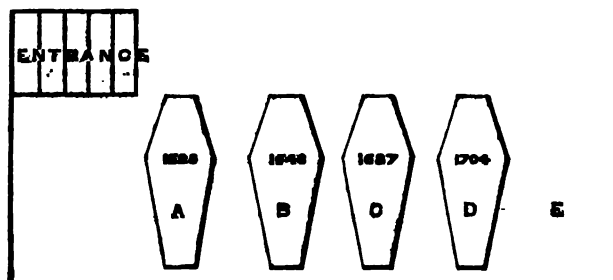
Illustrissimus atq; Excellentissimus princeps
Georgius Villiers Dux Buckinghamiæ
a duobus pientissimis Regibus Jacobo et Carolo
unice dilectus
et posterioris auspiciis contra Patriæ hostes
factus Imperator
nefarj pericidæ manu infauste interemptj
xxiii^a die Aug. A^o Dñi mdcxxviii

[Buried September 18, 1628. From the Register.]

[Illustrissimus] & Ex[cellentissimus]
Princeps Ge[orgius] Villiers Dux
Buckinghamiæ & Nobilissimi Ordinis
Periscelidis Eques
Natus 30 Jan^r 1627
Obiit 16 Apr. 1687

[Buried June 7, 1687. From the Register.]¹

The upper part of this plate is either wholly destroyed, or so defaced by corrosion as to be illegible. The letters within brackets

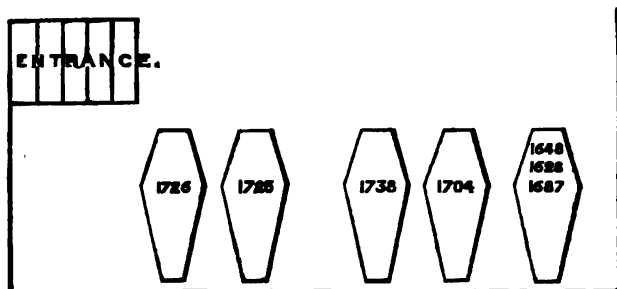


ORIGINAL POSITION.

¹ The second Duke of Buckingham of the Villiers family died at Kirkby-Moorside in Yorkshire, in which parish, and in that of the adjoining town of Helmsley, where his castle stood, his large estates lay. He was *first* interred in Kirkby-Moorside church, and his burial is thus recorded in the parish register: '1687 April 17. Gorges Vilars lord dooke of bookingam.'

are therefore conjectural. The space between George and Villiers may have contained a title, or another name.

Biographers give the date of his death as April 17, 1688.



PRESENT POSITION.

It is very likely that the first Duke's coffin first occupied the dexter position, as at A, and the second Duke the position C, &c., the second Duchess's coffin retaining its original position, D. But when the interments of 1725, 1726, and 1738 took place, the coffins of 1687, 1628, and 1648, having lost their wooden cases, were, for convenience of the new interments, removed to the position E.

III. GENERAL MONK'S VAULT.

The vault is situate between the Sacristy westward and the head of Queen Elizabeth's tomb eastward. The entrance at the west-end is necessarily oblique, being directed towards the lobby south of the Sacristy. It is under Addison's slab. The vault occupies the whole width of the Chapel, and appears to have been constructed at different periods, the eastern portion being first built. The western portion is deeper (apparently about eighteen inches) than the eastern. It is wholly of brickwork.

The vault was partly opened at the western end, on the occasion of making the trenches under the pavement for the pipes of the hot-water apparatus, and so access was easily obtained. Each portion contains three tiers of coffins, the eastern having eight, and the western seven, at least. There may be more below the three western tiers, and if so, they are compressed and concealed under the débris of the rotten wood-cases which cover the floor.

It is presumed that the two lower coffins on the dexter side of the eastern part (viz. A 1 and A 2 on the plan) are those of General Monk

and his wife, but their inscription-plates could not be examined. Eleven of the plates were examined and minutely copied, except that of the Duchess of Northumberland, which was seen with difficulty. The coffins are all of lead, encased in wood. That of Lady Carteret is three feet wide; probably its cases are double, having been brought from Hanover. There is a square chest of viscera, and also a cylindrical one of lead, on the eastern side.

The coffins are irregularly piled, by reason of the lower ones being compressed by those above, which are therefore tilted. The lead is generally much torn by corrosion, and the woodwork is thoroughly rotten and mostly fallen off. There was no offensive smell perceptible.

1670. A 1. Duke of Albemarle, General Monk.

A 2. Duchess of Albemarle.

1719. A 3. Joseph Addison.

1720. A 4. James Craggs.

1716. B 1. George Fitzroy, Duke of Northumberland.

B 2. (The plate is absent.) Catherine, Duchess of Northumberland, his first wife.

1708. C 1. Elizabeth, Lady Stanhope.

1715. C 2. Earl of Halifax.

D 1. (Not examined.)

1743. D 2. Frances, Lady Carteret.

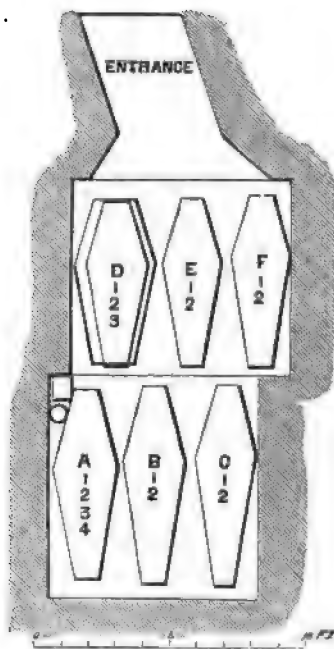
1763. D 3. John, Earl of Granville.

1738. E 1. Mary, second Duchess of Northumberland.

1744. E 2. Grace, Countess Granville.

1734. F 1. Elizabeth, second Duchess of Albemarle.

1745. F 2. Sophia, Countess of Granville.



PLAN OF THE VAULT OF GENERAL MONK, IN THE NORTH AISLE OF HENRY VII'S CHAPEL. (Examined Sept. 27, 1867.)

THE ORMOND VAULT.

Report of its Examination on the 3rd of August, 1868.

It being known from the Burial Registers that many illustrious persons were interred in the Ormond Vault, it was determined to inscribe their names on the pavement above. In order to do this, the existing pavement, which was unsuitable for the purpose, had to be in part removed, and in the process it was found that the thin stone immediately under the pavement, close to the east end of Henry VII.'s tomb, covered the entrance, and could be removed with ease. With the view of solving some uncertainties connected with this vault, it was thought convenient to take this opportunity of examining it.

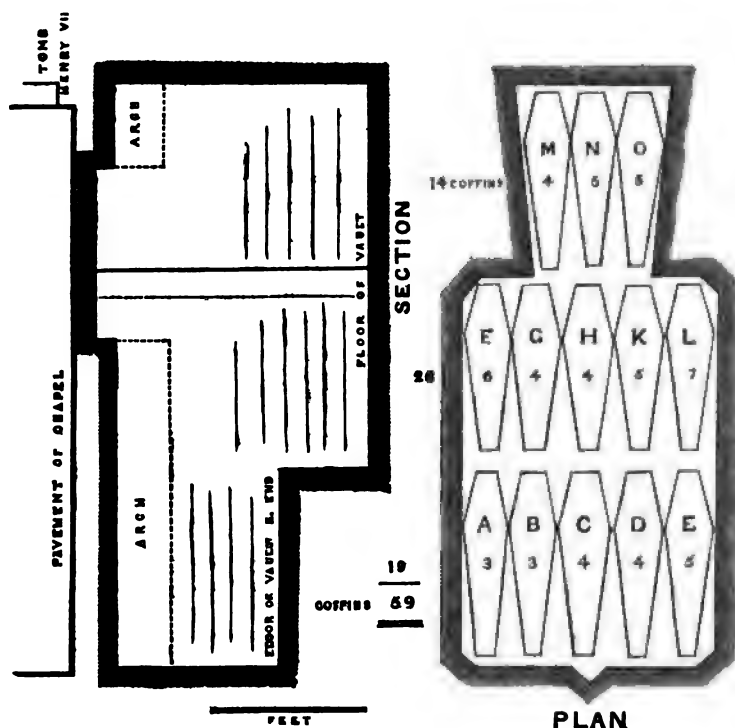
It had not been opened for sixty-eight years. It was dry and well ventilated. The coffins, which were piled upon each other, were in good condition. They were all of lead, and had been cased in wood; but in many instances the wood had either decayed or been removed for the sake of economising the space.

The only coffin moved out of place was that of the Duke of St. Albans, which lies inclined sideways at an angle of 30 degrees. The coffin of the last interment was that of the Countess of Brook and Warwick in 1800. The metal ornaments were still bright, and the velvet covering retained its colour.

There is another coffin, in the position L, without a plate, which has had a piece about six inches square drilled and sawn out just over the face. The piece was absent. Can this have been done to examine the features? or has it been to get at jewellery conjectured to have been placed in the coffin?

It will be seen by the plan annexed that the vault is about 22 feet long, of which two-thirds, or about $14\frac{1}{3}$ feet, is 10 feet wide, and the remainder westward only about 5 feet wide. Therefore this admits of an arrangement of two rows of five coffins each, and one row of three coffins. The section will show that the eastern end, about 7 feet in length, is not so deep as the other 15 feet westward, caused probably by the solid foundation eastward preventing deeper excavation. The number of the coffins appeared to

be fifty-nine, of which fourteen were in the western series, nineteen in the eastern series, and probably twenty-six in the intermediate one; but it was impossible to number the latter on account of the great depth and the confined position.



Thirteen inscription-plates were examined, of which two were loose, and the coffins from which they had been detached were not ascertained. In the plan the coffins are lettered and numbered, the number one applying to the uppermost coffin, two to that under, and so on.

The wide portion of the vault is covered with a segment arch, and part of the narrow portion also; but the intermediate part is ceiled with flag stones to form the entrance. The whole is built with freestone—the eastern end being the most ancient. The

western end was probably added by the family of the Duke of Ormond, when they appropriated it and gave it their name.¹ The eastern end is that portion which was built or appropriated by the Cromwellites. The tooling on the stonework of the latter part is decisive of its greater age.

Such of the plates as could be seen were copied. They coincided with those of the Burial Register, except in a few instances. The date of the Honourable James Scott's death is Feb. 23, instead of Feb. 25, 1718-19; the date of Lady Elizabeth Stanley's death is given April 23, 1714; and the marriage of the Countess of Warwick, 1742 instead of 1744.

In various parts of the ancient and eastern end of the vault the officers of the Church, and perhaps the workmen, engraved rudely their names, initials, and dates. None are of the period of the Commonwealth.

The first two are dated 1683—the year of Lady Charlotte Scott's burial.—R. Donkley, Walter Mill Gerford. Then come

Richard Charrington, 1684,² and three others, George Rogers, John Bailly, T. E., 1685—probably when the vault was enlarged for the Ormond family. Next follow

1697 (I. Isum³) (P. Row⁴), 1700 (W. West⁵), and 1704 (W. Mill) (Francis Bang). These dates do not coincide with the dates of the death of any of the occupants.

¹ It appears from the supplementary Register that the vault was called successively 'Oliver's Vault,' from Cromwell's interment, then the 'Monmouth Vault,' from its appropriation to the family of the Duke of Monmouth, and (but for his ill-fated death) himself; then, after the interment of the Duke of Ormond, 'the Ormond Vault.' The same document contains two entries which are decisive as to the interment of the Earl of Ossory. '1679. July 31. *Lord Ossory was layd in y^e Duke of Monmouth's vault at midnight, till y^e Duke of Ormond's pleasure be known.*' '1680, Nov. 13.

'Lord Ossory had y^e ceremony of burial performed over him by Mr. Crispion.'

² This name occurs on the east end of the South Aisle of Henry VII's Chapel, 1688.

³ This name occurs twice in St. Edward's Chapel, 1696, and elsewhere.

⁴ Also in St. Edward's Chapel, 1691.

⁵ Several times inscribed; once 'Tombehower,' 1698, in South Aisle of Henry VII's Chapel. He is buried in the dark entry, 1714.

THE WARRANT FOR THE DISINTERMENT OF THE MAGNATES OF THE COMMONWEALTH.

(Extracted from 'Collectanea Topographica et Genealogica,' vol. viii. fol. 152.
London, 1843.)

Warrant under the hand of Sir Edward Nicholas, Secretary of State, transcribed from a copy in the autograph of Nathaniel Bond of Grange, Co. Dorset (son and successor of Denis Bond, one of the persons whose body was ordered to be disinterred), which still remains in the possession of John Bond of Grange, Esq.

It is his Majesties express pleasure & cōmand that you cause the bodies of the severall persons undernamed which have been unwarrantable interred in Henry the 7th and other Chappels and places wthin the Collegiate Church of Westminster since the year 1641 to be forthwith taken up and buried in some¹ place of the churchyard adjoining to y^e said Church whereof you may not fail: And for so doing this shall be yo^r warrant. Dated at y^e Court of Whitehall, Sept. 9, 1661.

Henry 7th Chappel.

D ^r Isack Dorislaus	M ^r . William Stroud
Coll. Richard Dean	M ^r . Humphery Salway
M ^{rs} . Elizabeth Cromwell	Coll. Boscawen
Coll. Humphery Mackworth	Denis Bond
Sir William Constable	M ^{rs} . Bradshaw
M ^{rs} . Desborough	M ^r . Thomas Haslerick
Anne Fleetwood	Coll. Edward Popham
Coll. Robert Blake	D ^r . Twiss
Coll. John Mildrum	Thomas May
M ^r . John Pimme	William Strong
	Steven Marshall.

To the Reverend Dr. Earles Dean of Westminster
or in his absence to y^e Subdean there.

(Signed) EDW. NICHOLAS.

¹ The place fixed upon is indicated in Chapter IV. p. 247.

THE MIDDLE TREAD AND BEN JONSON'S GRAVESTONE.

(Communicated by Mr. Poole.)

In one of the entries of the burials in the Clerk of the Works' Register there occurs, relative to the position of the place of an interment in the Cloisters, the quaint but expressive term 'Middle Tread.' This term, no doubt, applies to a feature no longer traceable there, which was a central course of stone, running along each walk of the Cloisters, having squares placed diamond-wise on either side of it, and a course of square stones against each wall.

The same arrangement of diamonds and squares is yet distinctly traceable in the two Ambulatories, and in the two aisles of Henry VII's Chapel; although it is not obvious, because the numerous interments, and the gravestones, tombs, and vaults in those parts have so broken up the ancient pavement, and so little regard has been paid to the proper restoration, that the pattern is nearly obliterated. These Middle Treads may have been serviceable in guiding the processions of the clergy.

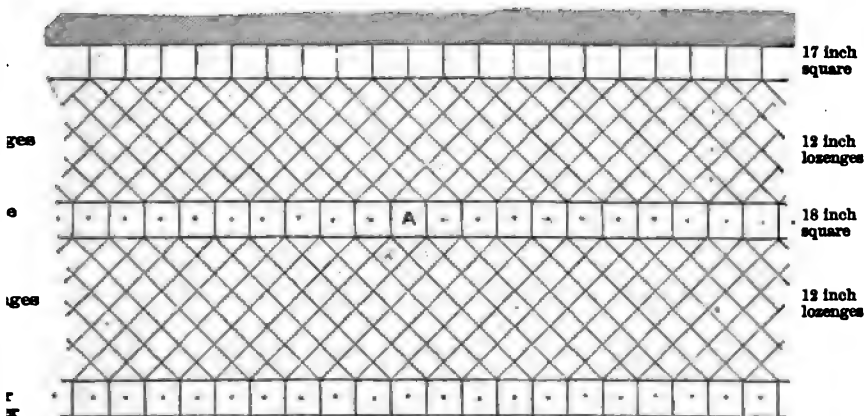
In the Nave and its aisles there must originally have been a similar pattern; but there also the numerous graves, vaults, and gravestones have long since so obscured the pattern, that when the pavement was restored, about thirty years ago, the then architect either did not observe or disregarded these smaller features of the pavement; for it is now a monotonous wilderness of squares laid diagonally, except in the line of the pillars and against the walls, where square slabs are laid lengthways.

In the recent restoration of the pavement of the North Aisle of the Choir, and in the adjacent Western Aisle of the Transept, the feature of the 'Middle Tread' was just distinguishable; and under the direction of Mr. G. G. Scott, the architect, it was carried out in the new floor, which had become necessary from the decayed and sunken state of the old floor, and the insertion of the iron pipes in trenches made for the new warming apparatus.

This, no doubt, is intended in the description of Ben Jonson's grave in 'eighteen inches of square ground in the Abbey.' 'He lies buried in the North Aisle of the Nave, in the path of square stone' (*the rest is lozenge*) . . . in a pavement-square of blue marble 'about fourteen inches square.' This clearly refers to the small stone which Dean Buckland found lying about (it having been dis-

placed for the new pavement), and which he caused to be placed in the riser of the stone seat adjacent, and opposite to Ben Jonson's grave. This stone is exactly seventeen inches wide, and has no doubt been seventeen inches high, being the normal size of all the squares of 'Middle Treads,' and also the length of the diagonal of a twelve-inch square, which latter is the normal size of all the lozenges. It has been reduced for some reason to fourteen inches high, and is of Purbeck marble, which, when polished and undecayed, is of a blue colour.

Wall of North Aisle.



A. Ben Jonson's '18 inches of square ground on the path of square stone.
The rest is losenge.'

Note.—The eighteenpence mentioned as paid by Jack Young was not for the blue marble square (which was, no doubt, one of the ancient squares of the 'Middle Tread'), but for the cutting of the inscription—that is, eighteenpence for the fifteen letters.

There are many twelve-inch squares yet remaining in the Cloisters, and also seventeen-inch squares in various parts of both the Cloisters and Little Dean's Yard, but they have been relaid indiscriminately. An old engraving represents the 'Middle Tread' in the Nave.

APPENDIX TO CHAPTER V.

I. LITTLINGTON'S BUILDINGS.

(From the Abbey Archives.)

Letter addressed—'A nostre bien ame frere Dan Johan de Bokenhull.'

At the end—'Labbe de Westmonstier.'

Denham, April 1 (time of Abbot Littlington).

Cher et bien ame frere. Nous avoms entenquz par voz lettres que nostre treshonorez seigneur le Cardinal soit merveille moult que nous ne lui eussoms certifie devant ore de son oeuvre novel de nostre eglise et aussint de ses chanteries illoeges; Neperquant nous avoms envoye par diverses foitz lettres comparuantes ent tote la matiere, mais apres le departir dicelles de nous nous ne poioms plus avant savoir ou elles fouront divenuz. Si voillez savoir que puis la Saint Michel y ount este sept masons oeverantz continuelment et trois a la quarere a Raigate, et puis la Noel dis masons pour abatre lune partie de launciene eglise vers la cloistre, issint est prest maintenant a mettre a la montance de duze pies en haut et de trois pileers en long, si nous mesmes avoms mys la primeere peere le primer lundy de quaresme en honour de dieu et de Saint Piere el noun de nostre dit treshonores, seigneur &c.

II. VAGABOND MONKS.

Edward par la grace de dieu Roi Dengleterre Seigneur Dirlaunde et Ducs Daquitaine, A nostre cher en dieu le Priour de Labbaye de Westmoster saluz. Por ce que lestat de la dite Abbaye la quele est fondee des aumosnes nos ancestres est molt abessez et enpovery par la dissolucion des moignes de meisme Labbaye qui ont alez avant ces heures desordenement wakerantz hors de leur meson, et uncore font a leur volunte en contempt et esclandre de seinte religion et contre la observance de leur ordre et de leur profession, et degastent les biens de la meson a graunt amenusement des dites aumosnes, les queux nous voloms faire garder et meyntenir sicomme nous sumes tenuz. Vous mandoms et chargeoms fermement, enjoignantz que vous facez en tieu manere chastier et si estroitement garder voz

moignes de meisme la meson, et mesner selonc les pointz de lour ordre et de lour profession, qil demoergent deinz le clos de la dite Abbaye et entendent au service dieu sicomme faire doivent et sicomme appent a gentz de tieu religion, et ne soeffrez que nul de eux voit wakerant hors de la meson, si noun ceux qui coviegnent busoignablement por les busoignes de meisme la meson et qui serront a ce assignez par vostre Abbe. Et sachez que si vous ne mettez tiel amendement en ceste chose, que nous appercevoms que lestat de la dite Abbaye soit par vostre diligence relevez, nous mettroms en tieu manere la meyn a vous et a voz moignes et as biens de la meson, que touz les autres religions de vostre ordre en nostre roialme se chastieront par ensample de vous. Et meisme ceste chose avoms nous mandez par noz autres lettres a vostre dit Abbe issint que par leyde de li vous la peussez du mielz acomplir. Donne souz nostre prive seal a Kenynton le xxiiij jour de May lan de nostre regne tierz.

(*Endorsed*) Litera domini E. Regis contra monachos
vagabundos.

III. MONKS NOT TO RIDE OUT.

W. ABBAS WESTMONASTERII PRIORI EJUSDEM LOCI

Salutem et nostram benedictionem. Carissimi in Christo filii. Cum serenissimus princeps Dominus noster Rex in suis opportunitatibus de ecclesiasticis precibus confidenciam . . . singularem nos instancius requisivit, quatinus attenta sua necessitate presenti eo affectuosius pro felici statu suo et regni precis Altissimo fundemur, quo suorum adversariorum atque rebellium confederata malicia publica in regni quietem infestius concutere machinantur. Et ideo vobis quibus subministratio regiminis competit monasterii nostri in virtute obediencie precipimus et mandamus quatinus supradictis efficaciter ponderatis, extraneas peregrinationes et forincecas equitaturas fratrum, ballivi duntaxat excepti, quousque deus tempora quiciora concesserit penitus restructatas, confratres nostros omnes et singulos capitulariter congregatos ex parte nostra monentes, ut comuni et consueta recreacione contenti tanto fervencius contemplacioni et oracioni indulgeant quanto instans necessitas et malicia temporis id requirunt. Facientes insuper processiones solemnes singulis quartis feriis circa ambitum monasterii, et sextis feriis per villam Westmonasterii pro expedicione felici et communi prosperitate regis et regni, quas singuli commonachi nostri habeant in suis oracionibus corditer recommissas. Accitis ad easdem processiones

singulis capellanis et clericis infra parochiam Sancte Margarete degentibus, et in speciali clericis elemosinarie nostre ut est moris. Valeatis in Christo feliciter et longeve. Scripta in Manerio nostro de Denham xxxj^o die mensis Augusti.

(*Endorsed*) Litera Abbatis contra peregrinationes et forinsecas equitaturas.

IV. VISITS OF THE BOHEMIAN TRAVELLERS TO WESTMINSTER ABBEY IN 1477.

EXTRACTS from Stanislaus Pawlowski's translation of Schassek's
 'Commentarius brevis et jucundus Itineris atque Peregrinationis,
 'Pietatis ac Religionis causa susceptæ, ab illustri et magnifico
 'domino, domino Leone libero Barone de Rosmital et Blatna,
 'Johannæ Reginæ Bohemiæ fratre germano,' &c., Anno Domini
 MDLXXVII.

Fol. 42, b.—Londini cum essemus, deducti sumus in id templum, in quo divus Thomas natus esse fertur, ibi matris et sororis ipsius sepulchra visuntur. Deinde et in alterum, ubi S. Keuhardus sepultus est. In eo ostenditur sepulchrum aureum, amplum, auro gemmisque pretiosissimis conspicuum. Cælaturam nusquam ullo in loco subtiliorem elegantiorumque intueri mihi contigit, quam in eo templo. Tempia itidem, quæ iis pulchritudine præstarent, nullibi, ex quo domo egressi sumus, conspexi. Nec major numerus sacrarum reliquiarum asservatur et commonstratur ulla in urbe, quam ibi. Londini sunt viginti sepulchra aurea, gemmis preciosis exornata. Per totum autem regnum ad octoginta, similiter ex auro confata, lapidibusque pretiosis adornata.

Fol. 48.—Londini, ubi Angliæ Regum domicilium est, ductus est Dominus in elegantes hortos, variis arboribus et herbis instructos, quæ in aliis regionibus non inveniuntur. Postea quoque in templum elegantissime constructum perductus est, ubi ei complura sepulchra aurea monstrabantur. Reliquiarum sacrarum, ut antea dixi, nullo in loco, tantum simul numerum vidi. Quas mihi conscribere et annotare conanti, dicebatur, nequaquam possibile esse, ut eas omnes assignare possim, tantam enim earum vim esse, ut à duobus scribis per duas septimanas conscribi non queant. Inter eas, primum vidi Zonam Deiparæ virginis, quam propriis manibus confecisse dicitur: Et crus divi Georgii: Deinde conspexi eum lapidem, super quem Christus sepulcro egrediens prima pedum fixit vestigia, ubi adhuc clarè apparent. Postea spectavi unam sex hydriarum, quæ jussu Christi aquis impletæ, pro aquis vina convivis reddiderant.

EXTRACTS from 'Des böhmischen Herrn Leo's von Rözmital ritter-, 'hof- und pilger-reise durch die Abendlande, 1465-67. Beschrieben durch Gabriel Tetzl von Nürnberg.' (Published at Stuttgart, 1844.)

P. 155.—Und auf einen tag liess uns der kunig gen hof fodern. Do gieng die kunigin des morgens auss dem kindelbet gen kirchen mit kostlicher procession mit vil priesterschaft, die heiltum truogen, und vil schuoler die do sungen und all brinnende liecht truogen. Darnach ein grosse schar frawen und junkfrawen von land und auch von Lund, die darzuo gebeten ward. Darnach ein grosse zal trumetter, pfeufer und ander seitenspil. Darnach des kunigs cantores ob zwen und vierzig, die seer mit gesang kostlich waren. Darnach ob vier und zweinzig herolt und porsofant. Darnach ob sechzig grafen und rittern. Darnach gieng die kunigin. Fürtens zwen herzogen. Ob ir truog man einen himel. Nach ir volget ir muoter, junkfrawen und frawen ob sechzigen. Also hört sie ein gesungen ampt und nu sie herab in die kirchen was gangen mit der selben processen, gieng sie wieder in iren pallast. Do muosten all die da bleiben essen, die in der processen gangen waren: die setzet man, frawen und man, geistlich und weltlich, iedem nach seinem stand, grosser sal vier voll.

P. 158.—Darnach fñert man meinem herrn auf etlich kloster, ligen auch in Engelant, Benedictiner orden. Do sahen wir ausermassen kostlicher kirchen zwuo, und zwu kostlich tafeln und elter und gar einen grossen gulden sarch, darin ligt der lieb herr sant Sigmund. Und do weist man uns auch einen stein, darin die fusstritt Ihu Cristi stent, der ist von Jerusalem kumen und ist am Olberg gewesen an der stat, do Unser Herr pfleglich gebetet hat, und vil wirdigs heiltums, das man uns sunst weiset. Und sahen das kostlich werk von geschnitzten bildern, die man mit gewichten zügerichtet hat, das sie sich bewegen auf mainung, wie die heiligen drey kunig das opfer Unser Frawen und irem Kind brachten, und wie Unser Herr nach dem opfer greif, und Unser Fraw und Joseph den heiligen drey kunigen neigten und reverenz theten, und wie des gleichen die heiligen drey kunig widerumb urlaub namen; was alles so kostlich und meisterlich zugerichtet als lebets. Des gleichen was auch von bildwerk ein figur, wie Unser Herr auss dem grab erstuond und wie jm die engel dienten. Das was überkostlich und loblich zu sehen. Die Äbt theten meinem herrn ser gross er und reverenz mit kostlichen essen und im pallast mit teich und ander

kostlikeit uberschwenklich geziert, und fterten jn in iren kor. Do horten wir das aller kostlichst korgesang, das alls gesatzt was, das lieblich zu horen was.

V. PAINTINGS IN THE ABBEY.

(From a Cartulary of Westminster in the possession of Sir Charles G. Young, Garter King at Arms.)

Sequitur de renovatoribus et benefactoribus capellarum in circuitu infra ecclesiam monasterii Westm'.

In primis Rogerus Kyrtun et Johannes Savery fecerunt et dedicaverunt altare Sanctorum Michaelis Archangeli Sancti Martini et Omnium Sanctorum. Item idem Rogerus cum aliis fieri fecerunt clausuram ejusdem capelle pro x. li.

Willielmus Souwell fecit proximam capellam Sancti Johannis Evangeliste. Et Domina Maria de Sancto Paulo dedit ymaginem alabastris Beate Virginis Marie ibidem precium cum pictura volte superius ut patet ibidem.

Ricardus Merston prior fieri fecit crucifixum cum pertinentiis in claustro juxta sedem Magistri Noviciorum pro xx. marcia. Et idem Prior fieri fecit Altare Sancti Blasii cum pertinentiis pro c. marcia.

Frater Robertus Herford fieri fecit picturam Natalis Domini in claustro juxta hostium hostillarii versus cameram Prioris pro xx. marcia.

Frater Johannes Northampton fieri fecit picturam de judicio in fronte domus Capitularis pro xj. marcia. Item fieri fecit picturam Apocalipsis pro iiij. li x. s. in Capitulo nondum completo. Et similiter Kalendare (xxx. s.) in claustro. cum aliis picturis (xx. s.) ibidem ad hostium ecclesie pro vij. li.

Frater Ricardus Circestr' fieri fecit picturam tabule altaris (xl. s.) Sancte Helene et ymaginis Beate Marie pro iiij. marcia.

Frater Johannes Morton fieri fecit tabulam (c. s.) Altaris Beate Katherine cum pictura (x. li.) ejusdem et ij ymaginibus xv. li. summa.

Item fecit fieri ymaginem Crucifixi et beatorum Martyrum Thome et Edmundi cum pictura superioris tabule ibidem.

Johannes Redyng senior fieri fecit clausuram Altaris Sancte Trinitatis pro xx. li.

Frater Thomas Peverell' cum aliis fieri fecit clausuram Altaris Sancti Thome Martyris antedicti.

Frater Johannes Myrmonth reclusus fieri fecit picturam Altaris Sancti Benedicti pro xxvj. s. viij. d.

Frater Willielmus Bromeley fieri fecit picturam frontis Altaris Sancti Nicholai pro xl. s. ac eciam picturam ymaginum Sancti Nicholai et Sancti Laurencii pro.

Willielmus de Reliquiis fieri fecit ymaginem Beate Marie Magdalene ad pedes tumbæ Cardinalis pro x. s. Et Lodowicus de Britailx de novo fecit eandem ymaginem depingi tempore Regis E. iiij.

Frater Johannes Feryng dedit pro sustentacione unius lampadis ibidem imperpetuum x. marcas liberatas fratri Petro Combe qui de dictis denariis fecit novum redditum ex opposito Crucem de Caryng, valoris l. s.

Jacobus Palmer clericus domini Regis E. iij fieri fecit clausuram et totum apparatus Altaris Sancti Andree cum pictura ejusdem ubi et ipse postea sepultus est. Item Edwardus Kyrton Abbas ibidem tumulatus postea de novo renovavit eandem capellam.

Frater Johannes London' postea reclusus, et frater J. Northampton fieri fecerunt picturam superioris tabule Altaris Sancti Johannis Baptiste pro.

Frater Johannes Sutton fieri fecit picturam dedicationis ecclesie Westm' cum censuris scriptis ad Altare Sancti Pauli. Et similiter picturam ad tabulam Regis Sancti Seberti pro.

VI. RELICS LENT TO THE COUNTESS OF GLOUCESTER.

A religieuse gent e ses chers amis en dieu le Priour e le Covent de Weimouster Maud de Clare Contesse de Gloucestre et de Hertford saluz en Jehsu Crist. Sires nous vous prions trescherement que vous ne voillez avoir a mal la longe demeore nostre cher e bien ame en dieu Daunz Henri vostre freire en nostre compaignie, einz le eut voillez tenir a excuse, gar sachez sires que del suffer a partir de nous od la relique dount vous nous avez ese un long temps, vostre chere merci, avant que nostre estat fust autre qil nest uncore, nous serreit un graunt descoufort, la quel chose esperrons que entre vous nel desirez point. Sires nostre Seignour vous eit en sa garde. Escrite a Kaerlion le viij. jour de Juyl.

(Circa A.D. 1290-1300.)

VII.

In one of the account-books, dated 1485, are references to 'the comforting pills,' and 'the ointment for the loins,' and the 'hippo-cras' for the use of the Abbot; also to 'the tiling of the anchorite's house.'

APPENDIX TO CHAPTER VI.

I. SPEECH OF FECKENHAM, ABBOT OF WESTMINSTER.

(Rawlinson MS. Miscell., 68.)

Upon Friday, the 10th of February (1555), was read the second time a Bill concerning Sanctuaries, declaring how, by laws already passed in the thirty-second year of Henry VIII., there remained, indeed, no Sanctuaries other than churches, churchyards, &c., and those, as in old time, it hath been used to serve in such cases as they did serve but for forty years, and the offenders afterwards to abjure. But for that such abjuration could neither be made into the parts beyond the seas, the same being forbidden by the statute, nor into any Sanctuary within the realm, where none was indeed, though at Westminster by usurpation and permission it had of late been used, therefore the Bill prayed abolishment of all Sanctuaries other than churches, churchyards, &c., and from those to remove the old manner of abjuring beyond the seas. It was agreed, forasmuch as it might be that the Abbot of Westminster had some new grant from the Prince, since the making of that statute by King Henry VIII., whereby his Sanctuary might have been created anew, that therefore the Speaker should, by his Serjeant-at-Arms, give warning to the Abbot to come before the House upon the Saturday next, being the 11th of February, with his counsel learned in the law, to show by what warrant he held Sanctuary at Westminster.

According hereunto, the said Saturday following the Abbot, accompanied with no counsel learned, but only with one monk attending on him, bearing two old muniments: the one whereof was the Charter of Sanctuary granted to the House of Westminster by King Edward the Saint; the other a confirmation of the same Charter, with a censure, by curse, upon the breaches thereof, made at request of the said King Edward by the Pope John, at a General Synod by him assembled for that purpose. Being received in the House, thus he began:—

Mr. Speaker, and you the rest members of this Honourable Court: Yesternight, between the hours of six and seven, I was advertised of

two things—the one, that there is a Bill here exhibited among you for abolishment of Sanctuary at Westminster; the other (for the which I most humbly thank you all), that it hath pleased you to have such favourable consideration of me, as to grant me free access at this time into this place, with my counsel, to show what I could or had to say for maintenance and continuance of Sanctuary there. But for that the time of warning was so short, and this day being the last day of the term, the learned in the laws cannot so conveniently spare me leisure from their affairs: therefore could I myself neither sufficiently prepare to say in that behalf, nor have that aid of some counsellors as both this cause requireth and your gentleness hath granted. Wherefore it may please your Worship, that with your like favour I may obtain, that if, in my imperfect oration, anything shall be uttered otherwise than is profitable for my cause, no advantage be taken thereof; and also that I may have a further day granted, when I may use the help of counsel learned in the law, to inform you of such right and title as I have to show for the Sanctuary of Westminster.

But to the matter.

I nothing doubt your purpose not to take away all Sanctuaries, all places of refuge, from poor offenders; for that were too much injurious, considering that Sanctuaries and places of refuge are, and have always been, used and inviolably maintained, not only in every country throughout Christendom, but also among the Jews, yea, and among the Turks and infidels. All princes, all lawmakers—Solon in Athens, Lycurgus in Lacedæmon—all have had *loca refugii*, places of succour and safeguard for such as have transgressed laws and deserved corporal pains. Sith, therefore, ye mean not (as I doubt not) to destroy all Sanctuaries, and if your purpose be to maintain any, or if any be worthy to be continued, Westminster of all others is most worthy—and that for four causes.

The first is, the antiquity and continuance of Sanctuary there.

The second is, the dignity of the person by whom it was ordained and preserved.

The third, the worthiness of the place itself.

The fourth, the profit and commodity that you have received thereby.

And first for the antiquity of Sanctuary at Westminster. It may please you to have consideration, how it is no less than 1,400 years since Sanctuary was there first ordained; for Lucius, the first Christian king of this realm (who, about 100 years after Christ, received the Christian faith from the holy Pope of Rome

and martyr Eleutherius, by the ministry of the holy monk Fagan, whom some call Fugan and Damian), immediately after that he was by the said holy monk baptized and instructed in the true profession of Christ's religion, did destroy the Temple that then stood here at Westminster dedicated to the idol Apollo, and in place thereof erected a new Temple to the honour of the True God, our Saviour Jesus Christ, and of St. Peter, from whose sanctity he received the benefit of Christianity; and then he, by his free grant, ordained Sanctuary. For I must confess, that as the temporal power hath the administration of death and temporal punishment, so hath it also the only authority of dispensation and pardon. He, I say, made proclamation that whoever would resort thither, and worship the True God, and embrace the true faith (which he had then received), should enjoy free pardon and immunity^a for all offences by them committed. Wherein this good Christian king seemeth right wisely to have followed the policy of Darius King of Assyria, who, purposing to have the memory of his father Bessus honoured, did erect an image to the likeness of his father, and made publication throughout his dominions, that whoever would come and honour that image of his father Bessus should have free pardon of all offences, with immunity of their lives and goods. So even as Darius, this heathen king, by Sanctuary sought to allure the people to idolatrous worship of his father, the same means used this good Christian king to allure his people to the true worship of the True God. And that freedom of Sanctuary, by him ordained as a mean to win men to faith, so long endured inviolate, as faith itself endured, and continued unforsaken, even unto the time of the ungodly King Vortigern, who brought in the wicked Saxons, who, having once prevailed, and gotten the rule and possession of this realm into their hands, destroyed both the profession of the Christian faith and the freedom of Sanctuary—the mean to allure to faith. So remained faith exiled and Sanctuary dissolved, all the time of their ungodly government, till the time of holy St. Gregory, Pope of Rome, who, delighted with the angelic faces of English children that he saw stand to be sold at Rome, sent hither the holy monks St. Augustine, Melitus, and others, to preach again the true faith of Christ in this realm. These, by their teaching and godliness of life, converted to the true Christian religion Seba, King of the East Saxons. He was by them baptized, and by them having received the Christian faith, he commanded all his people to embrace the same; and therewithal restored the first mean of the first good King Lucius to induce to faith—the free Sanctuary at Westminster.

So continued it also with the true faith till the time of the cursed Danes that overran this realm, as we read in histories they destroyed faith and Sanctuary; and so stood it dissolved till the time of the holy King St. Edward. He restored faith and Sanctuary—he revived again the freedom and privileges there; and not only revived the same, but confirmed them also with his most ample Charter, which I have here to show; and not only that, but also procured the Pope to call a Synod for the establishing thereof; wherein the Sanctuary at Westminster is strengthened with the assent of the Holy Father and a great number of Archbishops and Bishops, whose names are added to the same; and the breakers thereof holden, by their censures, damned to perpetual fire with the betrayer Judas. This I will also leave with you, Mr. Speaker, and the Charter of St. Edward, which, though it be in itself altogether notable, yet one clause in the end I will now remember unto you as most notable, where he saith, '*Hæc Charta nostra valebit quamdiu timor et tremor Christiani nominis valebit in gente nostrâ.*' 'This our Charter and 'grant,' saith this noble Prince and Saint, 'shall so long stand in 'strength, and be available as long as the fear and dread of Christian 'name shall remain among our people.' A marvellous saying of this holy King, considering how in all points accordingly it hath agreed with the surcease of time since the grant of this his Charter—a marvellous prophecy, marking how it hath followed as he fore-said; for so long as the dread and fear of Christian name remained in England, so long did Westminster enjoy the benefit of free Sanctuary. How long the true faith remained in England unexiled, so long the privilege of Sanctuary remained at Westminster undissolved. How long we swerved not from the unity of Christ's Church, so long we brake not the liberties of Sanctuary; and Westminster kept this Sanctuary, granted by this holy King, inviolate till the time of the late schism. Then, when all faith, when all truth of religion, when all that unity that containeth all the Church of Christ, when all fear and dread of Christian name ceased among us, then ceased the freedom of Sanctuary, and so remained until the happy time of our most gracious King and Queen, Philip and Mary. They restored the faith to us, and us to the unity of Christ's Church. They have revived the fear and dread of Christian name in England. They have revived the freedom of Sanctuary at Westminster. And so, I trust, with the true faith, with the unity of Christ's Church, and with the fear and dread of Christian name, it shall remain in your consideration, not to be broken nor dissolved by any law or ordinance here to be agreed among you.

Now come I to the second cause why Westminster should still enjoy Sanctuary, which is the dignity and reverence of persons by whom it was ordained, maintained, and restored. Though that part be already declared in my setting forth, the continuance of it from time to time, so as in vain I should again rehearse it; yet this one good note I shall beseech you all, both in this land and in all others, to have in memory when examples are proposed, ever to have regard to the best and eschew the worst: which if ye do, soon shall ye find how Sanctuary at Westminster hath been erected and preserved, only by Christian, virtuous, and the best Princes; how it hath been destroyed and dissolved, only by tyrants, infidels, heretics, schismatics, and the worst governors. Lucius, the first King of Britain, first received faith and ordained Sanctuary; Seba, first of the Saxons and second Christian King in this realm, restored faith and Sanctuary; holy St. Edward restored and confirmed faith and Sanctuary; our most gracious King and Queen, Philip and Mary, brought home the faith again, and under them we have enjoyed Sanctuary. These Princes, having eye to the best, are meetest to be followed. But, on the other side, who have destroyed Sanctuaries? The infidel Saxons destroyed both faith and Sanctuary. The infidel Danes exiled both faith and Sanctuary. The late ungodly heretics and schismatics banished faith, and dissolved Sanctuary. The examples of these evil rulers are to be eschewed, and the better to be embraced.

Thirdly, I allege we ought to have Sanctuary at Westminster, rather than anywhere else within this realm, for the worthiness of the place itself, which is divers ways to be proved. For the Temple in Westminster, erected in honour of God and St. Peter, was the first temple where the first Christian King first worshipped the True God, and set up the honour of Christian name; and if we credit St. Edward, he writeth here, in the beginning of his Charter, how, when he purposed to dedicate the holy Temple at Westminster, builded by the first Christian King, Lucius, and restored by himself in honour of God and St. Peter, he was admonished in his sleep by a vision of angels to forbear hallowing of that church, which was already hallowed by St. Peter himself in person, accompanied with angels. This would I not have alleged, if this notable Prince and Saint had not left it witnesses under his writing and seal, as you see before your eyes. Besides that, we have here *insignia rerum*—we have here the most precious relics in this realm, next unto the Divine relics of faith, the most Holy Sacrament and Sacramental. I mean the body of that most holy King, St. Edward, remaineth

there among us, which body the favour of Almighty God so preserved during the time of our late schism, that though the heretics had power upon that wherein the body was enclosed, yet on that sacred body had they no power; but I have found it, and since my coming I have restored it to its ancient sepulture. We have there the bodies of divers others, the best Kings of this realm. Westminster is the ordinary place of coronation, of consecration, and burial of Kings; and so for the worthiness and reverence of the place itself, if any ought to have Sanctuary, Westminster above all others is most worthy to be preferred.

Fourthly, and lastly of all, I beseech you, for continuance of Sanctuary at Westminster, to have in consideration the profit and commodities that you have received thereby: even you, I say, of the laity, from the highest to the lowest, have had profit by our privilege of Sanctuary. I mean not you here present, but men of all your degrees, and of all other lay estate. Queens, princes, dukes, earls, barons, knights, and all sorts have been preserved by Sanctuary, so as all degrees of you owe thankful consideration to Sanctuary; for by Sanctuary your lives, bodies, and goods have been preserved. Indeed, I confess that if we might be assured always to enjoy our most gracious King and Queen that now are, King Philip and Queen Mary; if that were assured to them of God which never hath been nor shall be granted to any—that is, immortality of life, and everlasting reign over us—I would not then say anything for defence of Sanctuary. I would altogether have it, not as a thing unmeet to be used, but as a thing in vain to be granted that should never need to be void. Such is their merciful nature—such a perpetual Sanctuary have they reposed in their own clemency for poor offenders, whereof I myself have had from time to time no small experience; and even of late, before the holydays, talking with an old acquaintance of mine, an officer in the Tower of London, he told me there was in the Tower never a prisoner but one Frenchman—a rare example of gentle and merciful government, and such as if, I say, we might be assured always to have the same, I would not (for that I need not) speak of Sanctuary. But as that is denied to all men, so is it not granted to the King and Queen. As times have been so may there be again. There is *vicissitudo rerum*: Sanctuary may be hereafter as needful as heretofore it hath been profitable. And so, for all these causes, I trust you will have respect both to the antiquity of time that Westminster hath been Sanctuary, to the weighing of persons by whom it hath been ordained, maintained, and subverted, to the reverence and worthiness of the place itself,

to a thankful remembrance of the commodity that your fathers have there received, with wise consideration what you may receive thereof hereafter.

I have also a Charter of the Queen's Majesty, wherein are granted to me, by general words, all liberties, privileges, and franchises, in as large and ample a manner as my predecessor Abbots of that place had and enjoyed at any time, within one year after the dissolution thereof. How far that generality of words extendeth, or what farther matter of right and title the laws doth grant me, because I myself cannot for advancement of mine interest declare and plead as the form of the law requireth, I shall beseech you to proceed toward me with the same favour you have begun, and that I may have a further day to bring my counsel hither. In which time both I shall search for further knowledge herein, and they shall better set forth my right to you than I myself am able. And in the meanwhile, and also hereafter from time to time, what other charters or monuments soever I have concerning this matter, they are and shall be at your commandment.

This being said, he was required by the Speaker to depart into the outer room, while the House did deliberate upon such answer as should be given him; which done, after consultation, it was agreed that he should be called in again, and the Speaker should for answer assign unto him Tuesday next following, to come again with his counsel learned, which he thankfully received; adding this, that if he had not other Charters than those to show, they would not thereby take advantage, but impute it to the iniquity of times wherein they were perished, declaring how, as by miracle, those were preserved, being found by a servant of my Lord Cardinal's [Pole] in a child's hand playing with them in the street.¹

II. THE ABBEY IN THE EIGHTEENTH CENTURY.

(As illustrating the close of Chapter IV.)

(Styrye's Edition of 'Stow's Survey,' 1720 [last edition, 1755], vol. ii. pp. 618, 619.)

I shall now pass by a number of rude Gothic monuments, which, instead of adorning, really encumber the Church. . . . We see a monument that belongs to one of the Veres, and challenges some attention. It is true that the principal figure is in the old Gothic taste, flat on his back, and, of consequence, not to be relished, though executed in the most perfect manner in the world. . . . Just opposite this is a martial figure, representing one of the

¹ For an account of the Sanctuary as it really was, see More's *Life of Richard III.*, p. 47.

Hollises, and, till that of Mr. Craggs was put up, was the only erect one in the Abbey: an attitude I am far from discouraging, for it is my opinion statues should always represent life and action, and not languor and insensibility. It is particularly happy when applied to soldiers and heroes, who ought never to be supposed at rest, and should have their characters represented as strong as possible. . . .

The inclosure behind the Altar, commonly known by the name of St. Edward's Chapel, has nothing remarkable in it but certain Gothic antiquities, which are made sacred by tradition only, and serve only to excite admiration in the vulgar. There is indeed, at the end of this place, a sort of gate to the tomb of Henry V., which was intended for a piece of magnificence, and no cost was spared to make it answer that design; but the taste of it is so unhappy, and the execution so wretched, that it has not the least claim to that character. The tomb of that Prince challenges attention only because it was his, and because the statue on it has lost its head, to account for which singular injury, we are told a ridiculous tale of its being silver, and that the value of it occasioned the sacrilege. . . .

There is hardly a part in Henry VII.'s Chapel that is not excellent, from the chief figures to the minutest point of the decoration; the statues of the King and Queen are grand and noble, and the basrelief on the sides below beautiful and expressive. I am of opinion the workman, whoever he was, was equal to the noblest scheme of this nature, and would have made a figure even among the ancients. What a pity it is, therefore, that such a genius and so much art should be lavished away on a thing entirely out of taste, and which, at the same expense and study, might have been made the wonder of the world! To explain myself further on this head, nothing can be more stupid than the laying statues on their backs in such a situation that it is impossible they should ever be seen to advantage, and, of course, that all their perfections must be utterly thrown away. In the next place, the brazen inclosure which surrounds this tomb, wonderful as it may be, considered by itself, is a monstrous blemish with regard to the thing it was intended to preserve and adorn, because it rises abundantly too high, and intercepts the view entirely from the principal object. Yet, erroneous as the taste of this fine monument may be, it may be called excellent, compared to that which prevailed, several years after, in the reign of King James I., as may be seen by the wretched things which were erected, at his command, to the memory

of Queen Elizabeth and Mary Queen of Scotland. In these all the blunders that can be imagined are collected together—want of attitude and expression, harmony and proportion, beauty and decoration; nay, the very columns which support the superstructure are of different sorts of marble; and, to make the figure splendid and natural, they are painted and dressed out to the life, as if they were just retired from a drawing-room, and lay down there for a little repose.

But these whims seem to be again out of repute in the reign of his son, as appears by the monuments of the Dukes of Richmond and Buckingham: in these there are several fine figures in brass, and something like meaning and design, though even then they had not learned to distinguish the principal characters, and place them in such attitudes as should command the spectator's first and last attention and regard.

Both these faults are entirely avoided by Rysbrack, in the monument erected in honour of the late Duke of Buckingham: there the Duke himself is the principal figure in the group; and, though he is in a recumbent posture, and his lady, in the most beautiful manner, sitting at his feet, yet her figure is characterised in such a manner as only to be a guide to his, and both reflect back a beauty on each other.

The decorations are exceedingly picturesque and elegant: the trophy at his head, the figure of Time above, with the medals of his children, fill up all the spaces with so great propriety, that, as very little could be added, nothing could be spared. In a word, I have seen no ornament that has pleased me better, and very few so well.

ACCOUNT OF THE SEARCH FOR THE GRAVE OF KING JAMES I.

It is obvious that the interest of a great national cemetery like Westminster Abbey depends, in great measure, on the knowledge of the exact spots where the illustrious dead repose. Strange to say, this was not so easy to ascertain as might have been expected, in some of the instances where certainty was most to be desired. Not only, as has been already noticed, has no monument, since the time of Queen Elizabeth, been raised over any regal grave, but the royal vaults were left without any name or mark to indicate their position. In two cases, however, the Georgian vault in the centre of the Chapel, and that of Charles II. in the south aisle, the complete and exact representation in printed works, and in the Burial Registers, left no doubt; and over these accordingly, in 1866, for the first time, the names of the Royal personages were inscribed immediately above the sites of their graves.

The royal
vaults.

The vault
of George
II.

It also happened that both of these vaults had been visited within the memory of man. Whilst the Georgian vault had been seen in 1837, when it was opened by Dean Milman,¹

¹ See Chapter III. There is an interesting description of this vault in Knight's *Windsor Guide* (1826), pp. 187, 188, as seen on the removal of Prince Alfred and Prince Octavius. In connexion with this vault it may be remarked that the central part of the marble floor is unlike the ends east and west. Perhaps the following conjecture (furnished by Mr. Poole) may explain this irregularity. Presuming that in 1699, when, as recorded on the pavement, it was arranged for Prebendary Killigrew, the whole of the area was formed of the same large lozenges of black and

white marble as are now at the ends only, and that in 1737, when the large vault was formed by King George II., nearly all the marble was necessarily taken up, much of it must have been broken and otherwise injured. (This has been found experimentally to be the unavoidable consequence of removing any of the pavement.) In order to utilise the parts that were so injured, it would be necessary to reduce the size of the broken lozenges, and thereby alter the design. Therefore, the original uninjured lozenges were relaid at each end, and the broken ones reduced and

for the removal of an infant child of the King of Hanover; the vault of Charles II. was accidentally disclosed in 1867. in the process of laying down the apparatus for warming the Chapel of Henry VII.

The vault
of Charles
II.

In removing for this purpose the rubbish under the floor of the fourth or eastern bay of the south stalls a brick arch was found. From its position it was evident that it was the entrance to a vault made prior to the erection of the monument of General Monk, as well as of the stalls of the eastern bays in 1725. A small portion of the brickwork was removed, so as to effect an entrance sufficiently large to crawl in a horizontal posture into the vault.

There was an incline toward the south, ending on a flight of five steps terminating on the floor of the chamber. Underneath a barrel vault of stone, laid as close as possible, side by side, and filling the whole space of the lower chamber from east to west, were the coffins of Charles II., Mary II., William III., Prince George of Denmark, and Anne,¹ with

relaid to what was necessarily a different design, in the middle of the floor and above the direct descent into the

vault. The number of reduced lozenges nearly coincides with the original number of large lozenges displaced.

(1) COFFIN-PLATE OF KING CHARLES II.

Depositum
Augustissimi et Serenissimi Principis
Caroli Secundi,
Angliæ, Scotiæ, Franciæ et Hiberniæ Regis,
Fidei Defensoris, &c.
Obiit sexto die Feb^r anno Dⁿⁱ 1684,
Ætatis sue quinquagesimo quinto,
Regniq^{ue} sui tricesimo septimo.

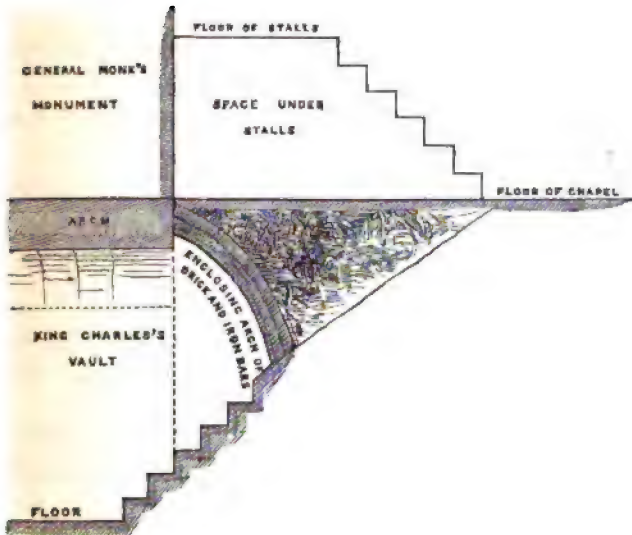
(2) COFFIN-PLATE OF QUEEN MARY II.

Maria Regina
Gulielmi III.
M.B. F.H.R. F.D.
Conjux et Regni Consors
Obiit A. R. vi.
A.D. MDCXCLIV. Dec. XXVIII.
Æt. XXXII.

the usual urns at the feet, exactly corresponding with the plan in Dart's 'Westminster Abbey.' The wooden cases

On the urn :—

Depositum
Reginæ Mariæ II.
Uxoris
Guilielmi III.



(3) COFFIN-PLATE OF WILLIAM III.

Gulielmus III.
Dei Gra:
M.B. F.H.R. F.D.
Obiit A.R. xiv.
A.D. MDCCl. Mar. viii.
Æt. lxi. ineunte.

(4) COFFIN-PLATE OF PRINCE GEORGE OF DENMARK.

Depositum
Illustrissimi et Celsissimi Principis
Georgii, Daniæ et Norvegiæ, necnon
Gothorum et Vandalorum Principis
Hereditarii Slesveci Holsatiæ, Stor-
marie Dithmarsie et Cumbrie ducis,

Oldenburgi Delmenhorsti et Candalie
Comitis: Ockinghamie Baronis, Seren-
issimi ac Potentissimi Christiani, ejus
nominis Quinti, nuper Daniæ et Nor-
vegiæ, &c. Regis Fratris unici: ac Se-
renissimæ et Excellentissimæ Principis

were decayed, and the metal fittings to their tops, sides, and angles were mostly loose or fallen. The lead of some of the coffins, especially that of Charles II., was much corroded; and in this case the plate had thus fallen sideways into the interior of the coffin. The inscriptions were examined and found to agree almost exactly with those in the Burial books, and with those in Neale's 'Westminster Abbey.' The plates are of copper gilt, except that of Charles II., which was of solid silver. The ornamental metal fittings are expensively and tastefully wrought, especially those of Queen Mary.

It is curious to observe the extreme simplicity of the inscriptions of William III. and his Queen, in which, doubtless by the King's wish, the barest initials were deemed sufficient to indicate the grandest titles, and to contrast this with the elaborate details concerning the insignificant consort of Queen Anne.

This accidental disclosure was the only opportunity which had been obtained of verifying the exact positions of any

Annæ, Dei gratia Magnæ Britannię, Franciæ, et Hiberniæ Reginiæ, Fidei Defensoris, &c. Mariti præcharissimi: omnium Reginiæ exercituum tam mari quam terris Præfecti Supremi, Magnæ Britannię et Hiberniæ, &c. Summi Admiralli, Regalis Castri Dubris Con-

stabularii et Gubernatoris, ac Quinque Portuum Custodis, Regiæ Majestati a sanctioribus consiliis, nobilissimique Ordinis Aureæ Periscelidis Equitis. Nati Hafniæ, Daniæ Metrop. II. Aprilis 1653, Denati Kensingtoniæ 28 Octobris 1708, ætatis suæ 56.

(5) COFFIN-PLATE OF QUEEN ANNE.

Depositum
Serenissimæ Potentissimæ et
Excellentissimæ Principis Annæ
Dei Gratia Magnæ Britannię
Franciæ et Hiberniæ Reginiæ
Fidei Defensoris &c.
Nati in Palatio Sti. Jacobi die
Februarii 1664, denatæ
Kensingtoniæ primo die Augusti
1714, ætatis suæ quinquagesimo, regniq[ue] decimo tertio.

of the Royal graves; and the process of placing inscriptions in the other parts of the Chapel was suspended, from the uncertainty which was encountered at almost every turn.

It was in the close of 1868, that Mr. Doyne C. Bell, of the Privy Purse Office, Buckingham Palace, who was engaged in an investigation of the Royal interments, called my attention to the singular discrepancies of the narratives and documents relating to the grave of James I. and his Queen. According to Keepe,¹ writing in 1681, only fifty-six years after the burial of James, they were interred together 'in a vault on the 'north side of the tomb of King Henry VII.' Crull,² in 1722, repeats the same statement. Dart, in 1723, is more precise, but not consistent with himself. In one passage³ he describes them as 'deposited in a vault at the east end of 'the north aisle' (apparently beside the monuments of their two infant daughters); in another,⁴ that they 'rest in a vault 'by the old Duke of Buckingham's [Sheffield's] tomb,' he writes, '8 ft. 10 in. long, 4 ft. 1 in. wide, 3 ft. high.' The urn of Anne of Denmark he describes as being in Monk's vault, and conjectures that it was 'placed there when this vault was 'opened for the bones of Edward V. and his brother.' The Great Wardrobe Accounts speak generally of their interment in Henry VII.'s Chapel—but with no specific information, except what is furnished by an account 'For labour and 'charges in opening the vault wherein His Majesty's body is 'laid, and for taking down and setting up again the next 'partition in the Choir, and divers great pews of wainscot 'and divers other seats.' These arrangements seemed to point to the north aisle, where the partitions might have been removed for the sake of introducing the coffins. The MSS.

Perplexity
respecting
the grave
of James I.

¹ P. 103.

² P. 113.

³ I. p. 167.

⁴ II. p. 54.

records at the Heralds' College, usually so precise, are entirely silent as to the spot of the King's interment, but state that the Queen was buried in 'a little chapel at the 'top of the stairs leading into King Henry VII.'s Chapel, 'called ——' (and here the clerk, having carefully ruled two pencil lines in order to insert the correct description of the chapel, has left them blank).

These accounts, though provokingly vague, all pointed to a vault common to the King and Queen, and on the north side of the Chapel, though diverging in their indications either of a vault at the entrance of the north aisle; or at the east end of the same aisle; or in the chapel by the Sheffield monument. The only statement to the contrary was one brief line in the Abbey register, to the effect that King James I. was buried 'in King Henry VII.'s vault.' Even this was contradicted by an entry in 1718, apparently indicating the place of the coffin of Anne of Denmark as on the north side of the Chapel, in a vault of the same dimensions as those given in Dart. Therefore when compared with the printed narratives, this meagre record was naturally thought to indicate nothing more than either Henry VII.'s Chapel generally, or else some spot at the north-east, adjoining the Tudor vault, where, accordingly, as the nearest approach to reconciling the conflicting statements, the names of James I. and his Queen had in 1866 been conjecturally placed. When, however, my attention was thus more closely called to the ambiguity of the several records, I determined to take the opportunity of resolving this doubt with several others, arising, as I have already indicated, from the absence of epitaphs or precise records. In the anticipation of some such necessity, and at the same time in accordance with the long-established usage of the Abbey, as well as from a sense of the sacredness of the responsibility

devolving on the guardian of the Royal Tombs, I had three years before entered into communication with the then Secretary of State, and obtained from him a general approval of any investigation which historical research might render desirable. I further received the sanction on this occasion of the Lord Chamberlain, and also of the First Commissioner of Public Works, as representing Her Majesty, in the charge of the Royal monuments. The excavations were made under the directions of Mr. Gilbert Scott, the architect, and Mr. Poole, the master mason of the Abbey, on the spots most likely to lead to a result.

The first attempt was at the north-eastern angle of Henry VII.'s tomb, which, as already mentioned, had been selected as the most probable site of the grave of James I. The marble pavement was lifted up, and immediately disclosed a spacious vault, with four coffins. But they proved to be those of the great Duke of Argyll and his Duchess, side by side; and resting on them, of their daughters, Caroline Campbell Countess of Dalkeith, and Mary Coke, widow of Viscount Coke, son of the Earl of Leicester.¹

The Argyll
vault.

This discovery, whilst it was the first check to the hope of verifying the grave of James I., was not without its own importance, even irrespectively of the interest attaching to the illustrious family whose remains were thus disclosed. The Burial Register described the Duke of Argyll as having been originally interred in the Ormond vault, and afterwards removed to a vault of his own. This vault had hitherto been supposed to have been in the Sheffield Chapel close by. But it now appeared that when the Sheffield vault was filled

¹ These are the two daughters mentioned in 'The Heart of Midlothian.' Caroline was the one whom Mrs. Glass supposed to have been seen by Jeannie Deans, when she said that a lady had appeared of the name of

Caroline. Mary was the lively little girl of twelve years old, who taunted her father with the recollection of Sheriff Muir; and who, at the extreme age of eighty-one, was the last of the family interred in the vault in 1811.

and closed, and the steps leading to it had become useless, the Argyll vault was made in their place.¹

Empty
vaults.

The search was now continued in the space between Henry VII.'s tomb and the Villiers' Chapel; but the ground was found to be unoccupied and apparently undisturbed. Westward and southward, however, three vaults were discovered, two lying side by side opposite the eastern bay of the north aisle, and one having a descent of steps under the floor opposite the adjoining bay. The vaults were covered with brick arches, and the descent with Purbeck stone slabs. That nearest to the dais west of Henry VII.'s tomb, which it partly underlies, was found to contain one coffin of lead rudely shaped to the human form, and attached to it was the silver plate containing the name and title of Elizabeth Claypole, the favourite daughter of Oliver Cromwell. This exactly tallied with the description given in the Burial Book discovered by Dean Bradford in 1728.² The lead coffin is in good order, and the silver plate perfect. The letters in the

Vault of
Elizabeth
Claypole.

¹ It is curious that the coffin of the Duke is placed on the northern, instead of the southern, or dexter side; perhaps from the fact that the Duchess was interred before the removal of his coffin from the Ormond vault. The walls are brick, and the covering stone only a few inches below the surface. The lead coffin of the first interment is divested of its wooden case, that of the second partly so; but the two upper coffins with the velvet coverings are in good condition.

² In 1866, on first studying the Burial Books of the Abbey, I had been startled to find, on a torn leaf, under the date of 1728, the following entry: 'Taken off a silver plate to a lead coffin, and fixed on again by order of Dr. Samuel Bradford, Bishop of Rochester and Dean of Westminster.' The inscription is then given in English, and the following

notice is added:—'N.B.—The said body lays at the end of the step of the altar, on the north side, between the step and the stalls.'

In accordance with this indication, the name was inscribed on the stone in 1867. Since discovering this, by a reference of Colonel Chester to Noble's *Cromwell*, i. 140 (3rd ed.), I found the same inscription in Latin, with the additional fact that in 1726, during alterations previous to the first installation of the Bath, the workmen discovered, forced off, and endeavoured to conceal the plate. The clerk of the works, Mr. Fidoe, took it from them and delivered it to the Dean [erroneously called Dr. Pearce], who said he should not take anything that had been deposited with the illustrious dead, and ordered it to be replaced. The authority was Noble's 'friend, Dr. Longmete, who had it from Mr. Fidoe himself.'

inscription exactly resemble those on the plate torn from her father's coffin, and now in the possession of Earl De Grey.¹

The vault² of Elizabeth Claypole was probably made expressly to receive her remains; and it may be that, from its isolation, it escaped notice at the time of the general disinterment in 1661. But it is remarkable that the adjoining vaults were quite empty, and until now quite unknown. Probably they were made in the time of Dean Bradford, as indicated by the Register of 1728, perhaps for the Royal Family; but when, at the death of the Queen of George II., in 1737, the extensive Georgian vault was constructed, these, having become superfluous, may then have been forgotten.

It was now determined to investigate the ground in the Sheffield Chapel, which had hitherto been supposed to contain the Argyll vault. Although, as has been seen, the MS. records in Heralds' College distinctly state that Anne of Denmark was buried in a little chapel at the top of the stairs leading into Henry VII.'s Chapel, there was a memo-

Vault of
Anne of
Denmark.

¹ The actual inscription is as follows, and exactly agrees with the transcript in Noble, with the exception

of *equitis* for *equitum*, which arose from a misunderstanding of the old characters:—

Depositum

Illustrissimæ Domine D. Elizabethæ nuper uxoris Honoratissimi

Domini Johannis Claypoole,

Magistri Equitum

necnon Filie Secundæ

Serenissimi et Celsissimi

Principis

Oliveri, Dei Gratia

Angliæ, Scotiæ, et Hiberniæ,

&c.

Protectoris.

Obiit

Apud Ædes Hamptonienses

Sexto die Augusti

Anno ætatis suæ Vicesimo Octavo

Annoque Domini

1658.

² The wooden centering used in forming the last section of the vault had been left in it and had fallen down.

randum in the Abbey Burial Book, dated 1718, from which it might be inferred that the Queen was buried in the north-east corner of the Chapel. The pavement, which had evidently been disturbed more than once, was removed, and a slight quantity of loose earth being scraped away below the surface, at a few inches the stone covering to a vault was found. A plain brick vault beneath was disclosed of dimensions precisely corresponding with the description given by Dart, as the vault of James I. and his consort. And alone, in the centre of the wide space, lay a long leaden coffin shaped to the form of the body, on which was a plate of brass, with an inscription¹ exactly coinciding with that in the Burial Book of 1718,² and giving at length the style and title of Anne of Denmark.

The wooden case had wholly gone, and there were no remains of velvet-cloth or nails. The vault appeared to have been carefully swept out, and all decayed materials removed, perhaps in 1718, when the inscription was copied into the Abbey Register, and the measurement of the vault taken, which Dart has recorded; or even in 1811, when the adjoining Argyll vault was last opened, when the stone (a Yorkshire flag landing³) which covered the head of the

¹ Serenissima
Regina Anna
Jacobi, Magnæ Britanniæ
Franciæ et Hiberniæ Regiæ,
Conjux, Frederici Secundi
Regis Daniæ Norvigici
Vandalorum et Gothorum, filia,
Christiani IIII soror ac multorum
Principum mater, hic deponitur.
Obiit apud Hampton Court, anno
Salutis MDCXVIII, IIII Nonas
Martis, anno Nata XLIII
Menses IIII
dies XVIII.

² It had probably been opened with a view of interring Lady Mansel, whose burial (in the Ormond vault) immediately precedes the notice of the Queen's coffin.

³ These Yorkshire stones have only been in use during the present century.

vault, may have been fixed; and when some mortar, which did not look older than fifty years, may have fallen on the coffin-plate. The length of the leaden chest (6 feet 7 inches) was interesting, as fully corroborating the account of the Queen's remarkable stature. There was a small hole in the coffin, attributable to the bursting and corrosion of the lead, which appeared also to have collapsed over the face and body. The form of the knees was indicated.

On examining the wall at the west end of this vault, it was evident that the brickwork had been broken down, and a hole had been made, as if there had been an endeavour to ascertain whether any other vault existed to the westward. The attempt seems to have been soon abandoned, for the aperture was merely six or eight inches in depth. It had been filled in with loose earth. On turning out and examining this, two leg-bones and a piece of a skull were found. It was thought, and is indeed possible, that these had been thrown there by accident, either when the Parliamentary¹ troops occupied the Chapel, or on either of the more recent occasions already noticed. But in the contemplation of this vault, evidently made for two persons, and in which, according to the concurrent testimony of all the printed accounts, the King himself was buried with the Queen, the question arose with additional force what could have become of his remains; and the thought occurred to more than one of the spectators, that when the Chapel was in the hands of the Parliamentary soldiers, some of those concerned may well have remembered the spot where the last sovereign had been buried with so much pomp, and may have rifled his coffin, leaving the bare vault and the few bones as the relics of the first Stuart King.

With so strange and dark a conclusion as the only alternative, it was determined to push the enquiry in every

¹ Chapter III. p. 188; Chapter IV. p. 245.

Sheffield
vault.

locality which seemed to afford any likelihood of giving a more satisfactory solution. The first attempt was naturally in the neighbourhood of the Queen's grave. A wall was found immediately to the east, which, on being examined, opened into a vault containing several coffins. For a moment it was thought that the King, with possibly some other important personages, was discovered. But it proved to be only the vault of the Sheffield family at the base of the Sheffield monument.¹ The discovery was a surprise, because the Burial Register spoke of them as deposited in the Ormond vault.² The coffins were those of the first³ Duke and Duchess of Buckinghamshire and three of their children, and also the second and last Duke, at 'whose death, lamented by 'Atterbury and Pope, and yet more deeply by his fantastic mother, all the titles of his family became extinct,' the vault was walled up, although 'where the steps were there was room for eight more.'⁴ This 'room' was afterwards appropriated by the Argyll family, as before stated.

Vault of
Mary
Queen of
Scots.

Amongst the places of sepulture which it was thought possible that James I. might have selected for himself was the grave which with so much care he had selected for his mother, on the removal of her remains from Peterborough to Westminster; and as there were also some contradictory statements respecting the interments in her vault, it was determined to make an entry by removing the stones on the south side of the southern aisle of the Chapel, among which one was marked WAY. This led to an ample flight of stone steps, trending obliquely under the Queen of Scots' tomb. Immediately at the foot of these steps appeared a

¹ This vault (from the absence of an escape air-pipe through the covering) was the only one in which the atmosphere was impure.

² Perhaps the Duke was at first

buried in the Ormond vault, and afterwards removed to this one.

³ See Chapter IV. pp. 268-270.

⁴ See Chapter IV. pp. 268-270.

⁵ Burial Register.

large vault of brick 12½ ft. long, 7 ft. wide, and 6 ft. high. A startling, it may almost be said an awful, scene presented itself. A vast pile of leaden coffins rose from the floor; some of full stature, the larger number varying in form from that of the full-grown child to the merest infant, confusedly heaped upon the others, whilst several urns of various shapes were tossed about in irregular positions throughout the vault.

The detailed account of this famous sepulchre given by Crull and Dart at once facilitated the investigation of this chaos of royal mortality. This description, whilst needing correction in two or three points, was, on the whole, substantiated.

The first distinct object that arrested the attention was a coffin in the north-west corner, roughly moulded according to the human form and face. It could not be doubted to be that of ¹Henry Frederick Prince of Wales. The lead of the head was shaped into rude features, the legs and arms indicated, even to the forms of the fingers and toes. On the breast was soldered a leaden case evidently containing the heart, and below were his initials, with the Prince of Wales's feathers, and the date of his death (1612). In spite of the grim ² and deformed aspect, occasioned by the irregular collapsing of the lead, there was a lifelike appearance which seemed like an endeavour to recall the lamented heir of so much hope.

Henry
Prince of
Wales.

Next, along the north wall, were two coffins, much compressed and distorted by the superincumbent weight of four or five lesser coffins heaped upon them. According to Crull's account, the upper one of these two was that of Mary Queen of Scots, the lower that of Arabella Stuart. But subsequent investigation led to the reversal of this conclusion. No plate could be found on either. But the upper one was

Arabella
Stuart.

¹ See Chapter III. p. 186.

² A cast was taken and is preserved.

Mary
Queen of
Scots.

much broken, and the bones, especially the skull, turned on one side, were distinctly visible—thus agreeing with Crull's account of the coffin of Arabella Stuart. The lower one was saturated with pitch, and was deeply compressed by the weight above, but the lead had not given way. It was of a more solid and stately character, and was shaped to meet the form of the body like another presently to be noticed, which would exactly agree with the age and rank of Mary Stuart. The difficulty of removing the whole weight of the chest would of itself have proved a bar to any closer examination. But, in fact, it was felt not to be needed for any purpose of historical verification, and the presence of the fatal coffin which had received the headless corpse at Fotheringay was sufficiently affecting, without endeavouring to penetrate further into its mournful contents.¹ It cannot be questioned that this, and this alone, must be the coffin of the Queen of Scots. Its position by the north wall; close to Henry Prince of Wales, who must have been laid here a few months after her removal hither from Peterborough; its peculiar form; its suitableness in age and situation, were decisive as to the fact. On the top of this must have been laid Arabella Stuart in her frail and ill-constructed receptacle. And thus for many years, those three alone (with the exception of Charles I.'s two infant children²) occupied the vault. Then came the numerous funerals immediately after the Restoration. Henry of Oatlands³ lies underneath Henry Prince of Wales. There is no plate, but the smaller size of the coffin, and its situation, coincide with the printed description. It may be conjectured that whilst Mary lies in her original position, Henry Prince of Wales must have laid in the centre of the vault by her side, and re-

Henry of
Oatlands.

¹ See Chapter III. p. 184.

² See Chapter III. p. 188. These could not be identified.

³ For Henry of Oatlands, Mary of Orange, Elizabeth of Bohemia, and Prince Rupert, see Chapter III. p. 199.

moved to his present position when the introduction of the two larger coffins now occupying the centre necessitated his removal farther north. Of these two larger coffins, the printed account identified the lower one as that of Mary, Princess of Orange; the plate affixed to the upper one proved it to contain Prince Rupert, whose exact place in the Chapel had been hitherto unknown. Next to them, against the south wall, were again two large coffins, of which the lower one, in like manner by the printed account, was ascertained to be that of Anne Hyde, James II.'s first wife, and that above was recognised by the plate, still affixed, to be that of Elizabeth, Queen of Bohemia.¹ Her brother Henry in his last hours had cried out, 'Where is my dear sister?' and she had vainly endeavoured, disguised as a page, to force herself into his presence. Fifty eventful years passed away, and she was laid within a few feet of him in this—their last home.

Mary of
Orange.

Anne
Hyde.

Elizabeth
of Bohemia.

Spread over the surface of these more solid structures lay the small coffins, often hardly more than cases, of the numerous progeny of that unhappy family, doomed, as this gloomy chamber impressed on all who saw it, with a more than ordinary doom—infant after infant fading away which might else have preserved the race—first, the ten² children of James II., including one whose existence was unknown before—'James Darnley, natural son,'³ and then eighteen children of Queen Anne; of whom one alone required the receptacle of a full-grown child—William Duke of Gloucester.

The children
of
James II.

and of
Anne.

¹ In Crull's account, Elizabeth of Bohemia is described as resting on Mary (or as he by a slip calls her Elizabeth) of Orange. This, perhaps, was her original position, and she may have been subsequently placed upon Anne Hyde's coffin, in order to make room for her son Rupert.

² See Chapter III. p. 196.

³ Mr. Doyne Bell suggests to me that this child was the son of Catherine Sedley, inasmuch as the same name of Darnley was granted by letters patent of James II. to her daughter Catherine, afterwards Duchess of Buckinghamshire, after the date of the death of James Darnley.

His coffin lay on that of Elizabeth of Bohemia, and had to be raised in order to read the plate containing her name.

Of these most of the plates had been preserved, and (with the exception of James Darnley¹ and Prince Rupert²) were all identical with those mentioned in Crull. The rest had either perished, or, as is not improbable, been detached by the workmen at the previous reopenings of the vault at each successive interment.

It was impossible to view this wreck and ruin of the Stuart dynasty, without a wish, if possible, to restore something like order and decency amongst the relics of so much departed greatness. The confusion which, at first sight, gave the impression of wanton havoc and neglect, had been doubtless produced chiefly by the pressure of superincumbent weight, which could not have been anticipated by those who made the arrangement, when the remains of the younger generations were accumulated beyond all expectation on the remains of their progenitors. In the absence

¹ COFFIN-PLATE OF JAMES DARNLEY.

James Darnley
natural son to King James y^e second.
Departed this life the 22 of aprill
1685
Aged aBout eight Mountha.

² PRINCE RUPERT'S INSCRIPTION.

Depositum
Illustr: Principis Ruperti, Comitis Palatini Rheni,
Ducis Bavarie et Cumbrie, Comitis Holdernessie,
totius Angliæ Vice-Admiralli,
Regalis Castri Windesoriensis Constabularii et Gubernatoria,
Nobilissimi Ordinis Periscelidis Equitis,
Et Majestati Regiæ a Sanctioribus Conciliis,
Filii tertio geniti Ser^{mo} Principis Frederici Regis Bohemiæ, &c.
Per Ser^{mo} Principiss: Elizabetham, Filiam unicam Jacobi,
Sororem Caroli Primi, et amitam Caroli ejus nominis secundi,
Magnæ Britanniæ, Franciæ et Hiberniæ Regum.
Nati Pragæ, Bohemiæ Metrop. 3^{ty} Decembr. A^o MDCXIX^o.
Denati Londini XXIX Novembr: MDCLXXXII^o.
Ætatis sue LXIII^o.

of directions from any superior authority, a scruple was felt against any endeavour to remove these little waifs and strays of royalty from the solemn resting-place where they had been gathered round their famous and unfortunate ancestress. But as far as could be they were cleared from the larger coffins, and placed in the small open space at the foot of the steps.

This vault opened on the west into a much narrower vault, under the monument¹ of Lady Margaret Lennox, through a wall of nearly 3 feet in thickness by a hole which is made about 3 feet above the floor, and about 2 feet square. A pile of three or four of the small chests of James II.'s children obstructed the entrance, but within the vault there appeared to be three coffins one above the other. The two lower would doubtless be those of the Countess and her son Charles Earl of Lennox, the father of Arabella Stuart. The upper coffin was that of Esme Stuart Duke of Richmond, whose name, with the date 1624,² was just traceable on the decayed plate. On the south side of this vault there was seen to have been an opening cut, and afterwards filled up with brickwork. This probably was the hole through which, before 1683, in Keepe's time, the skeleton and dry shrivelled skin of Charles Lennox, in his shaken and decayed coffin, was visible.

The
Lennox
vault.

It is remarkable that the position of the vault is not

¹ See Chapter III. p. 182. It may be observed that the monument must have been erected upon the accession of James to the English throne, as he is called in the epitaph on the tomb 'King James VI.'

² He was the grandson of Lady Margaret Lennox, a second brother of Ludovic, who lies in the Richmond Chapel, and whom he succeeded in his title, in 1623-24. He died at Kirby, on February 14, in the fol-

lowing year (1624), from the spotted ague, and was 'honourably buried at 'Westminster.' There were 1,000 mourners at the funeral; the effigy was drawn by six horses. The pomp was equal to that of the obsequies of Anne of Denmark. 'The Lord Keeper' (Williams) preached the sermon.—*State Papers, Dom.*, pt. i. vol. clxiii. pp. 320, 323, 327. Communicated by Mr. Doyne Ball.

conformable with the tomb above, the head of the vault being askew two or three feet to the south. This is evidently done to effect a descent at the head, which could not otherwise have been made, because the foundation of the detached pier at the west end of the chapel would otherwise have barred that entrance; and no doubt if the pavement were opened beyond the inclined vault, the proper access would be discovered.

Empty
vaults.

Interesting as these two vaults were in themselves, the search for King James I. was yet baffled. The statements of Dart and Crull still pointed to his burial in the north aisle. The vault afterwards appropriated by General Monk¹ at the west entrance of that aisle had been already examined, without discovering any trace of royal personages. But it was suggested that there was every reason for exploring the space at the east end of the aisle between the tombs of Queen Elizabeth and those of the King's own infant daughters. This space had accordingly been examined at the first commencement of the excavations, but proved to be quite vacant. There was not the slightest appearance of vault or grave. The excavations, however, had almost laid bare the wall immediately at the eastern end of the monument of Elizabeth, and through a small aperture a view was obtained into a low narrow vault immediately beneath her tomb. It was instantly evident that it enclosed two coffins, and two only, and it could not be doubted that these² contained Elizabeth and her sister Mary. The upper one, larger, and more distinctly shaped in the form of the body, like that of Mary Queen of Scots, rested on the other.

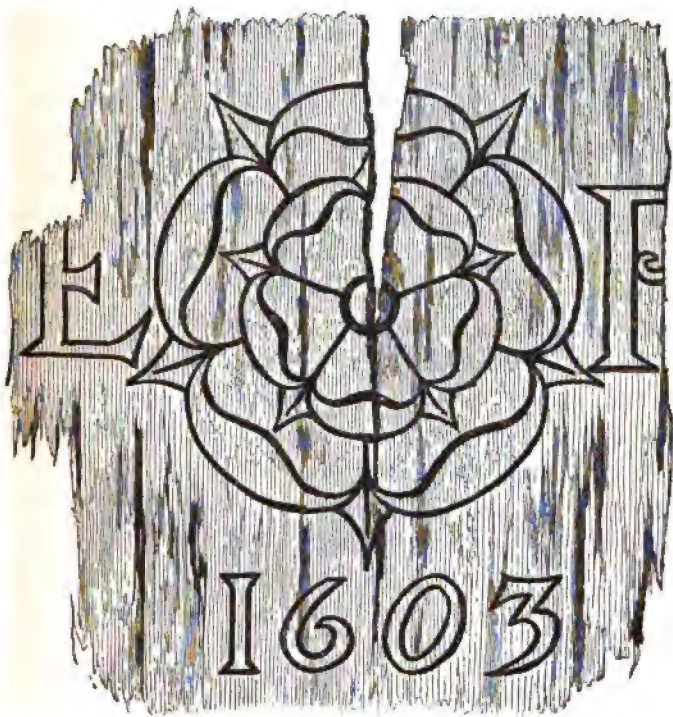
Vault of
Queen
Elizabeth.

There was no disorder or decay, except that the centering wood had fallen over the head of Elizabeth's coffin, and that the wood case had crumbled away at the sides, and had

¹ See Appendix to Chapter IV.

² See Chapter III. p. 179-181.

drawn away part of the decaying lid. No coffin-plate could be discovered, but fortunately the dim light fell on a fragment of the lid slightly carved. This led to a further search, and the original inscription was discovered. There was the



Wooden Case of Leadern Coffin of Queen Elizabeth.

Tudor badge, a full double rose,¹ deeply but simply incised in outline on the middle of the cover; on each side the august initials E R: and below, the memorable date 1603. The coffin-lid had been further decorated with narrow moulded panelling. The coffin-case was of inch elm; but

¹ The prominence of this double rose on the Queen's coffin is illustrated by one of the Epitaphs given in Nichols's *Progresses*, p. 251:—

'Here in this earthen pit lie withered,
Which grew on high the *white rose*
and the *red*.'

the ornamental lid containing the inscription and panelling was of fine oak, half an inch thick, laid on the inch elm cover. The whole was covered with red silk velvet, of which much remained attached to the wood, and it had covered not only the sides and ends, but also the ornamented oak cover, as though the bare wood had not been thought rich enough without the velvet.

The sight of this secluded and narrow tomb, thus compressing in the closest grasp the two Tudor sisters, 'partners of the same throne and grave, sleeping in the hope of 'resurrection'—the solemn majesty of the great Queen thus reposing, as can hardly be doubted by her own desire, on her sister's coffin—was the more impressive from the contrast of its quiet calm with the confused and multitudinous decay of the Stuart vault, and of the fulness of its tragic interest with the vacancy of the deserted spaces which had been hitherto explored in the other parts of the Chapel. The vault was immediately closed again.

It was now evident that the printed accounts of James's interment were entirely at fault. The whole north side of the Chapel, where they with one accord represented him to have been buried, had been explored in vain, and it remained only to search the spots in the centre and south side which offered the chief probability of success.

The first of these spots examined was the space between the spot known to have been occupied by the grave of King Edward VI., and that of George II. and his queen. This, however, was unoccupied, and besides was barely sufficient to form even a small vault. But its exploration led to the knowledge of the exact position of these two graves.¹

¹ In this and the previous operation under the marble floor were discovered two transverse tie-bars of iron bearing upon blocks of stone resting on the arch over George II.'s grave. From that at the head there

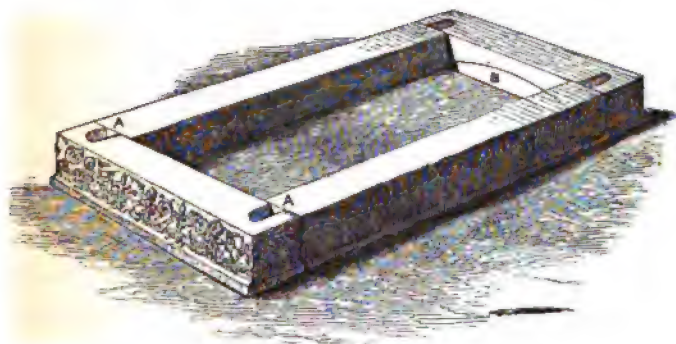
was a vertical suspension-bar passing through the arch into the vault. Its purpose may perhaps have been to support a canopy or ceiling over the sarcophagus beneath.



TORRECIANO'S ALTAR, FORMERLY AT THE HEAD OF HENRY VII.'S TOMB, UNDER WHICH EDWARD VI. WAS BURIED.
FROM AN ENGRAVING IN SANDFORD'S GENEALOGICAL HISTORY.

The next approach was made to the space under the dais, west of Henry VII.'s monument, where Edward VI.'s grave had been already in 1866 indicated¹ on the pavement. A shallow vault immediately appeared, containing one leaden coffin only, rent and deformed as well as wasted by long corrosion, and perhaps injured by having been examined before. The wooden case had been wholly cleared away, and the pavement had evidently been at some previous time wholly or partially removed. Over the coffin were a series of Kentish rag-stone, which had been steps—one or more shaped with octagon angle ends, and the fronts of them bordered with a smooth polished surface surrounding a frosted area of a light grey colour within the border. These were probably the original steps of the dais, and must have been placed in this position at the time when, in 1641, the Puritans destroyed the monumental altar under which Edward VI. was buried. This conclusion was greatly strength-

Vault of
Edward
VI.



Marble Fragment of Torregiano's Altar.

ened by the interesting discovery that the extreme piece of the covering at the foot was a frieze of white marble 3 feet 8 inches long, 7 inches high, and 6 inches thick—elaborately carved along the front and each end, while the back

Discovery
of Torre-
giano's
frieze.

¹ See Chapter III. pp. 177, 178.

was wrought to form the line of a segmental vaulted ceiling; and the ends pierced to receive the points of columns. These features at once marked it as part of the marble frieze of Torregiano's work for this 'matchless altar,' as it was deemed at the time. The carving is of the best style



Carving of Torregiano's Altar.

of the early Renaissance period, and is unquestionably Italian work. It combines alternations of heraldic badges, the Tudor roses and the lilies¹ of France, placed between scrollage of various flowers. It still retained two iron cramps, which were used to join a fracture occasioned by the defectiveness of the marble, and it also exhibited the remains of another iron cramp, which was used to connect the marble with the entire fabric. Deep stains of iron at the ends of the marble had been left by an overlying bar (probably a part of the ancient structure), which was placed on the carved² surface, seemingly to strengthen the broken parts.

Discovery
of the
coffin-plate
with in-
scription.

Underneath these fragments, lying across the lower part of the coffin, was discovered curiously rolled up, but loose and unsoldered, the leaden coffin-plate. It was so corroded that until closely inspected in a full light, no letter or inscription was discernible. With some difficulty, however, every

¹ A poem of this date—the early years of Henry VIII.—was found between the leaves of the account-book of the kitchener of the convent, turning chiefly on a comparison of the roses of England and lilies of France.

² When the vault was finally closed, it was determined to remove and properly relay the whole covering, by placing a corbel plate of three-inch

Yorkshire stone on either side, the middle ends of which were supported by laying the iron tie-bar before alluded to across the grave. By this means the effective opening of the width of the grave was reduced, and the short stones of the old covering obtained a good support at their ends. And thus the ancient iron tie-bar of the monument was finally utilized.

letter of this interesting and hitherto unknown inscription was read. The letters, all capitals of equal size, one by one were deciphered, and gave to the world, for the first time, the epitaph on the youthful King, in some points unique amongst the funeral inscriptions of English sovereigns.¹ On the coffin of the first completely Protestant King, immediately following the Royal titles, was the full and unabated style conferred by the English Reformation—‘On earth
‘under Christ of the Church of England and Ireland Supreme Head.’² Such an inscription marks the moment when the words must have been inserted—in that short interval of nine days, whilst the body still lay at Greenwich, and whilst Lady Jane Grey still upheld the hopes of the Protestant party. It proceeds to record, as with a deep pathetic earnestness, the time of his loss—not merely the year, and month, and day—but ‘8 o’clock in the evening’ that memorable evening of the sixth of July, when the cause of the Reformation seemed to flicker and die away with the life of the youthful Prince.³

The discovery of this record of the Royal Supremacy—probably the most emphatic and solemn that exists—would have been striking at any time. At the present moment, when the foundation of this great doctrine of the Reformed Churches is being sifted to its depths, it seemed to gather up for itself all the significance that could be given. It was a

¹ Although the plate had originally been perfectly flat, it was now rolled up and forcibly contracted by the corrosion of the outer surface, which has expanded, while the inner surface, being much less corroded, has been contracted, and thereby the flat plate has assumed the appearance of a disproportioned cushion.

² On the coffin of his father at Windsor no inscription exists. By the time that his sisters mounted the

throne, the title was slightly altered.

³ It may be noted here that when the stone covering was removed at the back of the coffin, the skull of the King became visible. The cere-cloth had fallen away, and showed that no hair was attached to the skull.—Compare the account of his last illness in Froude, vol. v. p. 512. ‘Eruptions came out over his skin, and his hair fell off.’

question whether this, with the accompanying relic of the marble frieze, should be returned to the dark vault whence they had thus unexpectedly emerged, or placed in some more accessible situation. It was determined that the frieze, as a work of art, which had only by accident been concealed from view, should be placed as nearly as possible in its original position; but that the inscription¹ should be restored to the royal coffin, on which it had been laid in that agony of English history, there to rest as in the most secure depository of so sacred a trust.

The vault of King Edward VI. was too narrow ever to have admitted of another coffin. It is only $7\frac{1}{2}$ feet long, $2\frac{1}{2}$ feet wide, and its floor but a few feet below the pavement. It is arched with two rings of half brick. Immediately on its north side the ground had never been disturbed; and on the south side, although a brick vault was found, it was empty, and seems never to have been used.

It was now suggested that, as Anne of Denmark was alone in the vault in the north apsidal compartment, or Sheffield Chapel, King James might have been placed in the southern or dexter compartment of the Montpensier Chapel; and as the sunken and irregular state of the pavement there showed that it had been much disturbed, the ground was probed. There was no vault, but an earthen grave soon disclosed itself,

Grave of
an un-
known
person.

¹ The inscription is copied word for word and line for line on the pavement above the King's grave, as follows:—

Edwardus Sextus Dei gratia Angliæ Fran-
ciæ et Hiberniæ Rex Fidei Defensor et in
terra sub Christo Ecclesiæ Anglicanæ et
Hibernicæ Supremum Caput. migravit ex hac
vita sexto die Julii vesperti ad horam
octavam anno domini MDLIII. et
regni sui septimo ætatis suæ decimo
sexto.

The plate itself has been hardened by the application of a solution of shell-lac, which has fixed the loose coating of corrosion, and will prevent any increase.



LEADEN PLATE OF EDWARD VI'S COFFIN

in which, at about two feet below the surface, a leaden coffin was reached. The wooden lid was almost reduced to a mere film ; and from the weight of the earth above, the leaden lid had given way all round the soldered edges of the coffin, and was lying close on the flattened skeleton within. At the foot, and nearer the surface, there was a large cylindrical urn, indicating that the body had been embalmed. The position of the urn, which was lying on its side, would lead to the suspicion that both it and the coffin had been removed before, especially as the floor above was so irregular and ill-formed.

The skeleton which was thus discovered was that of a tall man, 6 feet high, the femoral bone being 2 feet long; and the tibia 15½ in. The head was well formed but not large. The teeth were fresh and bright, and were those of a person under middle age. There was no hair visible. The larger ligatures of the body were still traceable. At the bottom of the coffin was a tray of wood about three inches deep, which, it was conjectured, may have been used to embalm the body. The sides of the wooden coffin were still in place ; here and there the silken covering adhering to the wood, and to the bones, as well as pieces of the metal side-plates, with two iron handles of the coffin, and several brass nails were found in the decaying wood. All such detached pieces were, after examination, placed in a deal box and replaced on the coffin. But the most minute search failed to discover any insignia in the dust ; and not only was there no plate discovered, but no indication of any such having been affixed. The leaden lid of the coffin was again placed over the skeleton ; the urn was restored to its former position ; and the earth carefully filled in.

It was for a moment apprehended that in these remains the body of James I. might have been identified. But two circumstances were fatal to this supposition. First, the

Probably
General
Worsley.

skeleton, as has been said, was that of a tall man; whereas James was rather below than above the middle stature. Secondly, the Wardrobe Accounts of his funeral, above quoted, contain the expenses of opening a vault, whereas this body was buried in a mere earthen grave. Another alternative, which amounted very nearly to certainty, was the suggestion that these remains belonged to General Charles Worsley, the only remarkable man recorded to have been buried in the Chapel under the Protectorate who was not disinterred after the Restoration. The appearance of the body agrees, on the whole, with the description and portrait of Worsley. He was in high favour with Cromwell, and was the officer to whom, when the mace of the House of Commons was taken away, 'that bauble' was committed. He died at the early age of thirty-five, in St. James's Palace (where two of his children were buried in the Chapel Royal), on June 12, 1656.

He was interred the day following in Westminster Abbey, in King Henry VII.'s Chapel, near to the grave of Sir William Constable, his interment taking place in the evening at nine o'clock, and being conducted with much pomp. Heath, in his 'Chronicle' (p. 881), alluding to his early death, says, 'Worsley died before he ' could be good in his office, and was buried with the dirges of bell, ' book, and candle, and the peale of musquets, in no less a repository than Henry VII.'s Chapel, as became a Prince of the ' modern erection, and Oliver's great and rising favourite.'

It has been recorded, that after the interment of General Worsley had taken place, Mr. Roger Kenyon, M.P. for Clitheroe and Clerk of the Peace for the County, himself a zealous royalist, the brother-in-law of the deceased and one of the mourners, returned secretly to the Abbey, and wrote upon the stone the words, WHERE NEVER WORSE LAY, which indignity being reported to Cromwell, so offended him that he offered a reward for the discovery of the writer.¹

¹ *History of Birch Chapel*, by the Rev. J. Booker, pp. 48, 49; to whom I have to express my obligations for his kindness in aiding me to ascertain all that could be known of General Worsley.

Amongst the heirlooms of the family at Platt, in Lancashire, is a portrait of this its most celebrated member. It represents a handsome man, with long flowing dark hair. This, in all probability, was the figure, whose gaunt bones were thus laid bare in his almost royal grave, under the stones which had received the obnoxious inscription of his Royalist relative. The general appearance of the body, its apparent youth, and its comely stature, agree with the portrait. The loss of the hair might perhaps be explained, if we knew the nature of the illness which caused his death. The embalment would agree with his high rank; whilst the rapidity of the funeral, succeeding to his decease within a single day, would account for the interment of so distinguished a personage in an earthen grave. The probable date of the burial-place—as if two centuries old—suits with the period of his death. It is a singular coincidence that the one member of Cromwell's court who still rests amongst the Kings is the one of whom an enthusiastic and learned Nonconformist of our day has said, that 'No one appeared so fit as he to succeed to the Protectorate, and if the Commonwealth was to have been preserved, his life would have been prolonged for its preservation.'¹

With this interesting, though as far as the particular object of the search was concerned, futile attempt, which embraced also the adjacent area—found to be entirely vacant—between Henry VII.'s tomb and the Richmond Chapel, the examination ceased.

Every conceivable space in the Chapel had now been explored, except the actual vault of Henry VII. himself. To this the Abbey Register had from the first pointed; and it may seem strange that this hint had not been followed up before. But the apparent improbability of such a place for the interment of the first Stuart King; the positive contradiction of

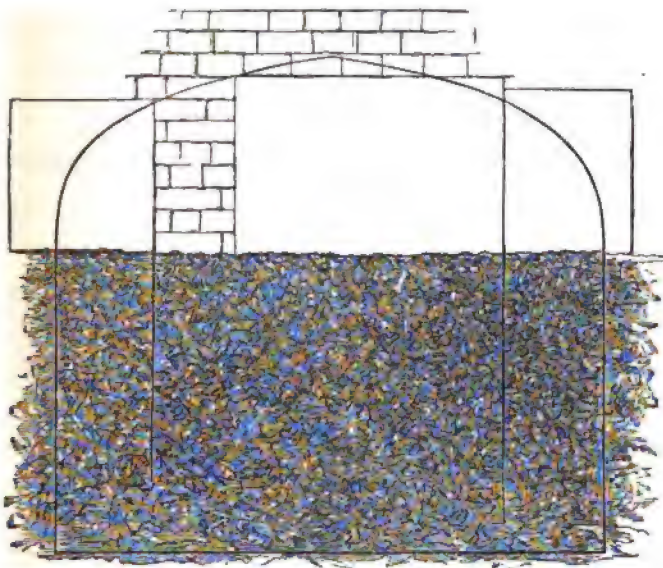
¹ Dr. Halley's *Nonconformity of Lancashire*, vol. ii. p. 37.

the printed accounts of Keepe, Crull, and Dart; the absence of any such indications in the Heralds' Office; the interment of the Queen in the spot to which these authorities pointed—thus, as it seemed, furnishing a guarantee for their correctness; the aspect of the stones at the foot of the tomb of Henry VII. as if always unbroken; the difficulty of supposing that an entrance could have been forced through the passage at its head, already occupied by the coffin of Edward VI.;—it may be added, the reluctance, except under the extremest necessity, of penetrating into the sacred resting place of the august founder of the Chapel—had precluded an attempt on this vault, until every other resource had been exhausted. That necessity had now come; and it was determined as a last resort to ascertain whether any entrance could be found. At the east end the previous examination of the Ormond vault had shown that no access could be obtained from below, and the undisturbed appearance of the stones at the foot of the tomb, as just observed, indicated the same from above. On the north and south the wall of the enclosure was found impenetrable. There remained, therefore, only the chance from the already encumbered approach on the west.

Vault of
Henry VII.

In that narrow space, accordingly, the excavation was begun. On opening the marble pavement, the ground beneath was found very loose, and pieces of brick amongst it. Soon under the step and enclosure, a corbel was discovered, immediately under the panelled curb, evidently to form an opening beneath; and onward to the east the earth was cleared, until the excavators reached a large stone, like a wall, surmounted and joined on the north side with smaller stones, and brickwork over all. This was evidently an entrance. The brickwork and the smaller stones on the top were gradually removed, and then the apex of the vertical end of a flat-pointed arch of firestone

became exposed. It was at once evident that the vault¹ of Edward VI. was only the continuation westward of the passage into the entrance of the Tudor vault, and that this entrance was now in view. It was with a feeling of breathless anxiety amounting to solemn awe, which caused the



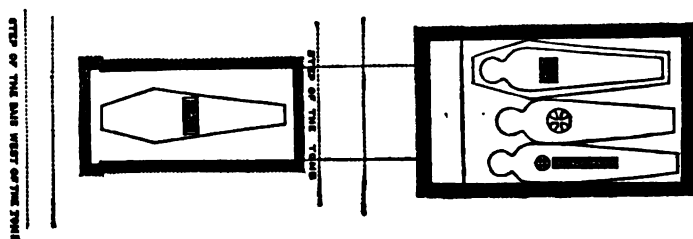
West end. Henry VII's Vault.

humblest of the workmen employed to whisper with bated breath, as the small opening at the apex of the arch admitted the first glimpse into the mysterious secret which had hitherto eluded this long research. Deep within the arched vault were dimly seen three coffins, lying side by side—two of them dark and grey with age, the third somewhat brighter and newer, and of these, on the introduction of a

¹ It may be observed that the regular approach to the vault, though afterwards disturbed by the grave of Edward VI., may have been intended to have given a more public and

solemn access, especially at the time when the translation of the body of Henry VI. was still meditated. See Chapter III.

light into the aperture, the two older appeared to be leaden, one bearing an inscription, and the third, surrounded by a case of wood, bearing also an inscription plate. The mouth of the cavern was closed, as has been already intimated, by



Plan of Henry VII.'s Vault.

a huge stone, which, as in Jewish sepulchres, had been rolled against the entrance. Above this was a small mass of brick-work (which just filled a space of about twelve inches by nine inches, near the top of the arch). This was removed, and displayed an aperture (technically a 'man-hole') which had been the means of egress for whoever having (as in patriarchal days) assisted in placing the large stone at the mouth of the sepulchre, and arranged all within, came out, and finally, at the last interment, closed up the small point of exit.

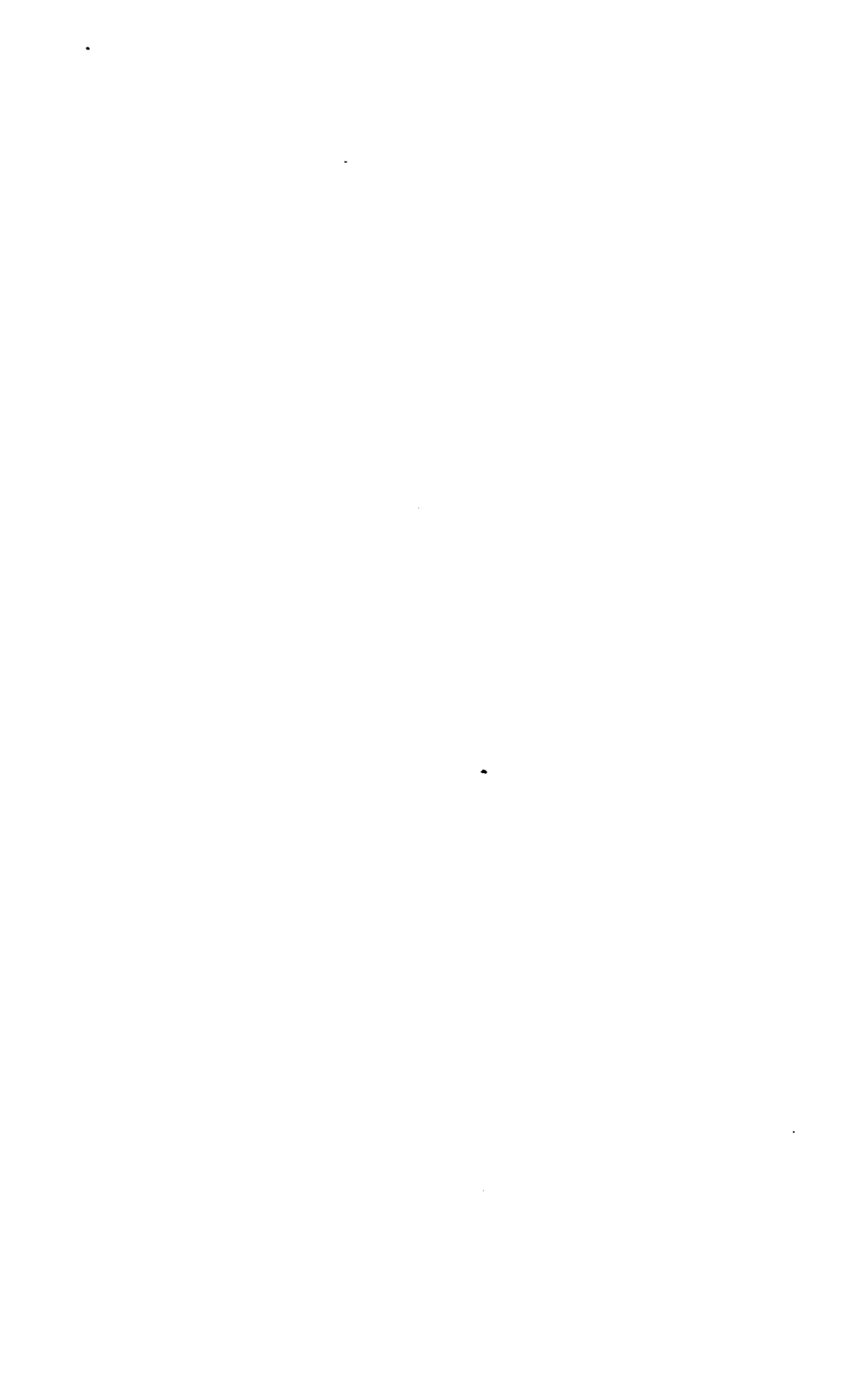
Discovery
of the
coffin of
James I.

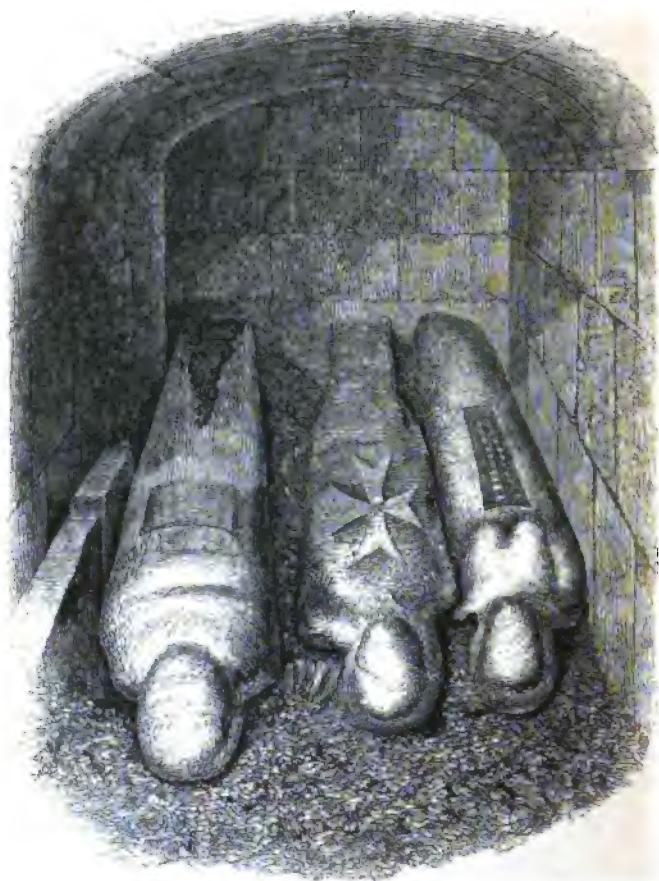
Through this aperture the vault was entered, and the detailed examination of the vault at once commenced. The third coffin lying on the northern side was immediately found to be that of King James I., as indicated beyond question in the long inscription engraved on a copper plate soldered to the lead coffin.¹ It was surrounded with the



¹ If ever there had been a plate of gilt copper, with inscription, as given by Dart, vol. i. p. 167, it must have

been taken away when the vault was closed in 1625. The inscription on the coffin is as follows:—





THE COFFIN OF JAMES I., ELIZABETH OF YORK AND HENRY VII., AS SEEN ON THE OPENING OF THE
VAULT IN 1869, FROM A DRAWING BY GEORGE SCHARF, ESQ.

remains of a wooden case. This case had been made out of two logs of solid timber, which had been scooped out to receive the shape of the leaden coffin. The two other coffins were as indisputably those of Henry VII. and his Queen. The centre coffin doubtless was that of Elizabeth of York, although with no inscription to mark it; the larger one on the south or dexter side was (as might be expected) that of her royal husband Henry VII., and bore his name. These two coffins were bare lead, the wooden casing, even that underneath, being wholly removed. It became evident, on considering the narrowness of the entrance as well as that of the vault, that originally the first two coffins had occupied a position on either side of the central line, but when the vault was invaded to place the third coffin, the first two were stripped of their cases and coverings, the coffin of Henry VII. removed more to the south wall, and that of his Queen then superposed to give convenient entry to the enormous bulk of the third coffin. The Queen's was then replaced on the floor between them in the little space left.

The leaden coffins of all three Sovereigns, which were all in good condition, were slightly shaped to the head and shoulders and straight downward. The Queen's was some-

Depositum
Augustissimi
Principis Jacobi Primi, Magnæ Britanniæ,
Franciæ et Hiberniæ Regis, qui natus apud Scotos xiii. Cal. Jul. An° Salutis
MDLXII. piissime
apud Anglos occubuit v. Cal. Ap.
An° a Christo nato MDCXXV.
Vixit an. LVIII. men. ix. dies viii.
Regnavit apud
{ Scotos a. LVII. m. vii. dies xxix.
{ Anglos, an. xxii. d. iii.

The inscription in Dart is as follows:—

Depositum
Invictissimi Jacobi Primi, Magnæ
Britanniæ, Franciæ, et Hiberniæ Regis,
qui rerum apud Scotos annos 59,

menses 3, dies 12, et apud Anglos
annos 22 et dies 3, pacifice et feliciter
potitus, tandem in Domino obdor-
mivit 27 die Martii, anno a Christo
nato, 1625, æt. vero suæ 60.

what misshapen at the top, perhaps from having been more frequently removed.¹ It had on it the mark of the sol-

dering of a Maltese cross, but no other vestige remained. That of the King was indicated by a short inscription on a plate of lead soldered, about 24 inches long and 4 inches wide, with raised letters of the period upon it preceded

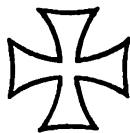
by a broad capital H of the early type. The inscription was placed the lengthway of

the coffin, and was read from west to east.² At the west end of the coffin-lid was painted a circular Maltese cross, as though to precede

the inscription. The pall of silk, marked by a white cross, which is recorded to have covered the length of Henry VII's coffin, must, with every other like objects of value, have been stripped off and taken away when the vault was opened to admit the Stuart King. A certain John Ware, and one whose initials were E. C., must have been at least privy to this rifling and violence, for they have quaintly scratched their names,³ with the date 1625 under each. These marks clearly show that here in 1625 King James was interred, and that he has remained unmoved ever since.

It is remarkable that although the bodies must have been embalmed, no urns were in the vault, although they are known to have been buried with due solemnity soon after

Coffin of
Elizabeth
of York.



Coffin of
Henry
VII.



¹ It had been moved at least once from the side chapel to this vault (see Chapter III. p. 179); and probably again, as noticed above.

² *Hic est Henricus, Rex Angliæ et Franciæ ac Dominus Hiberniæ, hujus nominis septimus, qui obiit XXI. die Aprilis, anno regni sui XXXIII. et incarnationis dominicæ MVIX.*

³ Another trace of the workmen,

curiously significant as found in searching for the grave of the Royal author of the 'Counterblast against Tobacco,' was the fragment of a tobacco-pipe thrown out amongst the earth in effecting the entrance. The gravedigger may have felt that he could smoke in peace, now that the great enemy of the Indian weed was gone.

death. Perhaps their place may have been in Monk's Vault, where Dart describes himself to have seen the urn of Anne of Denmark, and where on the last entrance in 1867 several ancient urns were discovered.

The vault is partly under the floor of the west end of the enclosure of the tomb, and partly under the tomb itself; so that the western end of the arch is nearly coincident with the inside of the Purbeck marble curb above, and the eastern end about $2\frac{1}{2}$ feet west of the eastern extremity of the tomb above. Thus the vault is not quite conformable with the tomb, but is so placed that the western face of it abuts against the thick bonding wall which crosses the chancel.¹ This want of conformity with the direction of the tomb doubtless arose from the circumstance that the vault was excavated before the tomb above was designed. The vault is beautifully formed of large blocks of freestone. It is 8 feet 10 inches long, 5 feet wide, and, from floor to apex, $4\frac{1}{2}$ feet high. The arch is of a fine four-centred Tudor form; and the floor, which is stone, is about $5\frac{1}{2}$ feet below the floor of the tomb. The masonry is very neatly wrought and truly placed. The stone exhibited hardly the least sign of decay, and, from its absorptive and porous nature, there was no appearance of dew-drops on the ceiling.² To this cause may be attributed the high preservation of the lead of the coffins of these three sovereigns; whereas the lead of Edward VI.'s coffin (which was under a marble ceiling always dropping water by condensation on its surface) had been fearfully con-

¹ In speaking of the workmanship of Henry VII.'s tomb, it may be worth recording that, in 1857, the Abbey mason found a fragment of printed paper (perhaps from Caxton's printing press) crumpled up in one of the octagonal piers at the angle of the tomb, almost out of reach, headed with two rude woodcuts of S. Anne of Tottenham, and S. George, and under-

neath the emblems of the Passion, with an indulgence from 'Pope Innocent to all who devoutly say five paternosters and five aves in honour of the Five Wounds,' and ending with an invocation of S. George.

² Such drops are frequently found on brick arches, and always on the ceilings of vaults covered with compact stone or marble.

torted and almost riven asunder by perpetual corrosion. This was the more remarkable from the extreme damp of the vault, as well as the atmosphere within, which struck a deadly chill when the vault was first opened; whereas on the same firestone in the cloisters the outer atmosphere when moist tells with such force that the floor beneath is quite spotted with particles of stone detached thereby from the groining above.

The final discovery of this place of interment curiously confirmed the accuracy of the Abbey Register, whose one brief notice was the sole written indication of the fact, in contradiction to all the printed accounts, and in the silence of all the official accounts. But its main interest arose from the insight which it gave into the deep historical instinct which prompted the founder of the Stuart dynasty—Scotsman and almost foreigner as he was—to ingraft his family and fate on that of the ancient English stock through which he derived his title to the Crown. Apart from his immediate and glorious predecessor—apart from his mother, then lying in her almost empty vault with his eldest son—apart from his two beloved infant daughters—apart from his Queen, who lies alone in her ample vault as if waiting for her husband to fill the vacant space—the first Stuart King who united England and Scotland was laid in the venerable cavern, for such in effect it is, which contained the remains of the first Tudor King who, with his Queen, had united the two contending factions of English history.¹

¹ The following extract from Bishop Turner's sermon at the coronation of James II., April 23, 1685, shows how long this sentiment of the union of the rival houses lasted:—'Think how much Royal dust and ashes is laid up in yonder chapel. There the Houses of York and Lancaster rest quietly under one roof. There does Queen

Mary and her sister, Queen Elizabeth, lie close together; their ashes do not part. In the story of Polynices and Eteocles, two brothers, rivals for a crown, we are told their smoke divided into two pyramids as it ascended from one funeral pile; but here the dusts do as kindly mingle, as all the old piques and aversions are soundly asleep with

The very difficulty of forcing the entrance—the temporary displacement of Edward VI. and of Elizabeth of York—the sanctity of the spot, and the means taken almost as with religious vigilance to guard against further intrusion—show the strength of the determination which carried the first King of Great Britain into the tomb of the last of the Mediæval Kings, which laid the heir of the Celtic traditions of Scotland by the side of the heir of the Celtic traditions of Wales, the Solomon, as he deemed himself, of his own age, by the side of him whom a wiser than either had already called the Solomon of England.¹ It is ²possible also that the obscurity which has hitherto rested on the place of James's interment may have been occasioned by the reluctance of the English sentiment to admit or proclaim the fact that the sacred resting-place of the Father of the Tudor race had been invaded by one who was still regarded as a stranger and an alien.³

While the vault was yet open there happened to be a meeting of high dignitaries of Church and State, assembled on a Royal Commission in the Jerusalem Chamber, under the presidency of the Archbishop of Canterbury. It seemed but fitting that the first visitor to the tomb of the Royal Scot should have been a Primate from beyond the Tweed, and it was with a profound interest that the first Scotsman who had ever reached the highest office in the English Church bent over the grave of the first Scotsman who had mounted the throne of the English State. He was followed by the Earl of Stanhope (who as President of the Society of Antiquaries had expressed from the first lively interest in these excava-

them. And so shall we be ere long—most of us in a meaner lodging, but all of us in the dust of death.' (P. 28.)

¹ Bacon's *Henry VII.*, iii. 406.

² For the funeral of Henry VII. see Chapter III. p. 175, and of James I. *ibid.* p. 187.

³ Dean Williams only refers generally to 'the sepulchre of the kings 'erected by Henry VII. his great-grandfather, just as this other Solomon was in the city of David his 'father.' (*Serm.* p. 75.) See also Chapter IV.

tions), the Earl of Carnarvon, and the Bishops of St. David's, Oxford, Gloucester, and Chester. The Canons in residence were also present; as was the architect of the Abbey, Mr. G. Gilbert Scott, who minutely inspected the whole locality.¹

Such was the close of an enquiry which, after having disclosed so many curious secrets, ended in a result almost as interesting as that which attended the discovery of the vault of Charles I. at Windsor. It was, in fact, observed as a striking parallel that, over the graves of each of the first Stuart kings a similar mystery had hung; and that each was at last found in the chosen resting-place of the first Tudor kings—James I. with Henry VII. and Elizabeth of York; Charles I. with Henry VIII. and Jane Seymour. The vault was closed, and at its entrance was placed a tablet inscribed, 'This vault was opened by the Dean, February 11, '1869.'

[NOTE.—It may be well here to notice some additional facts of interest which have come to light this year in connexion with the monuments in Henry VII.'s Chapel. (1) It appears from the Sacrist's accounts (under the head of *Solutiones pro Serenissimæ Domine Margarete Comitissæ de Rychmonte missis a Festo Paschæ, anno Regni H. VII. xx.*), that 1*l.* 1*s.* 8*d.* was paid in that year to Thomas Gardiner *pro facturâ tumbæ Matris Domini Regis*. This must have been in Margaret's lifetime. (2) In removing the effigies of Henry VII. and his Queen from the structure of their tomb for the purpose of clearing, there were found in the hollow space beneath some gilt ornaments, evidently belonging to the gilt crown which once encircled the head of the bronze effigy of the Queen, and also the name of an Italian workman, apparently *Fr. Medole*, which must have been scratched on the wall at the time that Torregiano erected it. (3) The nine altars of the Chapel probably correspond to the nine patron saints round the tomb. (4) Mr. Doyne Bell has furnished me with the item for the payment of the inscription and cross on

¹ Throughout I derived considerable aid from the suggestions of Mr. Froude, the historian; Mr. Doyne Bell, of the Privy Purse Office, Buckingham Palace; and Mr. Scharf,

Keeper of the National Portrait Gallery, who were present during a large part of the operations, which extended, at intervals, over more than three weeks.

Henry VII.'s coffin :—'The Plomer's charge for crosses of lead and making 'of molds of scripture about the cross, 8*l.* 13*s.* 4*d.*' (5) The appearance of bronze or 'cast brass' of the effigies of Henry VII. and his Queen, as well as of the Duke of Buckingham, seems to have been visible in 1672 ('Antiquarian Repertory,' iv. 565).]

ADDENDA.

The following notes have been communicated to me by the Rev. R. Jenkins, of Lyminge :—

(1) The T'aye bourne (Chapter I.) is probably called from the Saxon 'æt,' 'at' (as in Attwater, Attwood, Atbourne), meaning 'the road near the bourne from the island.'

(2) In addition to the famous sermons preached in the Abbey, mentioned in Chapters II. and VI., are those of Fuller, on March 27, 1643, Nathaniel Hardy, on Feb. 24, 1646, Bishop Lloyd, Nov. 5, 1680, Bishop Hough, in 1701, Bishop Beveridge, Nov. 5, 1704. . . .

(3) Note to p. 286, from Pope's 'Epistles' :—

And what is Fame? the meanest have their day;
The greatest can but blaze, and pass away.
Grac'd as thou art, with all the power of words,
So known, so honour'd, at the House of Lords:
Conspicuous scene! another yet is nigh
(More silent far), where kings and poets lie:
Where Murray (long enough his country's pride)
Shall be no more than Tully or than Hyde!

(4) The Parliament after Hawle's murder (see Chapter V.) was suspended on the ground that it was unsafe to meet in London (Adam de Murimuth, p. 234), and the partisans of Wycliffe took advantage of this scandal to press their opinions on the King, and to break up the influence of the Abbot of Westminster.

(5) Dr. Owen preached (Chapter VI.) on the day after Charles I.'s execution, on Jer. xv. 19, 20.

(6) The following interments must be added to those

mentioned in Chapter IV. :—Lord Roscommon, the poet, who was buried Jan. 24, 1684–5, ‘near the shrine stairs.’

In all Charles's days,
Roscommon only boasts unspotted lays.

His last words were from his own translation of the ‘Dies Iræ:’

My God, my Father, and my Friend,
Do not forsake me in my end.

William Longueville, of the Inner Temple, patron of Butler, the author of ‘Hudibras,’ who vainly endeavoured to provide for his friend’s interment in the Abbey, and was himself buried in the N. Ambulatory 1720; and Dickenson, Surveyor under Wren, who is buried in the entrance of the N. Porch, 1726; and Diego or Didacus Sanchez, a Spanish noble, buried in the last year of Mary (1557) in the N. Transept. The accounts of the Sacrist and Custos ‘Novi operis,’ 20–24 H. VII, in the Abbey Archives, contain payments for the burials of

My Lord Chamberlain (probably Sir Giles Daubeney)	. £13	6	8
Sir Gervase Gylfton	10	0 0
My Lady Auckers	0	13 4

(7) Note to p. 514.

‘Peregrine falcons take up their abode from October or November until the spring upon Westminster Abbey and other churches in the metropolis: this is well known to the London pigeon fanciers, from the great havoc they make in their flights.’ (*Sir John Sebright on Hawking*, 1826.)

(8) Note to p. 573.—The line is from Pope’s ‘Imitation of Donne’s Satire.’

‘Then happy man who shows the Tombs!’ said I,
‘He dwells amidst the royal family;
He every day from king to king can walk,
Of all our Harries, all our Edwards talk;
And get, by speaking truth of monarchs dead,
What few can of the living—ease and bread.’

The original in Donne is this:—

‘At Westminster,’
Said I, ‘the man that keeps the Abbey-tombs,
And, for his price, doth with whoever comes
Of all our Harrys and our Edwards talk,
From king to king and all their kin can walk:
Your ears shall hear nought but kings; your eyes meet
Kings only: the way to it is King’s Street.’

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NOTE.—Names of persons buried in the Abbey are in italics, as—*Anne of Denmark*; those who are buried and have monuments are thus distinguished, as—^o*Addison*; those who have monuments and are not buried in the Abbey, thus—†*Anstey*, *Christopher*; those who are in the Cloisters, thus—**Agarde*.

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